



"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

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THE ADVENT.

(For the Herald.)

Lo! the azure skies are reading,
Lo! the burdened clouds are banding,
Shiloh, long expected here,
(Man of grief, once unbefriended.)
Comes, by heavenly hosts attended,
Holy ranks and orders blended,
In his glory now appear.

Hark! the deep-toned trumpet pealing,
The jubilate earth is reeling,
And astonished mortals quake;
Christ is now grim death bereaving,
Graves and tombs are now upheaving,
Saints those beds of dust are leaving,
To immortal life awake.

Borne to him on swiftest pinion,
Welcome to his blest dominion,
Each receives life's diadem;
God Almighty's sons and daughters,
Saved from rocks, and flames, and slaughters,
Fruits of life, and living waters,
Feast them in Jerusalem.

Farewell, mocking, scoffing, scornful,
Past and gone are days of mourning,
Heaves the achin' heart no more;
Temptations, snares, no more deceiving,
Care and pain no more annoyin',
Sickness and death no more destroyin',
Safe and peaceful is that shore.

S. A. Chaplin.

(For the Herald.)

The Resurrection.

BY G. NEEDHAM.

"But that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke 20:37.

(Continued from Herald of April 26th.)

5. We are prepared, in the fifth place, to look at the chapter.

1. The symbols of the chapter.

To the end of the 10th verse, there are only three symbols.—The key, chain, and seal. The personages, or agents, seen in the vision, are the real actors in the great drama of events, which will transpire.

The angel seen, is God's messenger, for the specific work, therein designated. The key and chain, designate his office. He is an officer of justice, come to seize a culprit. He is God's great sheriff, or executioner—a turnkey. The dragon, that old serpent, is the culprit.

Who, then, is this Messenger? I answer, Jesus Christ. The work which is done, is the same, that he tells us elsewhere, he will do. In Jno. 5:27 he says the Father had "given him authority to execute judgment also, because he is the Son of man." In many other places, he designates himself as the great executioner of judgment, on the enemies of God. In Rev. 3:7, he tells us that he "has the key of David," that he "openeth, and no man shutteth, and shutteth, and no man openeth."

6. Satan is the culprit. He has been, for six thousand years, a marauder; but his time of restraint is come. Jesus Christ, God's Messenger, seizes the dragon, "which is the Devil, and Satan," and binds him a thousand years. The chain, is the symbol of the restraining power. The seal denotes security. He has seized, bound, cast him into prison, locked him up, and made his prison sure. This is no moral work. First, the symbols forbid it; and second, the terms of explanation forbid it. Nothing but the exercise of physical power, will fulfil the terms of the prophecy.

After one thousand years, Satan is to be loosed again, when he will be found at his old work, viz., deception and falsehood. One would think, that during that thousand years of imprisonment, he would have time to reflect, and soften. But no: his hate is as strong as ever—he has not relented a whit.

The restraint of moral power, is exerted, when the individual is made better, and, by his love of righteousness, deterred from evil. But

evil men are never restrained by the holiness of others, around them, except as a correct public sentiment operates on their selfishness. It may be for their interest, in such a community, to bow a little for the time being, but give them an opportunity, and it will be seen they are the same men still.

Satan has no interests that can be promoted, by any such dodging—he has, therefore, always been, and always will be the same Devil still. Infinite righteousness never made him a saint; nor can it.

Here the prophet leaves the vision of the binding of Satan, with the single announcement, that after he had been bound one thousand years, he should be loosed for a short time. Let us follow him, and look—

7. In the seventh place, at the 4th verse.

The first thing that strikes us, is the regal character of the thousand years. Are not these the thrones of judgment? Daniel beheld till the thrones were placed, and the Ancient of days did sit. But the Ancient of days could not sit, but on one throne, yet thrones were placed—why? Because he saw one like unto the Son of Man come with the clouds of heaven, and come to the Ancient of days, and they brought him near before him.—In other words, he was placed beside him: consequently there were thrones. That was the session of the Ancient of days; this is not only a continuation of that session, but there is the execution of the judgment of that court, and the chief agents in the execution of the work. To the apostles, Christ promised, that in the regeneration, when he sat on the throne of his glory, they also should sit on thrones, judging the twelve tribes of Israel. The above promise is harmonious with this prophecy: "I saw thrones, and they sat on them." Christ and the apostles may be chiefly meant, yet all the persons designated in the verse, I doubt not, are secondarily meant.

When we read of a throne, we should not always take the idea of a literal seat, for it often embraces, solely, the office of a ruler—a judge, or the place of power, or even honor, to which one may be elevated. Now, Christ and his apostles will have specific offices.—The one, of Ruler; the others, of Judges; hence thrones of rule and judgment; but the saints will be elevated to places of power, and dignity, and honor, along with Christ; hence, said to "sit with him in his throne, as he sits with his Father in his throne," to share with him, subordinately, in the rule, judgment, honor, and glory, of his reign.

8. Having recorded the vision of the character of the reign, the prophet records another vision, touching the ushering in of that reign, and the characters who shall be actors there.—This was necessary, in order to an understanding of it. He has seen the regal character of that time—Christ the head, and a joint participation of somebody with Him; but he has not seen their induction, nor where they came from. God now gives him a vision of this. Let us follow him, step by step, in his onward march to the consummation of glory.

(a.) He sees the persons, who are to be the actors in the great drama, DEAD—ALL DEAD—every one. There they lie breathless, lifeless. "I saw the persons* of them that had been beheaded for the testimony of Jesus, and for the word of God."

(a.) He also sees those who had borne testimony by their lives, their conduct, for Jesus. Both classes are martyrs† (for a martyr is one who bears testimony); and both classes are DEAD. Fill the ellipsis in the third division of the fourth verse, and it will read thus: "And I saw the persons of those, who had not worshipped the wild beast, nor had worshipped his image, nor had received the mark of the wild beast, nor his image, on their forehead, or on

* The reader who may be anxious to know why I render ψυχα by the word person, is referred to Acts 2:41, 43; 3:23; 7:14; 27:37; Rom. 13:1; 1 Pet. 3:20; et al, some dozen texts, where the word can mean nothing except person.

† Μαρτυρια, out of which comes martyr, is, one who testifies, one who bears witness. Some have done it with their blood.

their hand." Here are the two great classes of martyrs. Any subordinate ones are included in these.

(c.) The next sees them spring to life again. Like Ezekiel, in the valley of bones, he sees them DEAD; and had the question been put to him, as to his elder brother, possibly, he might have given the same answer, "O Lord God, thou knowest!" But he is no more left in doubt, than the prophet of the dead, in captivity. He sees them LIVE; and "they reigned with Christ the thousand years."

(d.) The last thing he sees in the consecutive order of the fourth verse, is, the joint-reign. This had been hinted at in the description of the regal character of the season. Now, it is clearly announced.

That this reign is with Christ personally and jointly, is manifest, from its distinguishing characteristics. If it can be said with any show of propriety, that God's children reign with Christ, spiritually, in his absence, what is there to distinguish this thousand years in this respect? Yet, this is a distinguished period, because it is prophetic.

But the Scriptures nowhere intimate such an idea, as the saints reigning in the absence of their Master; therefore the idea is gratuitous.

Again, the course by which they come, to reign with Christ, determines it. They are brought from the dead—not spiritually dead, but from the grave. This is manifest, because they were saints—saints before they were "beheaded for the witness of Jesus," and were slain because of this; or, they had died in the faith, and had borne testimony to the time of their death—these live again, and reign with Christ. Therefore, it must be in the resurrection.

9. In the fifth verse, the prophet departs from the thread of his narrative, and by a disjunctive, thrown in parenthetically, shows us who will not have part in the distinguished period under consideration, and then returns again, to the consecutive events, before considered.

10. He next designates by a name, what he had before seen in vision. That name, is the RESURRECTION. But it is not all. It is the FIRST resurrection. It is fit, that he should name, what he has seen. We might expect it.

"This resurrection (that I saw in vision, and have just recorded), is the first resurrection."—Or as some render it, "This is the resurrection, the first."

Suppose a wild Indian from the West should visit some city or town where newspapers are published, and some friend should take him into an office, and show him how they make newspapers. He goes into the compositors' room, and there sees them picking up type (as fast as he ever saw a bird in his native forest picking up food), and arranging them into lines—sees the forms made up—the paper put on the press—the impression made, and the paper thrown off, all blackened with letters, and in wonder and astonishment he asks, "What is it—what do you call it?" His friend answers, "This is printing! And this building where we are is a printing office." Now, he understands what printing means—he goes home satisfied; and if ever a book reaches him, after this, when he sees the impression of the type, he understands it has been in a printing office.

So Ezekiel and John understood what they saw in vision, and the latter has given it a name, that unbelief cannot obliterate, or a heated imagination spiritualize away into nonentity.

Ezekiel's vision of the dry bones, and John's of the first resurrection, are portions of the Word, than which, perhaps, none have been worse wrested, or more extravagant theories built thereon. A little more attention is, perhaps, thereby demanded. I am not to go into an exposition of the former—that is foreign. But as a specimen of fancy, when all our moorings are loosened, (and they generally are, on these two chapters,) I give an exposition of a Presbyterian minister, in the West, an agent (I believe) of the Education Society.

The gist, is all that is necessary. It was, that the dry bones were what were to be the fu-

ture ministers, and the Education Society would give them a resurrection!

As fanciful have been many of the theories predicated on Rev. 20th. As common as any, perhaps, is the view that *psukee* there means, the lives, i. e., moral lives, or characters of the slain witnesses of Jesus, and that these characters will some time have a resuscitation in the persons of a class of men, yet to arise on the earth.

1. The first objection that I will raise to this is, that *psukee* is never used in the New Testament to designate moral character. This, therefore, has no precedent. Being without precedent, it is without foundation, except in itself, and if it shall appear that there is none here, it will appear there is none anywhere.

2. The sentiment of the construction is this, "I saw the moral character of those persons who had been beheaded for the witness of Jesus, and for the word of God, etc.; and they lived and reigned with Christ a thousand years." My second objection is, Who lived? Not the moral characters: for they had not been beheaded. It was the persons, who were beheaded for the witness of Jesus—not their characters. Their moral character not having died, there is no intimation, that they can live again.

3. Third objection.—"Blessed and holy is he [i. e., the moral character] that hath part in the first resurrection, on such, [i. e., moral character] the second death hath no power, but they [the moral characters of the martyrs] shall be priests of God and Christ, and reign with him," etc. (a.) Only the moral character that has part in this resurrection, is blessed and holy. (b.) But how can character be holy? Blessedness and holiness is predicated of moral beings, and is a quality of those beings, which determines their character. (c.) How can moral character fulfil the offices of "priest and king?"

4. The fourth objection is, that only the moral character, having part in the resurrection, is exempted from the second death, whereas there is to be another resurrection of "the rest of the dead," which, if the first is of moral character, must be of the same, which is to experience the "second death;" and this death is effected by "fire coming down from God out of heaven," and also called "the lake of fire and brimstone." This second resurrection must be like the first; for it is "the rest of the dead," and if the first is a resurrection of good, or holy moral character, the second will be; so God will preserve the first, and destroy the second! or blot all the holiness out of the world that arises after a certain period!!

5. But I object again, because God cannot preserve or destroy, bless or curse moral character, it having no agency. But he can preserve or destroy, bless or curse, moral beings, having a moral character, good or bad.

6. I object again, because for moral character to die, would be to become extinct. Whatever is extinct is annihilated; and whatever is annihilated is not: whatever is not, may be created, or brought into existence, but cannot have a resurrection.

7. I object again, because the text positively asserts, that it is the beheaded, or otherwise dead witnesses of Jesus, that live again, and not their characters.

And even if I admitted, that the prophet saw their naked souls and spirits in a separate state (which I by no means do), the witnesses would be the antecedent, and consequently, those who are raised from the dead.

8. But I object finally, because it is so monstrously absurd and unlike God. It makes him to have converted multitudes of souls, as the sand by the sea-shore innumerable, and let the devil out of prison, for no purpose under heaven than to deceive them to their ruin! This is not like God. But more, anon.—(To be continued.)

(For the Herald.)

Letter from Elder A. Abbott.

DEAR BRO. HIMES:—Though a stranger to you personally, yet I am with you, and others of like precious faith, waiting for the consola-

tion of Israel: "looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ;" groaning within myself, waiting for the adoption, to wit, the redemption of my body.

Before I say more on this subject, let me say, our beloved brother and sister Chapman spent a brief period with us here last winter, and there were precious fruits of their labor left behind them. Yes, Bro. Chapman, you "have not run in vain, neither labored in vain." The brethren with whom you took sweet counsel here, yet remember you with much Christian sympathy, they often speak of you, and still remember you in their prayers to God.

Since Bro. C. left us, we have held an Advent prayer-meeting at Bro. David Swingle's, every Thursday evening. Some have feared to attend, because of the hideous name given to the meeting; yet we have had some precious seasons in waiting upon the Lord. There are quite a number in and about this place who believe that the great Redeemer is about to take to himself his great power, and come to reign on the earth.

I have received some pressing invitations to preach on the subject in other places. I am striving to do what I can, having taken up an appointment in Jefferson once in two weeks, and in the neighborhood of the East School-house, in this place, once in two weeks. And they seem to "receive the word with all readiness of mind, and search the Scriptures daily, whether these things are so." Last Sabbath week I received a call from the south part of Salem to attend there, but have not yet been able to visit the place. I intend to do so as soon as possible.

The advocates of "My Lord delayeth his coming" have set up their cry on every side. Whether they will yet in good earnest "begin," or I should rather say, *continue* to "beat their fellow-servants," remains yet a problem. But as "coming events cast their shadows before," from the clouds of dust they are throwing in the air, there is something really menacing in the appearance at present. So long as I believe, as I now do, that we are standing amid the signs and revolutions of the last tremendous day, so I must preach, and leave to God the result.

Most of those who professed belief in the doctrine of the Saviour's soon coming stand fast in the faith. But some have not only renounced the doctrine, but are now in the ranks of real scoffers, not only speaking lightly of the doctrine, but "saying all manner of evil" of its advocates. "It is happened unto them according to the true proverb, the dog has returned to his own vomit again, and the sow that was washed to her wallowing in the mire."

O, what a picture of spiritual desolation the Scriptures have drawn of the last days! And when I see the facts so exactly resemble the portrait, how can I think otherwise than that the last days are come? The Scriptures tell me, when they shall say, "Peace and safety! then sudden destruction cometh upon them." In Salem we have of late had three labored lectures—one, to prove that we could know nothing of the time of the Saviour's coming; and two to prove that he could not make his second advent for a long time to come. And I find that these efforts are in union with the views of the rabbins generally.

The Scriptures tell me, when the signs in the sun, and in the moon, and in the stars, are fulfilled, and there is upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; and the powers of heaven are shaken—when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. When I compare this with the present state of fearful agitation of almost every nation and kingdom in the known world, our own not excepted, and can see no redeeming features on the face of the political and moral map of the world, I come, without further constraint, to the conclusion, that I shall soon "see the Son of man coming in the clouds of heaven, with power and great glory."

The Scriptures teach me, that "in the last days perilous times shall come: men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

When I see self, and party, reign predominant, and a universal, hot-blooded pursuit after wealth, and its attendant distinctions,—the high pretensions and lofty boastings of sects and parties about their *excellent* institutions and increasing numbers,—the proud disdain with which large and wealthy churches look upon their poorer and less wealthy and popular brethren,—the blasphemous manner in which they chal-

lenge the Word of God as being insufficient, without the aid of human inventions, to conduct the church of God through the straits of her militant career,—the almost entire want of parental restraint, and filial obedience,—the deep and settled ingratitude of professed Christians for the mercies they enjoy,—the almost entire want of conformity to the high and spiritual requirement of the Bible to be holy,—the disregard exhibited for the person, character, and reputation of brethren, in the slanderous use of the unbridled tongue,—the slight regard paid to covenants and obligations,—the perfect ease with which a false accusation can be originated and peddled,—the almost universal indulgence of unbridled lust and passion,—the ferocity and savage wildness with which men run into all the extremes of fanaticism and folly,—the light estimate placed upon the virtuous and good,—the perfect recklessness of friends in betraying the trust confided to them by friends,—the rashness and precipitation of men in politics, religion, matters secular and spiritual,—the high-mindedness of youth,—and all together with a pleasure-loving community of professing Christians, attending pleasure parties,—their recreations of mirth and glee,—and not always refusing to "chant to the sound of the viol,"—and all this among those that have a form of godliness, (but do they not most effectually deny the power?);—I say, when I see this picture drawn prophetically, eighteen hundred years ago, and acted out to the very life in these last times, how can I think otherwise than that the last days are come?

The Scriptures teach me, that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" The apostles preached, "The end of all things is at hand! The coming of the Lord draweth nigh!" Paul could beseech his brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him. But in these last days, the people say: "Prophecy to us smooth things," and say, The end of all things will come, but not yet.—The coming of the Lord is sure, but not nigh. Beseech the people by the love of Christ, by the bliss of the saved, and by the woe of the lost,—but not by the coming of the Lord Jesus Christ. These are false motives—wrong inducements—and will have a bad tendency;—for "where is the promise of his coming?"—"Forty-three has passed by," and the world remains as it was from the beginning—"the errors of the past ought to admonish us to beware of the future!"—Millerism! Millerism!—Fanaticism! false prophets! Antichrist!—Scoffers multiply in number, and increase in boldness. Then have not the last days come?

Now, my brother, I have penned these hasty, brief, and desultory remarks, to let those who love the appearing of the Saviour know that there are a few here who know how to sympathize with them, not only in their blessed hope, but also in persecution and trial; but my prayer to God is, that he will bless and strengthen the persecuted, and convert and save the persecutor.

Receive my kindest thanks for your kind donation of the "Herald;" for I assure you, it is a most welcome visitor. "The Age" is worth a year's subscription to any who wish to see a faithful picture of the present time.

I wish to say to Bro. Chapman, his letter was received, though not in time to reply till I was fearful he would not be at "Wolcot."—Will he direct me to send, that I may reply.

Now, if you deem anything in this *scrawl* of any worth to the public, it is at your disposal; if withheld, I shall not be grieved, but shall remain your brother, in the bonds of the gospel.

Canaan (Pa.), April 6th, 1850.

The Last Trumpet:

A

DISCOURSE PREACHED AT MENDHAM, OCT. 17, 1824.

By ANZI ARMSTRONG, D. D.

Formerly Pastor of the Presbyterian Church in that place, and father of the late Dr. Armstrong, who was lost in the Steamer Atlantic.

To the Members of the Presbyterian Church and Congregation of Mendham, in Morris County, N. J.

DEAR BRETHREN AND FRIENDS:—When, eight years ago, the increasing infirmities of age and of a disabled frame constrained me to relinquish my pastoral charge, which I had sustained for twenty years among you, I left with you, in a printed form, a syllabus of a portion of those lectures on the visions of the revelation which I had before preached to you, that you might "have these things always in remembrance." And when I purposed to visit you and preach to you last Sabbath, I thought it meet "to stir you up by putting you in remembrance," and therefore addressed to you from the pulpit this which I now affectionately inscribe to you from the press.

A. ARMSTRONG.

Bloomfield Academy, Oct. 23, 1824.

"For the trumpet shall sound."—1 Cor. 15:52.

The trumpet seems to have been early invented, and used to extend the power of the human voice; to swell the note of warning

against dangers; and to give notice of occasions requiring the attention and concert of many. The first occasion on which we have an account of the use of the trumpet, is the giving of the law on Sinai. The voice of that trumpet was exceeding loud, "so that all the people that was in the camp trembled." This instrument is usually made of brass, as being more sonorous than other materials. But, for the camp of Israel, Moses was directed to make two trumpets of silver, by a smoother and sweeter sound to regulate the concerns, and preserve the order of the camp, and of the journeying of the people. The trumpet was also sounded on their feasts and fast days. But especially on the day of atonement, in the year of jubilee, when every bond should be loosed, and servants go out free from their masters. And there is yet another sound of the trumpet to be heard, when the bands of death shall be loosed, and the prisoner shall go free, and the slavery of sin shall be ended. This is it, spoken of in the text: "In a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed."

This is emphatically styled the last trumpet, because at its sounding, the generations of men are to be convoked to the coming and presence of the Great Judge, "who shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The ancient receptacle of the dead will be broken up, and the scattered dust that has at any time from the days of Abel, whom Cain slew, to that day when the trump of God shall announce the coming of the Judge, formed a constituent part of human being, shall be collected and animated into conscious personal appearing before the Lord, the Judge. Consider the awful glories, and the burning splendors of that appearing, "when the Lord Jesus shall be revealed from heaven in all the glory of his Father with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." To man it is a most important inquiry, When shall this be?

To the feeble and fainting vision of mortals, it is painful to fix the eye steadily on the bright and burning glories of the mid-day sun. They delight to behold his rising splendor, or to catch the few unintercepted rays of his western glory, and to contemplate his reflected brightness in the milder and paler light from the moon. But his collected meridian power is too resplendent for the eye of mortals. So the Church triumphing, "with the moon under her feet, and a crown of twelve stars upon her head," may be a pleasant and delightful object of contemplation; while the added vestment of the sun would clothe her with glories too refulgent and too dazzling for the same eye to behold with a calm and equable observation. Perhaps it has been from causes of this kind, that men have been inclined, in their prospective consideration of the future glories of Christ in his Church, to interpose the milder glories of a spiritual millennium between their own times and that great day when the Son of Man shall appear in the brightness of his glory, to bless his people and to build up Zion.

It has, however, been the opinion of eminently pious and learned men in former ages, who have searched the Scriptures on this subject, that the millennial glory of the Church is to be introduced by the commencing scene of the last and general judgment.

This is the subject I propose now to discuss.

No one, I suppose, imagines that the whole process of the general judgment will be limited to the compass of a natural day, as we count time. All who read the Scriptures are specially instructed, that "one day is with the Lord as a thousand years, and a thousand years as one day," and, although the Judge will certainly be competent to arrange, and examine, and bring to issue the vast, and complicated, and extended concerns of a world, within a given time, however short, yet we cannot suppose that created minds can be capable of witnessing and apprehending the manifestation of the justice, and the wisdom, and the goodness of God, which the Scriptures and reason teach us to expect in that day, unless there shall be a succession of events occupying time somewhat proportioned to the condition of created and finite minds.

It would therefore, to reason, seem probable that a commencing scene of judgment, and an array of the attending circumstances and solemnities of the great and last judgment, should reveal the Judge in his power and glory, and instate his saints, who are to be assessors with him in the judgment, in their thrones of judgment and dominion, that they may live and reign with Him during the whole time, when the nations and generations of men shall pass in review before his awful and holy tribunal.

Human reason, however, is incompetent to decide how it is proper the solemnities of this

great day should be conducted. To revelation alone can we look with confidence to learn what is there disclosed of the purposes of the Judge. In the eternal counsels, all the forms and circumstances, and progress of the work of judgment, are arranged and fixed, "for God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "Secret things belong unto the Lord our God: but those which are revealed, unto us and to our children forever."

Let us then search the Scriptures for God's revealed purpose on this interesting and awful subject.

1. We there find the coming of this day will be sudden and unexpected by men dwelling on the earth. "As a snare shall it come on all them that dwell on the face of the whole earth." "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape." And Christ himself has warned us, "as the days of Noe were, so shall also the coming of the Son of man be." Now it is impossible for us to conceive how this can be the case at the close of the millennium, especially if we take into the consideration what Christ said on another occasion: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

In all the Scripture representations of the coming of this great and terrible day of the Lord, we are warned that it will be at an hour when men generally will be least expecting it. Busied in the concerns and pleasures of the world, that day will burst upon them in a most unexpected time and manner, when men are at ease, and dwell carelessly on the earth. As at Christ's first advent, there may be some general indefinite expectation of some great event. Here a Simeon, and there an Anna, waiting for the consolation of Israel, may be found prepared to hail his second advent and say, "Blessed is he that cometh in the name of the Lord."

2dly. The sounding of the trumpet, and the opening scene of the last judgment, are in the revelation of the Scriptures, closely and intimately connected with other great events there revealed, which must precede the millennial state of the Church on earth.

1st. The destruction of the man of sin. "That wicked one whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Daniel "beheld that he made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints, and the time came that the saints possessed the kingdom." The apostle John "saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, who is King of Kings, and Lord of Lords. And the beast was taken, and with him the false prophet that wrought miracles before him. These both were cast into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sat on the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh."

2dly. Nothing is more evident in the Scriptures than that an exemplary vengeance will be taken on the thrones and dominions that have exalted themselves against Christ and his kingdom on the earth, when he shall appear in his glory to build up Zion. And all the representations of this execution of vengeance seem, in every respect, to coincide with the representation of the commencement of the judgment of the last day, and must necessarily precede the millennium.

3dly. * * * * "Jerusalem shall be trodden under foot of the Gentiles, until the time of the Gentiles be fulfilled." "And immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Surely this looks very like a representation of the commencement of the judgment of the great day. So, likewise, in all the ancient prophecies and promises concerning the restoration of Israel, the representations seem to be evidently representations of the execution of God's judgment in signal and final vengeance on the adversaries of his people. Such is the representation in the 66th chapter of Isaiah, "Rejoice ye with Jerusalem, and be glad with her all ye that mourn for her. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. As one whom his mother comforteth so will I comfort Jerusalem: and when ye see this your heart shall rejoice, and your

bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold the Lord shall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many."

4thly. All the representations in the Scriptures of the latter day glory, promised to the Church, evidently imply the previous judgment and destruction of her enemies, and in many instances it is expressly so declared. There is but one place in the Scriptures which has commonly been understood to designate a precise and limited time for the millennial blessedness of the Church on earth. It is from the thousand years mentioned by the apostle John, in the 20th chapter of the Revelation, that the terms millennium, and millennial, are derived. And this representation of that happy period, by the apostle, opens with all the formality of thrones, and judgment, and the resurrection of the dead: to these succeeds the thousand years of the reign of the saints, who shall judge the world with Christ; and then, at the end of the thousand years, the closing scene of the judgment follows, when the dead, small and great, shall stand before God.

But you have been told, by grave commentators, that the first resurrection is to be only a spiritual, and not a literal resurrection. What then shall be the second death? Can they allegorize that also into a mere vision? And where then do they read of a true and literal resurrection? Is it in what Daniel says, "And many of them that sleep in the dust of the earth shall awake." But this also shall take place when Michael shall stand up, the great Prince, who standeth for the children of the prophet's people, when the seed of Abraham shall be delivered, every one that shall be found written in the book. Is it in what Christ says, John 5: 28, 29, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth? they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." But this evidently agrees with the account given in the context, of the resurrection. "In Christ shall all be made alive," But every man in his own order, (or in the band or rank to which he belongs,) Christ, the first fruits, afterward they that are Christ's at his coming: then cometh the end. Christ rose from the dead nearly 1800 years ago—the first fruits of the resurrection. The next order will be the resurrection of the saints at the second coming of Christ. "For as it is appointed unto men once do die, and after that the judgment; so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." The second coming of Christ is every where in the Scripture connected with the resurrection of the saints, and the judgment to be executed on their enemies, and often with the commencement of millennial grace and glory. In the vision of Daniel, he "beheld till the thrones were placed, and the Ancient of days did sit. And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days—and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Now I can conceive of no legitimate principle on which this and numerous other representations by the prophets in the Scriptures can be reconciled with what the apostle John saw concerning the millennium, without admitting that the reign of Christ and his saints on the earth, in which the saints shall judge the world as assessors with Christ in the judgment he will execute, shall intervene between the opening and the closing scene of the last and general judgment. On this principle, the expected millennial glory will be introduced by the opening scene of the great and last judgment, in which, "the Lord himself shall descend from heaven with a shout—and the dead in Christ shall rise first." Then the saints shall take the kingdom, and possess the kingdom forever; even forever and ever: for although, according to what John saw, "after the thousand years shall be fulfilled, Satan shall again be loosed," it shall be only for a little season. And though Gog and Magog shall compass the camp of the saints about, and the beloved city, they shall never prevail to wrest the kingdom from the saints for a single hour; but fire shall come down from God, out of heaven, and devour them. And then the grand and closing scene of the last and great judgment, shall wind up the concerns of a rebellious world, and settle finally and forever the controversy of Christ and his saints against the adversaries of his throne and kingdom. "The dead, small and great, shall stand before God, and be judged out of the things written in the books according to their works; and who-soever shall not be found written in the book of

life, shall be cast into the lake of fire." On this principle, that the millennium shall commence with the opening scene of the judgment, the order of events stated in the revelation appears clear, and plain, and easily reconcilable with the order represented in the other prophecies of the Scripture. In the prophecy of Ezekiel, especially, there seems inextricable perplexity and confusion of order, if you would suppose the millennial state of the Church to precede the judgment.

5thly. In all the dispensations of grace to his Church, God has executed signal judgments upon their adversaries. Grace and judgment have always attended each other, and marked God's visitations of his Church and of the world, ever since the day that Noah entered into the ark; and in no instance more remarkably than when the Lord from heaven personally visited the earth. Full of grace and truth, he yet declared, "For judgment am I come into the world," and "These be the days of vengeance, that all things which are written may be fulfilled." Much more might we expect, that when he shall appear again the second time without sin unto salvation, he will vindicate his revealed purposes of grace to his Church and people, by executing a righteous judgment upon their adversaries. And, indeed, what else will be the "battle of the great day," which it is admitted is to precede the revelation of millennial grace and glory, but the commencement of that series of judgments in which the whole concerns of a rebellious world are to pass in review before Christ, and to be adjudicated by him? "And the angel lifted up his hand to heaven, and swore by him that liveth forever and ever, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

What is this but a most solemn asseveration that when the seventh or last trumpet shall sound, the process of the final judgment shall commence, and the proclamation be issued which shall instate the saints in thrones of judgment, according to the vision of Daniel, and to the many declarations in the word of God, that the saints shall judge the world? Is not this the same trumpet Isa. mentions, 27:13, "Ye shall be gathered together one by one, O ye children of Israel? And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish, and shall worship the Lord in the holy mountain at Jerusalem."

In the present day, more, perhaps, than ever before, there seems to be a very general looking out and expectation, as though we were on the eve of some great change, some very interesting and awful event in God's providence, that shall materially alter the condition of man on the earth. The expectations of mind, often disappointed within the last thirty years, and wearied with looking for the changes that all seem to expect, seem now held in a state of awful and almost mute suspense.

What if the trump of God, and the voice of the Archangel, should determine this suspense, and the cry should be made at midnight, "Behold the Bridegroom cometh; go ye out to meet him?" Are you prepared for this event? Whatever may be the case of others, "ye, brethren, are not in darkness, that that day should overtake you as a thief." By the space of twenty years, while I ministered among you in the Gospel of the grace of God, I failed not to instruct, and to admonish you from the Scriptures, on this most interesting subject. And I now stand before you to remind you of former warnings, and to claim of you the obligation of those vows by which, through my ministry, you are bound to love and obey the Lord Jesus Christ, "looking for, and hastening unto the coming of the day of God." Especially of you, whose vows I took, ministering in the name of the Lord Jesus, and of his Church, when you were received to the communion of the saints, and of those of you who in your infant days were separated from the world, and externally sanctified to be the Lord's, by the vows of the holy sacrament of baptism, which are equally binding on you, as if you had been active and assenting in the solemn and irrevocable transaction in which you were thus consecrated, by God's distinguishing goodness to you, to be for ever the Lord's.

I now, ministering in the name of the Lord Jesus, the great and eternal Judge of the quick and the dead, claim of you the obligation of these vows to consider what I say, and search the Scriptures daily whether these things are so. The Scripture doctrine of the general judgment, and of "the glorious appearing of the great God, and our Saviour Jesus Christ," has not commonly been taught in this form, or under this view of it, since men aspired to be lords over God's heritage, and have gloried in the

idea of a visible head of the Church on earth, in the place and stead of Christ; for it suited their purposes much better to allegorize and spiritualize the Scriptures on this subject, in such a way as to leave room for them to arrogate to themselves the honor, and the authority, and the power in the Church, which belong to Christ alone. And so entirely has this scheme prevailed, and chained down the minds of men in darkness on this subject, that in these days of increasing light and knowledge, although pious feeling delights to recognize, in the efforts made, and the success obtained, in sending abroad among men the Gospel of Christ, what the apostle John foretold, (Rev. 14:6,) yet no one seems at all to consider, or even to notice the subject matter of the angel's proclamation, as stated in the verse following: "Saying with a loud voice, fear God, and give honor to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

In such circumstances, no one can be expected to understand the subject, or to feel the immense and immediate importance of it, without a careful and resolute search, and prayerful study of the Scriptures.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

"Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen."

"The Hope of Israel;"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.

BY HENRY DANA WARD.

[The following article originally appeared in the *Methodist Quarterly Review* for April, 1842.]

The restoration of the Jews, so abundantly foretold by the prophets, is the doctrine also of the apostles. The New Testament harmonizes with the Old Testament. Israel, the seed of the house of Jacob, are themselves in the Bible but a shadow of the heavenly family in Christ, as their tabernacle, their temple, their ritual, their Jerusalem, their Canaan, their Joshua, and David, were shadows of the heavenly patterns. And as the shadow is lost in the manifestation of the substance, so does the Jew vanish in the manifestation of the sons of God, and the Jew's Zion vanishes in the manifestation of the New Jerusalem, and his Canaan in the world to come, and his restoration vanishes in the resurrection from the dead. For all the sons of God will be restored in the likeness of their elder brother Christ, the first fruits of the dead, at his appearing and his kingdom.

This is the true "hope of Israel;" a hope not seen in this world, a hope anchored within the veil, and to be realized when death is swallowed up in victory.

The concord of the two Testaments is seen in that the promise of the land, (which is the promise of the law,) and the restoration to the land, (which is the burden of prophecy) and the glad tidings of the kingdom, (which is the gospel of Messiah,) all meet and are fulfilled in "Jesus and the resurrection." Their concord is further seen by observing how the most devout and learned rabbis hold by the law on the subject of the resurrection and restoration at Messiah's coming, and by observing the identity of the commonwealth of Christians and Jews in Israel, the oneness of their hopes, of their Deliverer, and of their promised land. Such are the views which we shall attempt to unfold in this brief article.

Both Moses and the prophets speak eloquently of Israel's return to their own land, to be cast out no more forever: but Moses never speaks in plain terms of the resurrection of the dead, and the prophets rarely. The Testament discourses of the resurrection, and of the kingdom of God; but never says a word about the return of the Jews to Palestine. Moses and the prophets delight to speak of the land of promise, and of the glory of the Son of David, and of the empire of the Jews; but of the world to come, and of the kingdom of heaven, they only stammer and faintly speak; while the gospel takes not the least notice of the Jewish empire in this world, but of the world to come it is full from beginning to end. Moses and the prophets did not teach one thing, and the gospel another. The law and the prophets veil the doctrine of the New Testament under the garb of Judaism. What the gospel declares, they only insinuate darkly. The Mosaic dispensation was a dispensation of types; the patterns were shown to Moses in the Mount. The law was a shadow of good things to come; but the body is of Christ: the substance of the shadow is in the kingdom of heaven. The seed of the house of Jacob, the holy people, will return and come into possession of the substance in the resurrection of the dead, and in the kingdom of God.

Israel, and his family names are the types of the chosen people of God in Christ, circum-

cised or uncircumcised, out of every age and nation; and Jesus is their exalted Prince and Saviour. Wherever this Prince and his people are spoken of, we may know them, although they are called in the Old Testament by the names of David, Israel, Judah, &c. We make no difficulty of understanding Christ in the prophets by the name of Joshua, or David, Zerubabel, or the Branch; and we should also understand all his people by the name of Israel, Jacob, Ephraim, or Judah; else we mar the figure, and defeat the instruction given by the prophets. His peculiar people are neither called by their Christian name in the prophets, nor should they be mistaken by their appropriate family name, Israel; and when David is said to gather and to rule over them in their own land forever, we should consider not only that Christ is the David of prophecy, but that the celestial country is the seat of his throne, and the risen saints are his people, gathered out of all nations, by the voice of the archangel and by the trump of God. This is the holy people whom our Joshua will lead into the heavenly Canaan, and over whom our David will reign forever and ever.

The New Testament teaches of the coming and kingdom of Christ, in "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began:" which is in remarkable coincidence with the doctrine of the learned and devout rabbis drawn out of the Old Testament. For the prophets with rapture, from the king on the throne to the shepherd in the fields, describe the land, and people, and Prince of the world to come, in names of this world; and to Christians it is plain that the Prince has burst the gates of death, and that his people follow him into the promised land by the way he went, through the grave; and to the Jewish rabbis it is plain that the country the holy people inherit is delivered from the curse of sin, and the plague of death, and is situated in the new heavens and earth wherein dwelleth righteousness.

Menasseh Ben Israel, in a treatise on the resurrection of the dead, teaches that it will occur in the days of Messiah, conjoined with Israel's deliverance and restoration to their own land in the world to come. He closes the fifth chapter of his third book in this sort:—"What we have said here of the world to come, is not our invention, but is the ancient and faithful tradition. For, as I have before said, the rabbi Moses Gerundensis, and all other men of learning, by 'the last days,' (Isa. 2:2,) understand the days of Messiah—and that the resurrection of the dead will be joined with the gathering of the captives of Israel." This testimony to "the ancient and faithful tradition," maintained by all Jews "of learning," that the resurrection of the dead will be joined with Israel's deliverance in the days of Messiah, may be confirmed by quotations from the most renowned rabbis to be found in the writings of the learned Mede, Dr. Gill, and others.

The rabbi Eleazer lived in the early days of the second temple, and taught with Jonathan, the Paraphrast, who lived also before the Christian era, that Israel's return in the days of Messiah will be accompanied with the resurrection of the dead. Also the Sadducees asked Gamaliel, Paul's teacher, whence he could prove by the law, that God would raise the dead. This demand would probably puzzle the learned of a more enlightened age, who would be forced to give it up, we fear, and to yield to the creed of the unbelieving Sadducees; for the Sadducees allowed Gamaliel no rest until he quoted Deut. 9:21, "Which land the Lord swore unto your fathers, to give them:" and, from their not having received the land, Gamaliel argued that they must be raised from the dead, or in respect to them, the promise would fail, which is impossible. Many are the proofs of the sort quoted by Gamaliel, and besides these we know not any stronger in the five books of Moses, to convince us of the resurrection of the dead. And so far as these texts go to prove that doctrine, they identify it with "the hope of Israel," even their restoration to the promised land. Rabbi Kimchi on Isa. 26:19, "Thy dead men shall live," says, "The holy blessed God will raise the dead at the time of Israel's deliverance." Another says, "When the King Messiah comes, the holy blessed God will raise up them that sleep, as it is written: He will swallow up death in victory."

The promises and threatenings of the Old Testament are usually addressed in the second person to you, and not in the third person to them, who may come after; and to be literally fulfilled, as all promises should be, those to whom they were personally spoken, you, of all generations, must live again. Of these promises, the restoration of Israel to their own land is among the most frequent and important, and if Gamaliel's and Ben Israel's interpretation be correct, it settles the question of their return, as an event of the world to come. The interpretation is spiritual, is personal, and it is of universal application, and of eternal moment to the faithful, whether Jews, Medes, Parthians, Greeks, Romans, or Americans; it conforms

exactly to the doctrine of the New Testament; it repels the error of the Sadducees; and it preserves, in the highest degree, the testimony of Jesus in the spirit of the ancient prophecies. We cannot see any reasonable objection to it in the mind of a Gentile; a Jew born may object, that it allows him no pre-eminence; though if his faith and truth do not obtain him pre-eminence, it may be doubted whether his being a son of Abraham will.

A learned rabbi quoted by Gill on Matt. 22: 31, says, "The holy blessed God promised to our fathers Abraham, Isaac, and Jacob, that he would give them the land of Israel. Hence we learn that they will be raised, and that hereafter God will give them the land of Israel." But Paul is most explicit when he identifies "the hope of the promise made of God unto the fathers"—(Acts 26:6,) with the hope of the resurrection from the dead, of which he was called in question by the Jews; and again with "the hope of Israel, (Acts 28:20,) for which he was bound with a chain. Paul's interpretation did not satisfy his enemies, who pursued him as a ringleader of the Nazarenes; but it accords with Gamaliel's; it satisfied the Pharisees, who rose up in the council and strove for him; and it should satisfy Christians.*—(To be continued.)



"BEHOLD! THE BRIDEGROOM COMETH!"

The Advent Herald.

BOSTON, SATURDAY, MAY 4, 1850.

SACRIFICES.

Those who advocate the restoration of the Jews to Palestine, to be consistent, are obliged to connect with it the restoration of the sacrificial rites and ceremonies, which have been abrogated by the gospel dispensation. To this they are necessitated from the fact that the Scriptures they adduce to prove the former, are equally explicit respecting the latter. We inquire then, the nature and design of the sacrifices.

They were typical, and commemorative. It was a part of the divine economy, that without the shedding of blood, there could be no remission of sins. The blood of CHRIST was shed to purge our conscience from dead works to serve the living God. To bring to view the future sacrifice of CHRIST, it was prefigured by types which should keep before the believer a realizing sense of that which was to come. The coming and work of CHRIST were foreshown by direct revelations, and also by rites and ordinances. They were also foreshown by events which typifying his coming, were commemorated by appropriate observances. Of this class was the Passover. When the hosts of Israel were about to leave the land of Egypt, for their promised inheritance, the angel of the Lord passed over their dwellings and smote the Egyptians. The event itself was a type of that greater day when God will pass over and spare all who are his, and smite all the hosts of the wicked. Being typical of that future passing over, it was worthy of being commemorated to keep the antitype in view.

The sin offerings were typical. They did not purify; but they kept in remembrance the coming sacrifice which would cleanse from all sin. These typical rites, and these observances of typical events, could only continue till they should be superseded by that which they typify. To continue them beyond this world would be to deny the fulfillment of the type in its antitype. After the antitype has come, that alone is to be regarded. To re-offer the Jewish sin offerings would be to deny that He, whom they typify, had offered up himself; and to re-observe the

* "It was the opinion of the Jews that there should be a resurrection in the days of Messiah. The Chaldee paraphrast on Isa. 49:8, reads, 'I give thee for a covenant to the people, to raise the righteous that lie in the dust.' Kimchi on Isa. 26:19, says, 'The holy blessed God will raise the dead at the time of deliverance.' And on Jer. 23:20, 'In that he saith ye shall consider it and not they shall consider it, it intimateth the resurrection of the dead.' Aben Ezra on Dan. 12:2, says, 'The righteous that died in the captivity shall revive when the Redeemer cometh'—and this was so far the opinion of the nation that they understood the term 'the world to come,' of the days of Messiah."—*Lightfoot*, vol. 5, p. 255: quoted by Vint, p. 298.

Vint also quotes as follows:—"They shall be gathered from their captivity; they shall sit under the shadow of their Messiah; and the dead shall live"—*Targum on Hos. 14:8*.

"The Jews call the world to come, the times of Messiah."—*Gill*, Heb. 4:9.

From such testimony to the prevalent opinions of the Jews as is borne by Menasseh Ben Israel, Lightfoot, Mede, and Gill, the learned reader can make no appeal; for higher authorities cannot easily be found.

passover, would be to deny that "CHRIST our passover, is sacrificed for us. Instead of observing rites, and commemorating events which foreshadow his first coming, CHRIST has substituted the observances of the New Testament. Having died for our sins, and been raised again for our justification, his death is to be shown forth "till He come." Thus the Lord's supper reaches to his second coming. When CHRIST again comes, the supper can be no longer eaten; for he whose death it keeps in view will have come again. To go back again to the things which have been put aside, is to fall from grace. As PAUL says of circumcision, so he might of every Jewish ordinance. "Behold I PAUL say unto you, that if ye be circumcised, CHRIST shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. CHRIST is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.—Gal. 5:2-4.

To restore Jewish rites, would be to count the blood of the new covenant an unholy thing, and to deny the Lord who has bought us. Can we then believe, that one of the special reasons why God will favor the Jews in the age to come, will be because they show their continued rejection of CHRIST as the antitype of the Jewish observances, by re-observing ceremonies which can only point to a Messiah in the future?

We are glad that our brethren are aware of the defection from the truth on this point, and are speaking out respecting it.

LETTER FROM O. R. FASSETT.

BRO. HIMES:—I am exceedingly glad that you have seen fit at last to give us something in the *Herald* editorially upon the millennium, though it be but the re-publication of one of our series of tracts. I hope, however, that this will not be the last upon this subject in the *Herald*. To my mind, it is of vital importance for us as a body to have clear and distinct views of the future age, and especially of the millennial age, to produce effect in our future labors.

I am surprised and grieved at heart at the views entertained and published by some of our brethren upon the age referred to.—Conditional and non conditional prophecies, given under the Old Covenant, are brought together in one heterogeneous mass, and all asserted as proof in support of the hypothesis that the millennial age is not a perfect state; while the New Testament Scriptures are distorted and interpreted so as to meet the fancied teaching of these prophecies.

In the *Harbinger* of March 30th, Bro. MARSH, in his editorial, says: "If the new earth and new Jerusalem state commences with the millennial reign of CHRIST, then the promises concerning EZEKIEL's city and temple, agreeing with the 'camp of the saints and the beloved city,' (Rev. 20:9,) cannot have a fulfilment. The predictions concerning that city and temple are as clear, minute, unconditional, and absolutely positive, as any prophecies in the Bible; and we have not a lingering doubt that they will have a most literal fulfilment."

With such assertions we ought to have expected that the writer had most critically and carefully investigated that prophecy.

When we turn to Ezek. 40:1, we learn when the promise of such a city and temple was given to the Jews, and the circumstances under which they were placed when given. "In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten," &c. In the 43d chapter we learn the conditions upon which such a city, temple, and corresponding privileges were to be conferred. "Now let them put away their whoredoms, and the carcasses of their kings, far from me, and I will dwell in the midst of thee forever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all they have done, show them the form," &c. "This is the law of the house. . . Behold, this is the law of the house." If here are not conditions, I do not know what a conditional prophecy is.

From these facts we learn, that during the Babylonian captivity, in the 25th year of that captivity, while the city and temple at Jerusalem were both in ruins, God sends EZEKIEL with the pattern of this city and temple here described, as an inducement to obedience; and should they obey him in putting away their iniquities, &c., they should on their restoration be privileged with such a city. But what are the facts in the case? These conditions were never complied with, and hence a different city and temple, of different dimensions, was the consequence.

2. That the city described in Ezekiel can never be built under the New Covenant, is evident, (1,) from the fact that it speaks of a restoration of the Mosaic ritual, &c. In chapter 46th, it is said that the "people of the land shall worship at the door of a centre gate before the Lord, in the sabbaths, and in the new moons. And the burnt offerings shall be six lambs without blemish, and a ram without blemish," &c. If such a city, with such rights, is to be restored un-

der the New Covenant, it is strange that CHRIST and the apostles never taught it: besides, where will be the virtue of the atonement of CHRIST? Such an institution under the New Covenant would disannul it. Heaven never will sanction it. (2.) This prophecy speaks of a restoration of Israel in distinct and separate tribes, with the lot of their inheritance portioned out to them.—ch. 48th. Where is such a thought presented in the New Testament? And where is the prospect of a recovery of the lost tribes, and of their separation from among the nations with whom they have become amalgamated?

3. The name of EZEKIEL's city is not Jerusalem, but this: "The Lord is there."—48:35.

These remarks are made with the kindest feelings, and reference is only made to Bro. M.'s article as a simple illustration of the fact that our brethren do not distinguish between conditional and non-conditional prophecies, nor do they at all times make the New Testament the expositor of the Old, but rather the Old that of the New.

THE "FLY SHEETS."

The following is the conclusion of our remarks on the strictures of the *Christian Advocate and Journal*.

In the remarks preceding the comments on our article, the *Journal* attempts to justify the course pursued by the Conference, and represents the conduct of those who are laboring for reform in an altogether unjust light. As a notice of these attempts (which do not purport to be in answer to the article from the *Herald*) will serve to confirm all that we have said before, we will make a few comments on portions of them.

"The opinion seems to be entertained by our contemporaries of a certain class of views in relation to ecclesiastical polity, that the whole movement of the 'Fly-Sheet' men is in the direction of 'popular rights'—and that this is really the issue between 'the Conference' and 'the expelled.' We acknowledge that the agitation at present seems to be taking this direction, but this is entirely a new phase of the matter—and one very easily accounted for. The men of the 'Fly-sheets,' at first, and until some time since the last session of the Conference, had no view to the rights of the people, but only to the correction of certain supposed abuses which affected members of the Conference."

Why, the ground now occupied by "the 'Fly Sheet' men," according to the *Journal's* own admission, proves that "the whole movement" was in the "direction of 'popular rights.'" Whether this was the specific end at first sought to be accomplished we know not; it is as likely to be so, as the contrary. No one can read the "Fly Sheets" without being convicted, that, however much their writers might be actuated by personal motives, the issue was between the people and the Conference. The system of "location" and "centralization," or the permanent occupation of a certain location by a "clique," has been followed by the concentration of all the power of the Connexion in the hands of that "clique." Say the "Fly Sheets": "Location is at the root of centralization; and the latter is 'a conference within a conference,' and leads to 'pride,' 'tyranny,' 'partiality,' 'misapplication of the funds,' 'misrule,' &c. &c. They specify a number of instances of the misapplication of funds, which are of the most nefarious character. And though they do not say, in so many words, that "popular rights" are involved in all these transactions, who cannot see, that the last two charges concern the people directly? Besides, this "centralization" subverts the distinguishing principle of Methodism, which is eminently a "popular right;" viz., *itineracy*. This forms one of the first and principal grounds of complaint in the "Fly Sheets."

"The dissatisfied object to having so many of the Institutions of the Wesleyan body located in London, and so many of 'the Committees' made up of men stationed or residing in that metropolis. They say it is favoritism, and leads to 'corruption' and 'despotism.'"

We think it will appear to our readers as it appears to us, when they learn how many offices are filled by each of a certain "clique." If the men composing the committees of the Conference, can hold the multiplicity of offices they do, involving the possession of immense power, without abusing that power, they are different from most other men. Let the reader look at the composition of the committees, and see whether the complaint of "favoritism," "corruption," and "despotism," is not likely to be well founded. Dr. BUNTING was a member of 12 committees (and the very soul of each); Mr. JOHN SCOTT, 10; Mr. T. JACKSON, 10; Dr. HANNAH, 9; Mr. I. KEELING, 8; Dr. ALDER, 7; Dr. BEECHAM, 7; Dr. NEWTON, 7; Mr. BOWERS, 8; and in 1846 Mr. C. PREST held 14. "This," says the *Banner*, "is not amiss for one man, who, if he has power, has also labor." Says the *Journal*:

"Let our contemporaries go back to the foundation of the quarrel, and see if there be any reason in their taking part with the faction which has arisen in the Wesleyan body, and are now making so much noise. If the whole amounts to mere jealousy, or to chagrin, arising from disappointed ambition, would not sympathy be wasted upon the vexed and mortified men, whose principal trouble is that they have not had the talent or address to secure the positions which are occupied by those whom they esteem as rivals?"

Where shall we go, to get at the "foundation of the quarrel?" The "Fly Sheets" state the "foundation of the quarrel" with such distinctness and directness, as to admit of no mistake, and the Conference does not pretend to say that there is

any other. Any man, or set of men, who place any value on their moral character, would meet them by an emphatic denial, and attempt to show their falsity, if they were not true. But how has it been? Not a denial of their truth has been made by those implicated, nor an effort made to exonerate themselves from such serious charges. These accusations are not made in a vague manner; but they are backed up by facts,—such as can be easily ascertained to be true, or false.

We have seen that it is not a faction. Said one of the 400 delegates in Exeter Hall (Mr. JOHN REAY, a trustee and a leader, from Newcastle-on-Tyne): "There are 150,000 persons who would hold up their hands" for the restoration of "the expelled." Quite a faction!

Not a single fact can be adduced in support of the intimation, that either of the expelled ministers were moved by "jealousy or chagrin, arising from disappointed ambition." Whether they had the "talent or address to secure the positions" which the *Journal* says they desired, we think at least one of them was not deficient in the requisite talent. And as to Messrs. DUNN and GRIFFITH, we can give proof that they, too, are superior men. Why, the very course they took—manly, independent, firm, and respectful—shows that they were men of no common mould.

"Several subordinate issues were made by the men of the 'Fly-sheets' with 'the clique,' but all equally irrelevant to the matter of 'popular rights.' 'Mission-house expenditures,' 'the presidential chair,' 'the platform,' 'connexional committees'—what they are pleased to call 'the curacy system,' and 'misrule,'—all come in for a share of attention."

We think the deposition of "the clique" and the installment of those in their places, who would have an eye to "popular rights," are something more than "subordinate issues." "Irrelevant to the matter of 'popular rights,'" indeed! If "Mission-house expenditures," and "misrule," to say nothing of the other items enumerated, are "irrelevant" to "the matter of popular rights," we are too near-sighted to see it. We think they look as if they might concern those who have to defray the first and patiently endure the second. The "Connexional Committees" are entirely composed of the men of whom the "Fly Sheets" complain. They have to do with the finances of the Connexion, and we do not see how it can be thought, that the proper expenditure of the funds of the Connexion has no bearing on "popular rights," especially when the people have no voice in their appropriation.

"They [Messrs. Everett, Dunn, and Griffith,] were not expelled without a trial. Although the forms of that trial, as we have before admitted, were defective, as to some of the circumstances which common law would seem to require, yet it was in accordance with a regulation of the body, legitimately enacted in the year 1835. * * * Now, we say nothing about the justice of the law of 1835, or the expediency of its application in this case, but we do ask with emphasis, What cause have 'the expelled' to complain? A negative answer to the question proposed would have discharged them at once, and such an answer, if innocent, they were bound, by their own rule, to give; nor would it have been, to any member of the body, in the least degrading."

"Were not expelled without a trial?" Why, what kind of a trial can that be called, when men are arraigned before a tribunal without any accusation being made, and required to criminate themselves (if they really were guilty), without being allowed to make any other defence, than by articulating "Yes," or "No!" Why did not the *Journal* state, that the law of 1835 was considered a dead letter, never having been applied to a case before? And also, that when it was enacted, these very men, and many others, protested against it, as arbitrary, and subversive of all independence in those who might be, by some means, brought under its operation! A section of that law reads as follows:—

"The Conference deems it expedient," &c.—"That not only Conference, but all its District Committees, whether ordinary or special, possess the undoubted right of instituting in their official and collective character any inquiry which they may deem expedient into the moral, Christian, and ministerial conduct of preachers under their care, even although no formal or regular accusation may have been announced," &c.

This law was objected to at the time of its enactment, as illegal, contravening other laws, and opening the door to a number of abuses. This was its first application, and the result is known—or rather, is now in process of development. It was felt by the expelled, and by all who sympathized with them, that it was degrading to submit to such a tyrannical course, and they had rather lose their ecclesiastical standing, than to compromise their independence and self-respect.

But this, even, was not the lowest depth of degradation to which they were required to descend. They were called upon to return an affirmative reply to the demand of the President, who might be regarded as another TORQUEMADA, that they would not support the *Wesleyan Times* newspaper, or write for it! Can ecclesiastical tyranny appear in a more disgusting form than that? Well might Lord JOHN RUSSELL, in his work on the Constitution, say:—

"Could the Methodists be invested, by some revolution, with the absolute power which Rome once possessed, there is reason to fear, unless checked by the genius of a more humane age, the Conference would equal Rome itself in the spirit of persecution."

The *London Times*, which will never be accused

of advocating liberal ideas, says of the expulsion of the ministers:—

"Whether such a course be right or wrong, it is at best perfectly unique in this country. No other British tribunal possesses or claims the authority to put 'a brotherly question' to a suspected person, and require 'a frank and brotherly answer.' The rule of all our courts, both ecclesiastical and civil, is charity, which 'hopeth all things,' and which assumes everybody to be innocent till he is proved to be guilty. These gentlemen are punished on mere suspicion, and for refusing to criminate themselves. We never heard the like in this country, at least in modern and peaceable times. Talk of the Star Chamber! A man might hold his tongue before that court, stand his trial, and escape, if the evidence failed to support the charge. Of the party themselves, the 'Fly Sheets,' or the usual practice of the Conference, we know next to nothing. We take these proceedings on the statement of the Conference, and we pronounce them at once a gross outrage on our old English principles of fair play."

After reading the above, let the reader help wondering, if he can, how the *Journal* could ask the question, "What cause have 'the expelled' to complain?"

"When a company of Methodist preachers can assail with bitterness and spite all the leading officers of the Church, and charge them with selfishly and dishonestly squandering the funds of the Church, and gross corruption in the administration of its affairs; and then go so far as to call 'the stationing committee THE SLAUGHTER-HOUSE OF MINISTERIAL CHARACTER—where character is assassinated, and years elapse before the man knows that the bowie knife has been plunged into it; and do this anonymously—avoiding responsibility by, in a most cowardly manner, concealing their names—they can scarcely be entitled to much sympathy on the plea of informality in the mode of reaching a just judgment."

There are some things introduced in the "Fly Sheets," not concerning the Conference, which had better been omitted. We also think that undue bitterness is exhibited in some of their remarks. But we cannot shut our eyes to the glaring facts that call forth this bitterness. And any one who can read the acts of this "Stationing Committee," without thinking—if he does not speak it—that it is what the "Fly Sheets" term it, possesses more command of his indignation than we assume to have.

The "Fly Sheets" were circulated among the members of the Conference, and among them only,—their characters were in their own hands. That they should be circulated anonymously, among those who could remedy the grievances complained of, is not without excuse. Had the writers proceeded openly to a correction of the abuses they complained of, they would have suffered Methodistical martyrdom, without benefit of clergy. If instead of compelling good men, who possessed some independence of spirit and self-respect, to respond to an inquiry, which, if answered negatively, would reflect a sort of degradation; and if affirmatively, would criminate themselves, the Conference had proceeded to ascertain if the charges were true, and set themselves to correct the matter complained of, they would have acted like sensible men, and the present difficulty would not have occurred. But no, they must, forsooth, proceed on the presumption, that men surrender the right to think and act, when they become connected with the Conference, and sit as judge, jury, and executioner, in a case in which they themselves were assumed to be the defendants. If, after investigation, the charges were found to be false, then they would have been justified in ferreting out their authors, and dealing with them as they deserved. But there was ground for the charges. Says the *Westleyan Times*, in its report of the proceedings of the Conference, respecting its finances, &c.:—

"So far as we are able to judge, the remark made to us the other day, that 'the Book-room is the only solvent fund in the Connexion,' has been sustained. . . . One of the funds—the Children's—has suffered to a considerable extent from the unfaithfulness of its clerical treasurer, Rev. John S. Stamp, whose defalcations leave it minus a large sum. . . . This case goes far to establish the truth of at least some of the allegations of the 'Fly Sheets,' especially when taken in connexion with another revelation which was made to the public about the same time Mr. Stamp's defalcations became known. Both of these were men in whom confidence was to be declared!—Are there any more of a similar description? Mr. Stamp's position was known last Conference, and yet it was hushed up."

Some may think that we have occupied too large a space in discussing this subject, deeming it not of much importance. To such we owe an apology.—But we were unwilling to rest under the imputation of uttering "malicious falsehoods." And we also wished to show how silly it is for one to affect contempt, or authoritatively pronounce things "false," or "blunders," without possessing any other means of arriving at a knowledge of the truth or falsity of the things so pronounced, than are or can be possessed by any who are willing to pay for them. Another reason why we have devoted so large a space to the subject is, that it is the most important agitation that ever occurred in the Methodist body in England, (at least, numerically considered,) and we wished to give our readers some idea of its extent.

Area of the Roman Empire.

Historians state the boundaries of the Roman Empire to have been the Rhine, the Danube, the Cauca-

sian mountains, the river Euphrates, and thence on the northern line of Arabia and the Atlas mountains in Africa, and having the Atlantic on the west. This outline would not exceed 3,000,000 square miles of land. TAYLOR in his history states the number of troops quartered in the Provinces, that is, the standing army, at 170,000 in the time of AUGUSTUS CÆSAR, and the revenue of the empire at 40,000,000 sterling. SCHMIDTZ's history states the standing army, at the same period, about the birth of CHRIST, at 470,000 men. The extent, power, and grandeur of the empire, proverbial for ages, were not equal to some of the divisions of the empire. Take England.—The extent of her foreign colonial possessions are stated at 6,000,000 square miles, exclusive of those of India. Upon the dominions of QUEEN VICTORIA the sun never sets. Is it true the territory of the Roman empire was contiguous, while that of England is isolated and divided. The revenue of England is 50,000,000 sterling. How insignificant would the Roman navy look beside England's fleets. Her successful war a few years since upon the vast and distant Chinese empire eclipses any of the individual, national conquests of Rome.

Look at another of the ten divisions—France. Her standing army in our times has been 500,000, often replenished for the slain in battle. It is estimated that 6,000,000 of Frenchmen perished on the field of battle between the outbreak of the revolution and the fall of NAPOLEON. The number slain in Europe in the 25 years after 1789 was 20,000,000. NAPOLEON, in a few short years, subdued as many thrones and kingdoms from the torrid to the frigid zone as Rome had conquered up to the days of the CÆSARS. Rome divided is greater than Rome united. After the lapse of 1300 years from the dismemberment, some of the divisions exhibit a greatness and power superior to that of the old stock. Indeed it may be affirmed, that England, in extent of dominion, surpasses the sum total of the area of the four great kingdoms, the Babylonian, the Persian, the Grecian, and undivided Roman. Assuredly, the iron is in the feet and toes of the image. "In the days of these kings"—the sub-kingdoms of the fourth great kingdom—not in the days of the four kingdoms, for they never co-existed—they were a class of kingdoms that succeeded each other in a space of 1,000 years from and after the days of NEBUCHADNEZZAR to the division of the fourth—but the prophecy contemplates a class of kingdoms co-existing, contemporary—in the days of these kings—the days of England, of France, of the triple crowned king, &c., shall the God of heaven set up a kingdom. The 1335 days of DANIEL mark the times of the ten kingdoms as they also measure the life time of the little horn.

A. PENFIELD.

New Works.

"Blossom of Rocky Nook; or, Life and Writings of Mary Delano Whitten. By Mrs. Sarah H. Brown.

"O, let us live, so that flower by flower,
Shutting in turn, may leave
A lingering still for the sunset hour,
A charm for the shaded eve."

Boston: published by Oliver L. Perkins. 1850."

The foregoing is the sweet title of a very sweet little volume, compiled by one to whose writings the columns of the *Herald* have been no stranger.

If the sweetest flowers the soonest fade, the subject of this volume makes no exception to the rule. Possessed of rare mental endowments, combined with a lovely disposition, she was the beloved of the circle in which she moved. The effusions of her pen, selected by her teacher, will be interesting to our young friends. The writer and compiler of the volume has also been very happy in the arrangement and completion of her task. It is a very suitable work to place in the hands of the young; and is a good volume for the Sunday School Library. It may be had at this office.—Price, 37 1-2 cts.

Holbrook's "New England Railroad Guide, Steamboat and Express Journal, illustrated by a complete Railroad Map. Vol. 1.—April 15th, 1850.—No. 22. Boston: published on the first and middle of every month, by Geo. R. Holbrook; Railroad Guide Office, 37 Court-square, (one door north of the Railroad Exchange); and sold by Periodical Dealers, News Agents, and Booksellers, throughout New England."

Holbrook's "United States Railroad Guide; Steamboat Journal. April, 1850. No. 3. New York: published on the first Monday of every month, by Geo. R. Holbrook & Co., Railroad Guide Office, 43 Ann-street. Geo. Dexter & Brother, wholesale agents."

Copies of the above valuable *Guides* to travellers, have been received, and are hereby acknowledged.

"My Question."

"I understood your interpretation of prophetic figures somewhat on this wise.—Image to the Beast (Rev. 13:14)—the Papacy; two-horned Beast—the Greek empire; ten-horned Leopard-like Beast—Pagan Rome. Now, if this be the correct application of the symbols, how can the 1260 days of Papal persecution be the same period as the forty-two months that indicate the length of the rule of Pagan Rome, or the ten-horned Beast, since Paganism must be taken away before Papacy could be established? I wish for information on this point; and hence my question in my last letter.

H. L. H."

We did not make the ten-horned beast symbolize an abstract principle—Paganism, but the Roman civil power, in contra-distinction from the religious empire which was made to it. It was Rome, as it existed

from the re-appearance of the beast, after it had been subverted by the northern barbarians, and re-appeared in its decem-regal form. The image to this—the Papacy—did not take its place, and subvert it: they existed together. And thus the time is the same in both.

MR. EDITOR:—In the last "*Herald*"—April 6th—I notice an answer of yours, to a question proposed by A. Brown, which a little surprises me. In the article referred to, A. Brown says:—

"MR. EDITOR:—We read in Eccl. 5:9 [5:5], 'The dead know not anything.' We also read in 1 Sam. 20:39, that Jonathan's 'lad knew not anything;' and in 2 Sam. 15:11, that Absalom's two hundred soldiers 'KNEW NOT ANYTHING.' Now, does the first-named text prove that the dead are unconscious, any more than the last two texts prove that the lad and soldiers were unconscious?"

To which you reply: "Just about as much. Those who thus quote it, must feel hard-pushed to resort to such a subterfuge."

Please review this matter, and I think you will be disposed to give a different answer. But if not, it may be my duty to propose a few questions touching this point.

T. M. PREBLE.

East Ware (N. H.), April 10th, 1850.

That is the view we have always had respecting the text referred to, as we pleasantly expressed it above. If you have any questions to propound on the subject, we shall be happy to receive them, and reply to them in the same spirit. The above is not designed as a thrust against those who hold that view, but presents the insufficiency of that text for those who make the question a hobby, and whose arguments are a source of grief and mortification to those who take a consistent and intelligent course in maintaining your side of the question.

Not So!

JOHN BORLAND, in his *Reply*, says (p. 12): "Mr. MILLER was heard to say at a camp-meeting at Clarenceville, in the summer of 1848: 'The faith he had that the world would end in 1843, was not to be compared with the faith he had that the world would end in 1850.'" I was present at the meeting mentioned by J. B. Mr. MILLER spoke but once, and I heard no such sentiment as that with which he is thus charged. He presented the opinion of some, that CHRIST was cut off at the end of the sixty-nine weeks, instead of the middle or end of the seventieth week, and said, that if this opinion be correct, and if he was cut off in the year 33, as is commonly supposed, the balance of the 2300 days will terminate in 1850. Mr. MILLER spoke with his usual simplicity and candor. I think that two of J. B.'s brethren in the ministry were present.

R. HUTCHINSON.

To Correspondents.

To those brethren who are asking for our views on the state of the dead and destiny of the wicked, we would say, that according to promise we intended to have given them in full in a small volume; but the works of BRN. LITCH and JONES, now being issued, must suffice for the present—unless we have to defend them through the *Herald*, from those who press us to it on the other side.

J. N.—BRN. WEETHEE and HUTCHINSON are not, and never were, believers in the unconscious state, and "extinction" of the wicked.

Particular Notice!

Will those writing to this office on business, wishing it promptly attended to, address J. V. HIMES, 8 Chardon-street, Boston (Mass.)? It is so arranged, that whether he is at home or abroad, all letters addressed as above will come directly to the office, and the business be promptly and faithfully attended to. But if directed to other persons, the letters will not be opened in the absence of those addressed. We know of no higher pleasure than to serve our brethren in all that pertains to the Advent cause.

THE LIFE AND WRITINGS OF WM. MILLER will be out in Nos., containing from 54 to 72 pages, put up in paper covers. We cannot tell yet how many Nos. it will make: it may run up to 10 or 12, and make one or two volumes of 350 pages each. It will be so arranged, that when one volume is out, it can be bound complete, if any wish to do so. The price of single Nos. will invariably be 20 cts. To agents, who make an effort to get off a large number, we shall make the liberal discount of 25 per cent.; and to all our brethren at a distance, who will chiefly receive them by mail, we propose that clubs of six persons, who will send us \$1, shall receive six copies of No. 1, and at the same rate for other Nos.—Post-office stamps may be sent always for change.—They are the same as money to us.

The first No. will be out for the New York Conference, May 7th; also, a good supply for the Boston Conference. This No. will contain a beautiful mezzotinto likeness of Father MILLER, which, in itself, will be worth more than the cost of a whole No.

Our friends may now go to work in good earnest!

J. V. HIMES.

BRO. WEETHEE will resume his Lectures on the Book of Revelation as soon as practicable. He has been so worn down and occupied by other duties, that he has not had time to write much of late.

BRO. DANIELS is requested by the brethren in Loudon Village, N. H., to visit that place.

The following is an extract from CHALMERS' "Address to the Inhabitants of the Parish of Kilmany."

"And here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable acts of calumny,—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and disturbers of human society.

"Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to Him, as before. In a word, though I might have made him a more upright and honorable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while CHRIST, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way, as stripped him of all the importance of his character and his offices, even at this time I certainly did press the reformation of honor, and truth, and integrity, among my people; but I never once heard of any such reformation having been effected amongst them. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible, that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners.

"You" (my parishioners) "have at least taught me, that to preach CHRIST is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population."

"THE PNEUMATOLOGIST."—A work devoted to the proof and illustration of man's spiritual nature, and existence between death and the resurrection, by an appeal to Scripture and facts. It will also investigate the subject of familiar spirits and necromancy, referred to in Scripture as practiced in ancient times, and revived in our own day: also the subject of demonology will also receive attention, together with clairvoyance, trances, visions, modern miracles, &c. &c. It is designed to present a fund of information from the most authentic sources on the foregoing subjects, to guard the unwary from deception. Published by J. LITCH, 16 Chester-street, Philadelphia.

TERMS.—The *Pneumatologist* is designed to be a monthly of 24 pages, or 288 pages per volume, at one dollar in advance. Ten copies for seven dollars. Twenty copies for thirteen dollars.

N. B. The next will be a double number, to save postage. It will be issued about the middle of May. Philadelphia, April 29th, 1850. J. LITCH.

"THE BIBLE CLASS.—Being four familiar conversations with children on the Second Advent of CHRIST."—The design of the writer, in this little book, is to present to our children, in a familiar manner, the evidence from the Scriptures of the nature of CHRIST's second coming, and the signs of his near approach;—to give them a true view of the millennial reign of CHRIST in his kingdom. While the writer has had in view expressly the instruction of children, he has endeavored to prepare it so as to render it a profitable book for adults. May it go forth, under the blessing of God, and prove instrumental in leading the youth to CHRIST as the SAVIOUR of sinners, and to the knowledge of the truth concerning his coming and kingdom. Every little boy and girl that can read, should have one. Now ready. Price, 25 cts.

VISIT TO PHILADELPHIA.—We spent a few days with Bro. LITCH, during our recent trip South. He was in good health, and still laboring industriously in the cause. We gave three discourses to his people, who received us with their usual kindness. They still hold fast to the Advent faith. We felt sad, on account of beloved friends, who, since our last visit, had been called away by death. But our tears will soon be wiped away, and we shall see again the cherished friends who are now absent from us.

CORRESPONDENCE.



LETTER FROM ENGLAND.

DEAR BRO. HIMES:—I avail myself of the present opportunity of expressing my joy at the receipt of the "Herald," its improved appearance, the additional amount of matter contained in its columns, and the prospect of its publication being continued until the glorious events which it heralds shall dawn upon us, and we gaze upon the "King in his beauty." But in this expression I stand not alone—it is the feeling experienced by many in this country, who are cheered in their rugged pathway by its receipt and perusal. There are other thoughts in my mind which I beg the privilege of penning. For some time past I have felt solicitous respecting the future destiny of the cause in reference to the ministry. The impossibility of supplying the many calls—"Send us a preacher;" the earnest solicitations from friends of those who travel to tarry in certain places and labor permanently; the few accessions to the numbers to those who proclaim the last message to the church and the world; what will be the result? what is to be done? are thoughts and inquiries which frequently crowd upon the mind. Something may be done, and something should be done! As your health, with others, who have labored extensively, bearing the heat and burden of the day, begins to fail, it is important that others be thrust into the field. I have been pleased with the notices of the "Class for Mutual Improvement." Such a means has been long needed, and I trust it will now be sustained. The matter should be taken up in good earnest! There are those capable of laboring, if they avail themselves of the advantages it affords,—yea, many among us may labor efficiently if brought out and encouraged. Brethren, slumber no longer! The Bridegroom approacheth! Arise and trim your lamps! Suffer them not to burn dimly, lest in an unexpected moment they go out, and the Saviour find you unprepared!

"Ye saints of God, awake to duty!
Hark! hark! the message from the skies!
Your King descending in his beauty,
With saints and angels bids you rise.
Arouse! arouse ye saints!
Your arms and hearts prepare!
Press on! press on! all hearts resolved
A conqueror's crown to share!"

Keep in the path of duty. Keep at work, and endeavor to prevail on others to gaze at and receive that "blessed hope" that has shone so brilliantly on your own soul, and illumined the dark pathway of life.—Time is rapidly hastening to a close; professors are dreaming of peace and prosperity; the impenitent are revelling in wickedness; and therefore it is our duty to use the appointed means to arouse the former and rescue the latter: and what we find to do must be done quickly. Work, labor, or toil, if by any means you may save some, and accomplish all that can be through your instrumentality. There is work for all. Those who cannot preach may aid those who can. Others, whose whole time is not occupied, may obtain and distribute suitable tracts. Others may seek out and encourage those capable of preaching, and thrust them forward in the work. Those who have left our ranks and laid aside their work, should return back. But without particularizing or prescribing, each may do something towards accomplishing the great work in which we are engaged.

The period will soon dawn, when prayers for impenitent friends will avail not; therefore pray now! Soon the heavens will be as brass, and sighs of anguish for their welfare will cease to pierce the skies; no tears of sorrow for their lost condition will move the sympathies of the Saviour. He will have left the mercy seat, and stand as Judge of quick and dead! Their own prayers, and loud and anxious cries for mercy, will then be of no avail. The Saviour, it is true, will see, and hear, and answer, but also with what a look, and doleful, soul-sinking words, "When I called ye refused," &c. Then in view of the lost state of those around us, the work to be performed, the short allotted time remaining, the awful doom awaiting the impenitent, and all unfaithful professors, how important that we resolve to work while it is called to-day, and what our hands find to do, to do it with all our might.

The more we labor for the good of others, the greater the comfort we shall experience in our own souls; and if we wish to enjoy the greatest degree of happiness attainable in this life, we must love the Lord with all our hearts, and labor with whole-souled devotedness to make others happy by prevailing on them to walk in religion's ways,

"Whose paths are paths of pleasantness."

Those who will enjoy the most in the world to come, and who will shine the brightest, and be nearest the throne, will be those who have accomplished the greatest amount of good in this life; and although the glorious reward awaiting the faithful servants of the Saviour should not be presented as the primary motive to excite to diligence and activity in his cause,—as we should labor from motives of love, and imitate the example of Christ, who gave his life because of the greatness of his love to man, and to procure his redemption,—yet the awaiting reward is an item worthy of consideration. "He that converteth a sinner from the error of his ways, shall save a soul from death;" and those who turn many to righteousness, shall shine as the stars in the firmament, not for a limited period, but "forever and ever."

Hoping to be found among the "faithful servants" when the Master shall call us to account for our stewardship, I remain, waiting for redemption,

J. W. BONHAM.

Leeds (Eng.), April 2d, 1850.

P. S. You may expect an account of the meetings in Leeds, Wortley, and Wakefield, in my next.

LETTER FROM SAM'L CHAPMAN.

DEAR BRO. HIMES:—After I wrote to you from Canaan, Pa., Jan. 28th, we remained in that section three weeks longer. Spent most of the time in the towns of Salem and Jefferson. In the former place our meetings in different districts were well attended, and prejudice was removed from several minds. Otherwise, I know not that any lasting good was accomplished, except in the families of Brn. Patten, Mott, and Pease. They took a decided stand in favor of the truth, and were manifestly blessed of God.—Much more good might have been accomplished, but we had to meet the enemy in almost every form. The worst of all, we had to "wrestle against spiritual wickedness in high places." The meeting-house at "Holister's Mills" was kindly opened to us by vote of the church. Notice of our first meeting being extensively circulated, the house at an early hour was surrounded with sleighs from every direction. But when I arrived to meet my appointment, the key could not readily be procured; it was then in the possession of the President of the Protestant Methodist Church. Having a right to the house by vote of the church, a formal demand was made for the key, but the President, esteeming it his prerogative, refused to give it up. At this time a number of the most respectable citizens went to his house and repeated the demand. The key was finally obtained, the house was opened, and, although at a late hour, after several sleighloads had left, the sanctuary was completely filled, and better attention paid to the word I scarcely ever witnessed. At the close of service, it was announced that Bro. Abbott, of Canaan, would address the congregation the next evening, and it was added, "You will then hear from a minister of your own denomination on the same glorious subject." The house was again filled, and the expectation of the people was fully realized. The "President," being informed by his friend that Bro. A. had arrived, hastened to the house, and thrust himself into the desk just in time to inquire of Bro. A. before preaching,—"Do you, sir, preach definite time? the day and the hour?" Bro. A. looked at him with surprise, and said, "I preach, sir, the preaching that Christ bids me, viz., his coming now near, even at the doors." He then entered upon his work. The Lord was with him of a truth. When he sat down, the "President" immediately arose and gave out a hymn, then said a prayer, and without a moment's delay pronounced the benediction, giving no opportunity to make another appointment. The congregation seemed indignant at his course. In the morning we left the place to meet our engagements in Jefferson, being assured that with the exception of the "President" and one other individual, the entire community were desirous of hearing further on the subject. When we left S., it was our intention to return there again before the excitement was over, but the sleighing began to leave us, and we were obliged to commence our return home. After suffering some from the slanderous tongue of that professed minister of Christ, and hearing much from him against the views we cherish, it was intimated to me that he had once been a professed Adventist, and had made quite a display of his zeal in our ranks, especially so in Philadelphia. I took occasion, therefore, to make inquiry of a brother in that city respecting him and his course, and am assured, from the best authority, that this very man was one of those religious fanatics associated with Gorgas, that left the city of Philadelphia, probably under mesmeric influence, to meet the Lord on the 10th day of the 7th month, '44, and because they did not realize their expectations, he, with others, embraced the "shut door" principle, with all its attendant evils, and by this means brought upon the precious cause of Christ, and its faithful advocates, so large amount of shame and reproach, which they must of necessity meet and suffer more or less in every place. "The Lord reward him according to his works."—2 Tim. 4:14.

In the town of Jefferson we enjoyed a refreshing season. The saints of different sects were revived, and made to rejoice in the "blessed hope," and quite a number of precious souls were converted to God, and of course (I had almost said) to the Advent faith. Of the latter class there was a Mr. C., who for several years had been a confirmed Infidel. Being well versed in history, having also more than an ordinary knowledge of the letter of the Scriptures, and being naturally of a combative temperament, he had frequently annoyed, confused, and sometimes confounded, the "preachers" in that community. After listening to several discourses on the prophecies of Daniel, he said to a friend, "This makes the Bible appear like a common sense book." He then requested Mrs. C. and myself to go home with him, and spend the night. After seating us by his fire-side, he said, "Mr. C., you are the first priest I ever invited to spend the night with me." He asked many questions concerning the Scriptures, manifestly with a desire to obtain a more perfect knowledge of them. The interview was profitable, inasmuch as he said, "By the light of the Bible I now perceive that I am a sinner." At his request we spent the next night there. After conversing together, and considering the necessity of repentance toward God and faith in Jesus Christ, till about midnight, it was proposed that before we retire to bed we all as one bow the knee before God in prayer, and without hesitation the proposition was at once complied with. On that occasion it was easy for Mrs. C. and myself to exercise faith in prayer. His wife, with many tears, being burdened for her husband, followed us in prayer. This seemed to prepare the way for him, and with deep penitence of heart he made confession of his sins to God, imploring pardon in the name of Jesus, whom he had once denied. His burden left him, and he retired to bed in peace. The next evening he confessed in public the change which had taken place in his feelings, and in his views with regard to God and his precious word. This seemed to give a new impetus to the work. The last Sabbath we spent in that place was a day of uncommon interest. It will doubtless be remembered with grateful emotion till Jesus comes. It being understood that this was our last Sabbath with that people, brethren were present from Salem and Canaan. In the morning I gave an exposition of Dan. 12th. It seemed to be a timely subject. After preaching, the whole time

till 4 P.M. was faithfully improved by the brethren. As the services were about to close, Bro. C., with peculiar tenderness of feeling, remarked, "I have a glorious hope of meeting these my benefactors, and all the rest of the good people, in the kingdom of God, very soon." Seven anxious persons then rose, and said, Pray for us. Among the number was a Mr. S., another Infidel about fifty years of age, who had never before attended our meetings. As we were about to leave, he gave us the parting hand, and with it a one dollar bill, saying, "This is the first time I ever heard preaching on this subject. It appears like the truth." He also added, "Do remember me in your fervent prayers. Send me some tracts," &c. We then took our leave of the brethren, and thus closed our labors in Pennsylvania.

On our way home we spent the next Sabbath with the brethren in Coventry, N. Y. The season was mutually refreshing.

Returned to Pitcher Springs, Feb. 26th, having been absent a little more than two months. Found all well. Rested a day or two. Spent the next Sabbath with Brn. Bates and Keeler, in Truxton, where they were enjoying a refreshing season. During the intermission Bro. B. baptized three willing converts.

Preached the next Sabbath to the church in Homer. Had a precious season with those dear brethren.—Then visited the scattered brethren in Manlius, Fayetteville, Syracuse, and Liverpool, and arrived here in time to meet my appointment, Saturday evening, March 16th, expecting to spend the Sabbath with the little company of disciples here, and then proceed directly to Wayne county, N. Y. But before Sabbath closed, a glorious work had commenced, which has continued without interruption until now. Have preached three Sabbaths, and every evening in the week, to good effect. As the fruits of this effort, the brethren here and in Clay, on the opposite side of the Oswego river, are greatly revived. More than thirty souls have been converted to God, fifteen of whom have followed their Lord in baptism. The work is still going on with increasing interest. Sinners are inquiring in earnest, "What must we do to be saved?" And the brethren all say, "Bro. and Sister C., do not leave us now." We have consented to remain over another Sabbath. Meet the friends here and in Clay alternately. After the last season of baptizing, the brethren expressed a wish to be considered as a church of Christ, and strictly adhere to all the doctrines and ordinances of the apostles. Accordingly, after preaching yesterday, about forty happy souls arose and covenanted with each other and their God, that they would not "forsake the assembling of themselves together as the manner of some is, but would exhort one another, and so much the more as they saw the day approaching," as the apostle directs, Heb. 10:25. In short, that they would take the New Testament without addition or diminution for their rule of faith and practice, agreeable to Rev. 22:18, 19; after which we attended to the Lord's supper. It was a refreshing season in very deed.

Yours, as ever,

Lysander (N. Y.), April 1, 1850.

P. S. Through this medium I wish to say to the friends at Spring Mills, Allegany county, N. Y., that, the Lord permitting, I intend to be there about the 1st of May. That will be my Post-office address till May 20th. Am glad, Bro. H., to learn that your health is improving. The Lord be praised. s. c.

Dr. WALSH'S ABJURATION.

MR. EDITOR:—As you are doubtless aware, I have for some years past been identified with the advocates of the non-immortality of man, the unconsciousness of the dead, and the destruction of the wicked. You are also aware, that more recently my views of the resurrection have changed—I have denied the proper resurrection of the bodies of the wicked. All the regular articles, however, that have appeared in my paper on this subject, were written six months ago. During the time that I have had this subject under consideration, I have been led to review my whole position, the result of which I state below. I have not time to elaborate these points now, but will do so hereafter.

1. After a careful and candid re-examination of the Scriptures, together with what I have written, I have come to a settled conviction that man is a compound being, consisting of body, soul, and spirit; and that the spirit bears the same physiological relation to the nervous system, that the soul does to the circulatory system—that the soul is the principle of animal life, and the spirit of intellectual life. The term soul is, however, sometimes used in Scripture as equivalent to spirit. That the spirit survives the death of the body, but yet is not immortal, in the Scripture sense of immortality.

2. That *Sheol*—*Hades* is the region of the dead—and is often used to embrace both body and spirit, the latter retaining its consciousness, being itself a principle of intelligence.

3. That the righteous dead will be raised—their mortal bodies made alive—their spirits invested, or clothed upon, as Paul teaches, but the wicked dead will remain uninvested—their bodies not being made alive; and that, in this naked state, when *Hades* gives up the dead that are in it, they will stand before the Judge of man, receive their sentence, be cast into the lake of fire, which is the second death, and so suffer eternal punishment.

I desire this abjuration of my former opinions to be co-extensive with the circulation of those opinions. Whatever injury I may have done others, by inducing them to believe error, I now wish to undo. I was conscientious in advocating what I now repudiate; and I am now conscientious in my opposition. I have, by my own reflections, unaided and alone, convinced myself of my error. My friends may deride me—they may laugh now, but I feel assured, that, as I can answer all my own arguments on their side of these questions, I shall have but little difficulty in meeting theirs. And, if not, I at least have the gratification of knowing that I have convinced myself of the truth of that, of which none others could, or did, convince me.

Yours in hope of eternal life, at the appearing and kingdom of Christ,

J. T. WALSH, M. D.

PROSPECTUS OF THE "HERALD OF TRUTH."—The

"Herald of Truth" is published monthly, sixteen super-royal octavo pages to the number, at \$1 per annum, payable in advance, and devoted to the following subjects:—

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3. The eternal punishment of the wicked.
4. The duties of practical Christianity, &c. &c.

Address Dr. J. T. Walsh, 63 Ogden-street, Philadelphia, Pa.

LETTER FROM I. C. WELLCOME.

DEAR BRO. HIMES:—Since I last wrote to you, we have experienced various scenes of joys and sorrows in our pilgrimage to the heavenly Canaan. It has long been our lot, in common with others, to suffer the buffetings and temptations of the enemy of righteousness, and to endure the scoffs and derision of the cold-hearted scoffers, and enemies of our blessed hope. But God has enabled us to endure this with pleasure for Christ's sake, and his grace has abundantly sustained us. These trials, however, seem not to have been sufficient to purify us, and fit us to stand the last great test of Christian character, and God has touched us in a more tender point. Our little Henry, our only child, has been cut down by death, in an unexpected moment, just at a time when the development of his young mind made him the most interesting. Yet in this severe affliction we find the grace of God sufficient for us; and the "blessed hope" afforded us by the gospel gives us much consolation, and causes Christ to become still more precious to us; for he it is who has conquered death, and purchased life and immortality for all those that obey him, and for all the dear children who have never transgressed the law; he it is who is soon coming to release those who are bound in death and mortality, and to make them all like himself, "to die no more," but to dwell in God's everlasting kingdom.

Since the China conference, we have taken a tour into Franklin and Somerset counties, where we had some interesting meetings with the saints of God.—At first, we called on our beloved Bro. Fairbanks, in Farmington. Found him and the family with whom he boards strong in faith, and rejoicing in hope of the glory of God. We had two meetings at his house, but the people, being so fully engaged in other than Bible matters, seemed to loathe Bible truth, so we felt no liberty to stay longer.

We next went to Wilton, where we found some fifteen or twenty living, devoted members of the church of Christ patiently awaiting, yet earnestly looking for and expecting the immediate coming of their Lord. They love the word, and are eager to hear it spoken. We had eight meetings with them, and the Lord blessed us abundantly. Some backsliders confessed their sins, returned to God, and again found peace with him. I think Bro. E. Chase, who is now with them, has been a blessing to the cause by his labors in the Lord. I hope he will be encouraged to persevere.

We also visited two families (Bro. Wm. Bryant's and his mother's) in Jay, and had one meeting in each family. We hope they were not held in vain in the Lord. Bro. B. and his mother are two tried and faithful disciples, who have stood almost alone in that town for some years, amid the scoffs and sneers of many cold-hearted persons around them.—I trust they will be faithful until the day of Christ.

We next went to New Portland, and called on our old and tried friend, Bro. J. Tripp, who received us gladly; but his companion and boy being very sick, they were unable to enjoy our visit, or to take any measures to have a meeting. We believe there is a door open there for good to be done, at the West village. There are some friends in the vicinity who are sympathizers with the proclamation, "The hour of his judgment is come." I hope it will be improved.

We then went to Freeman, and stopped in a place where many of the people were Methodists, some of whom were my relatives. They invited us to class-meeting, which we attended, and had a very interesting meeting. We found some devoted ones, and some panting for the liberty of the gospel. They seemed much interested, and at the close, the class-leader came and invited me to stop and preach to them Sunday, to which I readily consented, and proposed to preach on Friday and Saturday evenings also (as this was Thursday). This pleased him, and he gave out the appointment, evidently thinking I was a Methodist preacher. The time came, and a good congregation. I presented a subject from Gal. 3:29, showing who were Christ's, consequently Abraham's seed, and what was promised—land. But this was too much for the "leader," and he did not come again. On Sunday he went seven miles to a Methodist meeting. But the congregation attended, with their minister, to which I gave three other discourses on the Kingdom, the Day of the Lord, and the Signs of the Times. Some had ears to hear, and, although they had been taught to manifest an entire indifference to the coming of Christ, some interest seemed awakened, and their minister, Mark D. Wellcome, endorsed nearly all that was presented; and it is hoped he will investigate the subject, and learn its importance.—They wish Bro. T. Smith to come and preach to them, as they used to be acquainted with him.

We then went to Phillips, and called on Bro. and Sister Hamden. Here our boy was immediately taken ill, and we hastened home, and in five days were under the necessity of depositing him in the lonely tomb, to rest until the last trump shall awake him to immortality. O blessed hope! it cheers our hearts amid all our sorrows, and we hail with joy every token of its approach.

Hallowell (Me.), April 2d, 1850.

LETTER FROM M. L. CLARK.

DEAR BRO. HIMES:—There are a few in this place, notwithstanding the many trials we have had to pass through, who are looking for the return of the Nobleman. We have again been troubled with what we consider to be false teaching, the effects of which are lamentable. About three weeks since, a man by the

name of Joseph Bates arrived here by stage, professing to be an Advent preacher, furnished with charts and numerous publications. We had an interview with him, and found his "message" was the Sabbath, or seventh day, and shut door; that is, except ye keep the seventh day ye cannot be saved. He says the Lord cannot come this year; that the sanctuary in heaven is being cleansed by the blotting out of the sins of Israel; that the seven last plagues are all in the future, which will be the time of trouble, when God will speak, fulfilling Hag. 2: 6, 21; that this is a signal for the great battle of God; that the 144,000 sealed (Rev. 14: 1) are all the living saints who are sealed by receiving his message, whose sins are blotted out, and who have power over the nations, to execute the judgment written, Ps. 149: 9; that then the battle commences, in which the wicked are nearly or quite all slain; that then the Lord comes, and the dead saints are raised, and the living changed; that there is no mercy for sinners, but there is for Advent backsliders.

These are the heads of his doctrine as stated by himself, and as we also have found since by his publications. He made several requests for permission to lecture, but we gave him none. He stopped three or four days, when he found reception, and got up a private meeting, with considerable attendance. The result of this meeting and the spread of his publications was, that several received the doctrine in full, who have since kept the seventh day, and in some cases have labored on the first day, others partially received it, and others are confused. He also held a meeting in Brompton (the adjoining town), where he led away some after him. He left many publications, —pamphlets, containing from 30 to 80 pages, published by himself and J. White, Oswego, N.Y., who also publishes a monthly paper; many sheets, containing visions of Ellen G. White, the great visioness, all of which he and his converts distribute gratuitously. All their books and papers are headed, "The Present Truth." I will give you a few names of their leading characters: David Arnold, George W. Halt, and S. W. Rhodes, the man, I suppose, that Bro. G. W. Burnham alludes to in the "Herald" of Feb. 23d, where he makes some very true remarks, viz., 1st, they allure; 2d, deceive; 3d, distract; and 4th, divide the flock of God, &c. It appears they are making a great effort about this time, and are much encouraged by the late visions of E. G. White, and the success they have at the West of late. I see also that they had a conference at Oswego last month. We expect from what Mr. Bates said to some of his converts here, that the noted E. G. White will be here soon. But enough of this.

Now, can anything be done to put a stop, or check, to this delusion, which is dividing and scattering the little wayworn flock of God? I view this doctrine as a sign of the speedy coming of our blessed Lord; in proof of which I will give a few passages of Scripture: Matt. 7: 22; 24: 24; 25: 8-12; Luke 13: 26, 27; 12: 45, 46; 2 Tim. 3: 13. If they are the class who are saying, My Lord delays his coming, (Luke 12: 45,) as it appears they are, (as the one mentioned in the text had been a faithful servant,) then the Lord will come within the time that they say he will not, which is about one year, or one year and a half.

Yours, waiting for redemption.

Melbourne (C. E.), April 20th, 1850.

NOTE.—Yes, something can be done. First, our brethren can put confidence in those who have been steadfast, and true to them and the cause. We have repeatedly told them that we had no confidence in the teachings of the above persons, nor in the integrity of but few of them. As to ELLEN WHITE'S visions, they are known, where she is known, to be the result of mesmeric operations—a miserable deception and humbug. Capt. BATES is an old personal friend of ours, and so far as we know, is better as a man than most of his associates; but we have no confidence in his teaching.—He should not be tolerated for a moment. So long as brethren are ready to listen to every theological adventurer, without knowing anything respecting him, they may expect impositions of this kind. It is not every man who calls himself an Adventist, nor paper that calls itself an Advent paper, that is worthy of being received as such.—When brethren demand that those who come as teachers shall give evidence of possessing the confidence of those in whom they have confidence, then these roaming adventurers, who seek to live by teaching novelties, will find their occupation gone.

J. V. H.

Extracts from Letters.

Bro. WM. INGMIRE writes from Newark (N. J.), March 27th, '50:—

DEAR BRO. HIMES:—I have recently returned from a tour of seven weeks, reaching home on the 19th inst. During my absence from this place, I visited Troy, Little Falls, Herkimer Village, Brockett's Bridge and neighborhood. I was present at the conference at Ballston Spa; also, at the conference at Waterford, and, by request of the Baptist minister at Lansingburgh, preached to the church of that village (of which he is pastor) on Sunday evening, the 17th inst. With the exception of one or two of the above places, all was encouraging. At West Troy, previous to my last visit, a conference had been held for some days by Brn. Catlin and Batchelor, when considerable interest was awakened in the minds of many, on the subject of the speedy coming of the Saviour, and kindred topics. I entered into their labors, and preached five evenings and three Lord's days. A new interest has been felt by the little church in that village, and they are encouraged by an accession of several, who, it is hoped, are joined to the Lord, and rejoice in hope of the glory of God. At Ballston Spa, Bro. Robinson and myself, assisted by Bro. Gross, had good audiences, and, on the part of many, a very candid attention was paid to the evidences adduced of our proximity to the great day of God Almighty. Bro. G. scattered several hundreds

of tracts, which, no doubt, will speak for God and the truth.

At Brockett's Bridge much interest was manifest, and good attention was paid to the truths presented. We never experienced more kindness from any people. Bro. Gross appointed the conference, expecting Bro. Robinson to assist in the labors; but his church in New York seemed to require his presence, and I therefore rendered Bro. G. what assistance was in my power. It was a venture for him to appoint the meeting, not knowing of any person in the place who professed to have faith in these matters; but by the blessing of God, all was harmonious, and attention awakened. I visited and spent five days with this people, according to their own request, four weeks after the conference, with profit to myself, and, I trust, also to the people. God bless them. I believe the Lord has much people in that section. Many of the youth lately converted appear well, and seem to rejoice in the hope of Christ's coming again.

At Waterford good attention was paid to the truths presented. Bro. G. was much afflicted in body by incessant labor and care in the cause. But God helped him wonderfully in the presentation of the subjects, sustaining our position; and the result was, that a desire was expressed that Bro. Robinson should visit them (he is with them while I write), to give more instruction in these things. It was of God that Bro. Gross entered that field.

In looking back on the past two months the retrospect is pleasing. I look upon that time as the most profitable and useful in my life. I have preached during that period from forty to fifty sermons. I had blessed intercourse with many of God's dear children, feel more devoted to the work, and would address myself anew to it. I should say much more, but expect Bro. G. will give more particulars. "The fields are white to the harvest." "Pray ye the Lord of the harvest, that he would send forth laborers into his harvest."

Bro. A. BROWN writes from Salem (Mass.), April, 1850:—

DEAR BRO. HIMES:—Having made up my mind to take a tour into the State of Ohio, I should like, through the medium of the "Herald," to bid my Eastern brethren an affectionate adieu, for the present, and, it may be, for all coming time. Many and strong are the ties that bind my heart to yours. May God grant that they may remain eternally unbroken. Give me your prayers, brethren, as I enter a new, and comparatively uncultivated field. Although I design visiting my friends, from whom I have been absent for nearly four years, my great object will be, to "say to them that are of a fearful heart, Be strong! Fear not! Behold, your God will come!" This is my business.—God has called me to it—I must obey.

In the strength of Israel's God I will.

My Post-office address will be, Watertown, Washington Co., O.; and, Little Sandusky, Wyandott Co., O.; where I shall be happy to receive letters from Eastern brethren; or if there are any in the West who may wish my labors, I would say, "Such as I have, give I unto you."

NOTE.—We commend Bro. Brown to our brethren where he may travel West.

Bro. S. G. CLARK writes from DeWitt (Mich.), March 26th, '50:—

DEAR BRO. HIMES:—I have received five numbers of your valuable paper, in which are contained the great, blessed, and glorious truths connected with the coming of the Holy One of God, even our Saviour Jesus Christ. I consider this the most glorious of all truths. It is the only hope of the church of Christ. Without it, our hope of eternal glory in the world to come is vain, and we are of all men the most miserable; for there can be no resurrection unless Christ come, and the words of him who said, "I am the resurrection and the life," will fail, and the devil will have an eternal jubilee. But thanks be to God for the Bible, of the truth of which we all have such abundant evidence. The Word of God, which we have, is eternal; and though heaven and earth should pass away—though the mountains be carried into the midst of the sea—though the waters thereof roar and are troubled—though the mountains shake with the swelling thereof—the Word of God will stand forever, and those whose habitation the Lord is shall not be fearful, neither shall they be moved. Glory be to God, his sure Word is, that Jesus will come and redeem his people from the power of the grave, and the time for God to favor Zion will soon come, and the Lord will appear in his glory, to build her up. Then will all the faithful be delivered from pain, and death, and all their attendant woe and distress. Then shall they say, "O death, where is thy sting! O grave, where is thy victory!"

Notwithstanding my faith on some other points may differ from yours, yet with me the most important truth is the coming of the King of heaven. On this we can all have one faith, and be of the same mind. My greatest labor is to have the people see that Jesus is coming soon, and exhort them to live holy lives, and thus prepare for the speedy judgment. Then, if they can see on other points with me, well and good. But if not, I will love them still; for none of us are infallible: we now see through a glass darkly; we know in part, &c. Never did I love the truth more than now. It is my only support in this life. While I look forward, I think there is redemption for those who love Christ. I feel to rejoice, and say with John, "Come, Lord Jesus." Sometimes I ask myself the question, Can I be saved? I look without and within, and see nothing that I have done, or can do, to merit salvation. If I am saved at all, it will be through the abounding grace of God. All, all of grace. O, what a glorious doctrine! how it magnifies Christ. One week ago last Sabbath I preached to the Baptist church in Perry, where I have labored some in days that are past. If ever the Lord blessed me, it was on that day. Never did I see the love of God to a lost world greater, his divine condescension, his long forbearance, and power to save. My soul was filled to overflowing—my heart was broken—I could hardly speak. While the congregation were singing it appeared as though the cloud of the Most High was over us. My prayer was one of weeping. When the text was named, I felt that the word was sent home to the hearts of all. I think there was hardly

a dry eye in the house. My faith is, that God will work in that place. The most of the church love the coming of Christ, and think the Bible is creed enough. They wished to have more meetings, but my lungs would not allow of it. O, how sweet it is to weep over those for whom Christ died. When I left North Plains I left four weeping for sin—all heads of families. O that I was able to labor night and day, as I once could. There is much need of it in this great country.

Your affectionate letter, containing a donation, was gratefully received, for which I thank God, and hope you will be blessed for your kindness.

Bro. I. H. SHIPMAN writes from Sugar Hill (N. H.), April 4th, '50:—

DEAR BRO. HIMES:—I saw a call in the "Herald," a few weeks since, for a letter from me, saying I was in debt in this respect, and I was about to ask you to "frankly forgive me the debt," seeing the "Herald" always so well filled. I have lost no interest in the great subject which has always inspired the church—the coming of Christ in glory.

Respecting our visit to Canada, several of our meetings have been reported. They were all refreshing seasons to Bro. Burnham and myself, and we hope were not lost upon others. The cause in Lower Canada has had an able advocate in the person of our very much esteemed Bro. Hutchinson; but his labors are much limited, in being deprived of his health. Yet the influence of a man of irreproachable character, if he can say but little, is much more than that of many who can say more, and are less exemplary. There are a great many excellent churches waiting for the Lord in Lower Canada. They are favored with the labors of many faithful brethren. I hope the labors of Bro. J. M. Orrock will be felt through the province more extensively than formerly. I think there is the most of the revival spirit in that region of any part I have visited for a long time. It only needs labor, and the Lord gives success.

I was much rejoiced to see the notice of the liberal donation from Scotland, to Bro. Hutchinson. I hope the brethren in the various places where he has labored will remember the man who has spent his health and strength for their good. I know some have remembered him. Many others do likewise.

The article on "The Age" reflects a light among the torches of false reason, like the sun among the stars. That also on the Restoration of the Jews, by Mr. Ewbank, is a rich treasure. The great idea of the conditions attached to the prophecies, when it has worked itself into able hands, in this and other countries, a little more extensively, will give light on that subject that has shown but faintly as yet. It is a matter of great rejoicing that the cause of the coming of Christ is taking deep root all over the enlightened parts of our world. It is the true light, and may it shine more and more unto the perfect day.

May God give you and Bro. Bliss wisdom in still giving tone to the best religious periodical of which I have any knowledge.

Bro. W. H. Eastman is laboring in this and adjoining towns, with success, and is much esteemed.

We see on every hand the signs of approaching judgment. May the Lord direct us, amid the gloom, to glory. Watch.—"And what I say unto you, I say unto all, Watch."—Luke 21; Mark 13:37.

WEST INDIA MISSION.—I have received a letter from Bro. Jas. Thirbon, dated Antigua, Feb. 8th, by which I learn that Bro. Wm. Lewis is preaching to the little flock in St. Johns; but no particulars of the state of the cause are given. Bro. Thirbon's letter, giving details of the cause, has never come to hand. L. D. MANSFIELD.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11: 25, 26.

DIED, at Riceville, Pa., Feb. 24th, 1850, Bro. WM. CUMMINGS, in the 43d year of his age. Bro. C. had been for many years an acceptable and useful member of the Methodist church, and a class leader; but on embracing the doctrine of the speedy coming of Christ, he was constrained to labor himself from that society. When we commenced our labors in this city, Bro. Cummings was chosen one of the deacons of our little church. He was considered a man of sterling integrity, and those who knew him best esteemed him most. In his last sickness, he expressed great joy in prospect of the coming of the Lord, and felt that he should "rest but a little season." Though grieved to part with our brother, yet we have laid him away in sweet hope of a speedy resurrection unto eternal life. L. D. M.

FELL asleep in Jesus, on the 14th of March, 1850, Mrs. SUSAN LUTHER, wife of Bro. A. C. Luther, aged 80 years. Sister Luther was a most lovely and estimable woman, and her departure is most keenly felt not only by her husband, who loved her with a devotedness correspondent to her worth, and feels inconsolable at her loss; but a large circle of relatives and friends, who had become ardently attached to her, from her sweetness of manner, and her unbending Christian virtues, also lament her early departure from life. Sister Luther was one of those persons who secured to herself the affection of her acquaintances; not by the art of being agreeable, nor by affecting uncommon sanctity of manners, but by the ingenious development of the kindness of her own heart, and by the practical demonstration that her religion was of a genuine type, it being embodied in all her conduct and life. She had been for years deeply interested in the cause of the oppressed, and sympathized with them, like a sister, with the children of a common parentage, irrespective of color.—Within the last few years, she had been interested in the

hope of the speedy coming of Christ, and desired to live to see it, but submitted to the will of God, and sweetly fell asleep, having expressed to us that it was good to trust in God. L. D. M.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. Ill.—Milwaukee, Wis.—Saml. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburyport, —J. Pearson. Buffalo, —W. M. Palmer. New York City.—Wm. Tracy, 75. Cincinnati, O.—Joseph Wilson. Delancy-street. Derby Line, Vt.—S. Foster, Jr. N. Springfield, Vt.—I. Kimball. Detroit, Mich.—L. Armstrong. Philadelphia, Pa.—J. Litch, 16. Edgmont, Me.—Thos. Smith. Chester-street. Glensville, Ann Arbor, N. S.—Elias. Portland, Me.—Peter Johnson, 37. Woodworth. Summer-street. Hartford, Ct.—Aaron Clapp. Providence, R. I.—G. R. Glad- Homer, N. Y.—J. L. Clapp. ding. Lockport, N. Y.—E. H. Robbins. Rochester, N. Y.—Wm. Bushy. Lowell, Mass.—E. H. Adams. Toronto, C. W.—D. Campbell. Love Hampton, N. Y.—D. Bos- Waterloo, Shefford, C. E.—R. outh. Hutchinson. Malone, N. Y.—H. Buckley. Worcester, Ms.—D. F. Wetherbee. Massena. —J. Danforth. For GREAT BRITAIN AND IRELAND,—R. Robertson, Esq., No. 1 Berwick Place, Glasgow Road, Berrymessy, London.

NEW EDITION of two Discourses by CHARLES BROTHER, on the Sufficiency of the Bible as a Creed, &c. The same pamphlet contains an extract from MARTIN LUTHER on the excellency of the Bible, and Mr. MILLER'S Rules of Bible Interpretation. A few copies for sale at this office. Price, 37s cts.

"The Kingdom of God, by Rev. CHARLES K. IMBRIE."—A few copies for sale at this office. Price, 37s cts.

GIBSON'S Rome.—Phillips & Sampson's cheap edition of this work may be had at this office.

Letters on the Prophetic Scriptures.—By Rev. Edw. Winthrop. Price, 37s cts.

Advent Library, 8 vols.—We now have a supply. Price, \$5 per set.

AYER'S CHERRY PECTORAL,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the medical profession, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the world respect their opinions.

ROM PROF. HITCHCOCK. "James C. Ayer, Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its medicinal constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper. EDWARD HITCHCOCK, LL.D., Pres't of Amherst College. From the 'London Lancet.'"

"Ayer's 'Cherry Pectoral' is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

From Dr. Brewster, of Windham Co., Ct. "Dr. J. C. Ayer, Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."

"This may certify, that I was afflicted with a very severe cough in the winter of 47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.' W. A. BREWSTER, M.D. West Killington, Ct., Sept. 28, 1848."

Direct Evidence. "Dr. J. C. Ayer, Lowell.—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently bled blood, and could not sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A.M., Principal M.L. Hope Seminary."

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Ms.

"Dr. J. C. Ayer.—Dear Sir: I enclose please find remittance for all the 'Cherry Pectoral' last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT. Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by Druggists everywhere. [mar. 16-3m.]

DR. PEIRCE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Spikeland and Candellion Syrup.

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost magical. It purges without pain, and unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass. "Mr. Peirce.—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in its operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines."

These medicines may be had at the "Advent Herald" office, No. 8 Chardon-street, Boston. [mar. 15-3m.]

A NEW SINGING BOOK.

(REVISED EDITION.)

THE AMERICAN VOCALIST.—by Rev. D. H. MANSFIELD. Published a few months since, has had a most rapid sale. The Revised Edition is enlarged by the addition of 171 choice tunes, and it now contains more than any other collection. It is divided into three parts, all of which are embraced in one volume, and is designed for the church, the vestry, and the parlor.

PART I.—Consists of Church Music, old and new, and contains the most valuable productions of eminent American authors, now living, as well as of the most distinguished European composers, in all 330 Church Tunes, adapted to every variety of metre found in the Hymn Books, used by all the religious denominations in the country, besides a large number of Anthems and select pieces for special occasions.

PARTS II and III.—Contain all that is valuable of the Vestry Music now in existence, consisting of the most popular Revival Melodies, and the most admired English, Scottish, Irish, Spanish, and Italian Songs, arranged for four voices, expressly for this work, and accompanied with appropriate sacred poetry, embracing in a single volume more than 500 tunes, adapted to every occasion of public and social worship, and containing nearly all the gems of music that have been composed within the last five hundred years, and a large number of tunes never before published, the whole designed as a standard in every department of Sacred Harmony.

The poetry alone would fill a large volume, a whole hymn being set to a tune, instead of a single verse. It contains also a plain and concise System of Elementary Instruction, and is particularly adapted to Singing Schools, Musical Societies, and Choirs.

Mr. MANSFIELD has been a teacher of Vocal Music for eighteen years, has travelled extensively in all the Northern and Middle States, and has spared no pains or expense to make himself acquainted with the kind of music demanded for popular use in this country.

Teachers and others are invited to call and examine the book. [f. 2-3m.] Wm. J. REYNOLDS & Co., Publishers, 24 Cornhill, Boston.

THE AMERICAN FOWL BREEDER: A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders. The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and all the West, in connection with Cole's "American Fruit Book," and Cole's "American Veterinarian." Active and intelligent men can make money at the business. Address, John P. Jewett & Co., Boston.

JOHN P. JEWETT & CO. post paid the publishers, P. S. The "American Fowl Breeder" is done up in this cover, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 16.]

BUSINESS CARDS.

JOHN P. JEWETT & CO., Publishers, Booksellers, &c., No. 23 Cornhill, Boston.

WETHERBEE & LELAND, Wholesale and Retail Dealers in Ready-made Clothing. Also, particular attention given to custom work. No. 47 Ann-st., second door south from Blackstone-st.

THE ADVENT HERALD.

BOSTON, MAY 4, 1850.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;" "The second woe is past; and behold the third woe cometh quickly!"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becomes all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becomes them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Conferences in New York and Boston.

A Conference of Adventists, or believers in the speedy coming of CHRIST, will be held in New York, at Washington Hall, Hester-street, three doors from the Bowery. To commence Tuesday, May 7th, at 10 o'clock A. M., and continue three days.

Also, in Boston, in Chardon-street Chapel.—To commence Tuesday, May 21st, at 10 o'clock A. M., and continue three days.

The friends will take notice, that the meeting in Boston will be held a week earlier than the regular anniversaries.

FEED MY LAMBS—INFANT SERIES.—These are a series of tracts we have just published, the design of which is to interest our children in the truths of the Bible in the form of Scripture narratives, and to illustrate to them, in a familiar style, by an interesting story, the principles and duties of religion, and to place before them the true motive in the gospel to a holy life. Let our children be fed with the "bread of heaven." Come, children, we ask you to aid us in the circulation of our little books and tracts, which are prepared expressly for you.

THE WEST.—We intend to visit Western New York, and perhaps go farther West, this summer, if possible. We may be detained for a time by the second number of Mr. MILLER's life. We hope none who have any letters or communications of his, or of their own respecting him, will withhold them.

Prof. Webster.

It is not yet known whether the Governor and Council have assigned the day, when the sentence of this individual shall be executed. Since his conviction and sentence, much sympathy in his behalf has been manifested abroad. We believe petitions have been got up in Georgia, for the purpose of procuring a commutation of his sentence. But in Boston, where all the circumstances connected with the case are fully known, so far as we are able to see, little interest is felt in his favor, beyond that felt for any other person standing in a like awful situation. Reviews of the trial, and condemnations of judge, jury, and counsel, and of all concerned, are circulated in abundance, no doubt originated by the friends of the condemned. That this interest in Dr. WEBSTER is felt solely on personal grounds, and not because of a conscientious opposition to the death penalty, nor of a conviction that there was some informality in the trial, is evident from the fact, that there is now an individual in the jail at Cambridge, whose execution has been finally fixed to take place July 26th, and scarcely a whisper of sympathy in his behalf has been heard. Were the movers of the various petitions, and the writers of the annihilating (?) philippics against all concerned in the trial, actuated by philanthropic motives, and a laudable desire for the proper administration of the law, the poor wretch, whose life will pay the forfeit of his crimes in less than three short months, would receive, we think, a share of the feeling attempted to be raised for the other. Not only justice, in the execution of the laws, should be even-handed, but our sympathies should be meted out in the same manner. We do not think the friends of Dr. WEBSTER have been wise in the measures they have pursued to procure a commu-

tation of his sentence, nor do we think that they will succeed. The discrimination made in favor of one condemned criminal over another, for no other reason than that of former social standing, is calculated to arouse the jealousy of that portion of the community who occupy a less exalted sphere; and so far as that jealousy can be allowed any weight, it will be felt against the one who was singled out for executive clemency. We do not think that there is any probability that Dr. W.'s sentence will be commuted. Though the Governor is not, we believe, in favor of capital punishment, yet as the law exists, he will not consider himself called on to suspend its execution. He has expressed his determination, in the case of GOODE, executed last May, not to interfere with the course of the law, unless there were grounds for so doing contemplated by the authority from which he derives his power to arrest judgment.

It is said that Prof. W.'s counsel are about making application to the Supreme Court for leave to sue out a writ of error in his indictment, and for stay of execution till the case can be heard. The grounds for the writ are said to be altogether of a technical character, and do not touch the merits of the conviction; one of which is, that on the copy of the indictment sent up to the Supreme Court from the Municipal, the clerk of the latter Court did not send up the order of that Court, or a copy of it, notifying the prisoner that the indictment would be transferred to the Supreme Court, but merely a certificate that the prisoner was notified that such an order had been passed. Also that a specific time was not appointed (of which the prisoner should have been notified) when the indictment would be transmitted to the upper Court. The Clerk of the Municipal Court requests the *Post* to state, that the indictment of Dr. W. was transmitted and certified to the Supreme Court as all other capital indictments returned into the Municipal Court have been under the law of Feb. 24th, 1844, and that GOODE was tried, convicted, and executed under an indictment certified and transmitted as this was.—And though it is probable the Court will hear Dr. WEBSTER's counsel, yet it is not believed that the aspect of the case will be changed.

It is generally hard to make people believe, that the chances of a criminal, who has moved in an elevated sphere, to elude the penalties of the law, are not greater than those of individuals who occupied an humbler sphere. This, we suppose, is one cause why the feeling of the people of Boston is not in favor of WEBSTER. They also cannot fail to place the case of PEARSON (to whom we have above alluded, now under sentence of death for the murder of his wife and two children,) beside that of WEBSTER, and though the first was a three-fold murder, they see that the latter really exceeds the other in atrocity. The opinion here appears to be almost universal, that the trial of Dr. WEBSTER was conducted in a manner more than ordinarily in favor of the prisoner, he being allowed the exercise of his privileges to their utmost extent, and that his condemnation is just and righteous. Of course we are not speaking of those who are opposed to the infliction of the death penalty; nor do we wish to be considered as supporting that measure; but merely as considering the claims the prisoner has to be exempted from the punishment the law enjoins.

The Boston *Post* of last Monday contained the following letter, directed to the editors of that paper, and dated "Terre Haute (Ind.), April 18th, 1850:—"

"GENTLEMEN:—I feel it my duty to inform you, and through you the public, that Dr. Parkman, who is supposed to have been murdered by Prof. Webster, and for which supposed murder Prof. Webster is now under sentence of death, was in this city on Sunday evening last. He came to this place on a canal boat from Covington, and was recognized by a gentleman here who was formerly intimate with him. He accosted him, but Dr. Parkman turned abruptly away, and soon after left in the stage for St. Louis, under the name of A. M. Thiston. The gentleman who knew him is R. W. Dillingham, of this place, by profession a dentist. He is ready to swear to the identity of this person with Dr. Parkman.

"Hoping that this statement may be of some effect in at least restraining the too hasty execution of the unjust sentence under which Prof. Webster is now lying, I remain, gentlemen, yours respectfully, JOSEPH A. ATWOOD."

Whether the above letter was written where it is dated, and by the one whose name is attached, and whether he was informed of the matter he communicates by the dentist alluded to, we know not; but that Dr. PARKMAN was seen in Terre Haute, or any other place out of Boston, since last November, very few people here can be made to believe. But the idea that Dr. P. was travelling "under the name of A. M. THISTON," or any other than his own, is simply absurd.

The Boston *Bee* of Tuesday publishes the above letter from the *Post*, and adds the following letter post-marked "Baltimore, April 13, '50," which the editor received a few days before the other was received by the *Post*:—

"DER SIRS:—During the trial of the Professor for the murder of Parkman I wrote to Hathaway & others alleging his 'the professors' innocence but so far no notice have been taken of the information the main witness in the case can tell more than would be safe for him. If it comes to the worst I will divulge all. Save the professor, & that too without the aid of a spy-glass. Law—Law—where is thy justice. Yours, STUDENT."

Our faith that the above precious literary curiosity was written by one having the claim of a donkey to be considered a "student" in anything, is exceedingly small. But it is as worthy of attention as the first.

We have endeavored to state the prevalent feeling in Boston in regard to Prof. WEBSTER, because we find the opinion widely diffused abroad, that the influence of Dr. PARKMAN's friends has been suffered to bias not only the jury, witnesses, and counsel, but the judge also. If ever a man had a fair trial, in the matter of life and death, we certainly believe the individual above named is that man.

Specimen of Alliteration.

The following is probably the most perfect specimen of alliteration extant.

An Austrian army, awfully arrayed,
Boldly by battery besieged Belgrade;
Cossack commanders cannonading come,
Dealing destruction's devastating doom!
Every endeavor engineers essay,
For fame, for fortune, fighting furious fray;
Generals 'gainst generals grapple—gracious God!
How honors heaven heroic hardihood!
Infuriate, indiscriminate in ill,
Kinamen kill kinsmen—kinsmen kindred kill;

Labor low levels loftiest, longest lines,
Men march 'mid mounds, 'mid moles, 'mid murderous mines.
Now noisy, noxious numbers notice nought
Of outward obstacles, opposing ought,
Poor patriots, partly purchased, partly pressed,
Quite quaking, quickly quarter 'quest;
Reason returns, religious right redounds,
Swarrow stops such sanguinary sounds.
Truce to the Turk, triumph to thy train!
Unjust, unwise, unmerciful Ukraine!
Vanish vain victory, vanish victory vain;
Why wish we warfare? Wherefore welcome war,
Xeres, Ximenes, Xanthus, Xavere?
Yield! ye youths! ye yeomen, yield your yell!
Zeno's Zarpatra, Zoroaster's zeal,
And all attracting, against arms appeal.

NOW IN PRESS,

THE "ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated." This work is now in press, and will be ready for delivery in a week or ten days. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work will be over 200 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy, 42 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. N.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

SUMMARY.

—In Baltimore, a few days since, the wife of a German named Weldman, suddenly died, after a few days' illness, and the physicians determined on a post mortem examination. Whilst making the examination, the husband, who was present, appeared to be in great distress, and in a few minutes fell a corpse upon the floor. The jury in the case of the wife rendered a verdict that she died of a tumor on the stomach, and that the husband died from excessive grief.

—At a late meeting of the Asiatic Society, a mask of gold, taken from a coffin found on the banks of the Euphrates, by Capt. Lynch, was exhibited. It is of full size, and evidently moulded from the face of the deceased. It has a strong resemblance to the Assyrian style of countenance, recently noticed among the sculptured remains of Nineveh.

—N. Paulk's house in Ludlow was destroyed by fire on the 17th ult. The furniture was mostly saved, but about two hundred bushels of potatoes were roasted in the cellar. Loss, \$1500.

—There lives in Edinburgh a lady, in the use of all her mental faculties, whose brother, by the same mother, died 122 years ago, in the 14th year of his age. She is upwards of 100 years old. The brother died in April, 1728.

—A gentleman recently died in England, who had his life insured to the amount of £20,000—so says the *Post*.

—The people of Detroit recently voted on the question of license or no license, and decided, by a majority of 447, for license.

—The Boston Christian Register says, that the Orthodox, Baptist, and Unitarian societies held a union meeting on Fast Day, at which the ministers of each denomination addressed their hearers.

—There are twin sisters residing near Keyport, N. J., who have entered their 93d year. One is in feeble health, but the other is still smart, and as active as comports with the loss of sight in one so far advanced in years.

—Phosphoric matches have produced in the workmen employed in their preparation diseases of the jaw-bones, which have sometimes destroyed life, and often occasioned the loss of the bones.

—A little girl, five years of age, daughter of Mr. W. H. Orcutt, was killed at Cambridgeport on the 25th ult., by a blow from a part of a carriage attached to a runaway horse.

—A rat ran off with a lighted candle, and set fire to a store in Hartford, Ct.

—There is at present residing in Southampton, England, an old man named Ward, the last survivor of Capt. Cook's companions in his voyage round the world. He is 93 years of age, and is in possession of all his faculties. He was present at Capt. Cook's death, and himself received a spear wound from one of the islanders.

—Late accounts have been received from Mr. Layard, in Assyria, giving intelligence of new and important discoveries in the Nimrod mound. He has made fresh and extensive excavations in parts of the eminence not yet explored, and the result has been the finding of nothing less than the throne, upon which the monarch, reigning about three thousand years ago, sat in his splendid palace. It is composed of metal and of ivory—the metal being richly wrought, and the ivory beautifully carved. It does not appear in what part of the edifice this discovery has been made; but it seems that the throne was separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved. No human remains have come to light, and everything indicates the destruction of the palace by fire. It is said that the throne has been partially fused by the heat.

—There is a silver watch in this city (says the Nashville Gazette), in the possession of Mr. Frederick Wyant, that was manufactured in London in the year 1582, by Charles Chaplain. It is 265 years old, is in good order, and keeps good time.

Whining Editors.—There is a fashionable whine amongst editors as well as church members, which we most cordially despise in both—and for the same reason, that there is neither religion nor dignity in either. There is a fashionable cant amongst too many editors of newspapers, to complain of the penurious and forlorn situation, which does more to bring the profession into contempt, than all their want of ability to make their calling profitable.—Columbus Times.

—Seven slaves absconded from Wood county, Ky., on the 1st ult., and succeeded in reaching Ohio. An agent of the owners overtook them in Ohio, and induced three to return. The other four were hurried off by new found friends, before the legal measures could be taken to detain them.

—The New Orleans Crescent, of the 26th ult., says that Col. C. G. De Russy and his three sons, all of age, were drowned in St.aley's Lake, near Nachitoches, a few days since. They had gone out in a small boat to fish, when a squall upset their boat, and they were drowned.

—On Saturday afternoon, in Worcester, Geo. Wood fell through a scuttle in a store on Main-street, to the cellar, and injured himself so badly that it was thought he would not survive.

—Roche, the French aeronaut, recently made an ascent at Bordeaux, when his balloon hit a chimney, upset the car, and threw him into the street, breaking both of his legs and one of his arms.

—A report from Washington states, that the compromise committee have agreed upon a scheme, and instructed their chairman to prepare the bill and report. Mr. Clay is engaged in writing the report.

—A fight occurred in the street at Norwich, Ct., last Saturday night, between a party of Irishmen and five firemen. One of the firemen had an eye knocked out, and another was so badly injured, that he was obliged to be carried home.

—A sleigh, manufactured of zutta percha, convertible at pleasure into a boat, is to be sent out with the English arctic expedition on the first of May.

—A locomotive engine is said to last just 150,000 miles.

BUSINESS NOTES.

D. T. Taylor, Jr.—C. W.'s paper was stopped by the Postmaster. Ira Wyman—One bundle sent to you, at Ogdensburg, by express. A. Hastings—Bundle sent to you at South Glensburgh, Ct. H. L. Hastings—You were credited \$3 April 15th.

W. T. Moore, \$5—It pays the C. H. to No. 73, Mrs. C. G.'s paper to No. 508, your paper to No. 560, the pamphlets sent, and leaves \$1 44 to apply towards Miller's life.

Dr. T. Huntington—The money was received, credited, and the paper sent.

David Auld—We can furnish the books, but not by mail. You will give early notice of what editions you want; some of which we shall have to order from our agent in London.

Eliza D. Clark—It stands on the book 334.

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

J. Raisbeck..... 50 00 | A Friend..... 1 50

TRACT AND MISSION FUND.

John White..... 50 00 | A Friend..... 2 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. Ira Wyman states that he was prevented from fulfilling his appointments by illness. His P. O. address is Howelton, St. Lawrence county, N. Y.

Bro. R. V. Lyon will preach at Ashford, Ct. (in the Axe Factory) Sunday, May 20th; Northfield Farms, Mass., 21st, 22nd; Vernon, Vt., 23rd; Houghtonville, 24th, 25th; Windham, the 26th, 27th; Bridgewater, 28th, 29th, and remain over the Sabbath; Pomfret, 30th, 31st; Woodstock, 1st, 2nd; Shrewsbury, 3rd and 4th, commencing at 7 P. M.; Low Hampton, N. Y., 5th, 6th, 7th, 8th, 9th, 10th, and remain over the Sabbath (where the brethren may appoint); Union Village, 20th, 21st; Jamaica, Vt. (in the school-house near Bro. Rawson's), 22nd.

Bro. S. W. Bishop will preach in West Dover, Vt., May 4th, and remain over the Sabbath; Somerset, 6th, 7th, 8th; Jamaica (Bro. A. Howes), May 8th, 9th; Rawsonville, 9th, as Bro. Rawson may appoint; Bro. A. Kingsbury's neighborhood, Sunday, 12th; Windham, 14th, 15th; North Springfield, 16th, 17th; Denisonville Hill, 18th, 19th; Woodstock Green, 20th, 21st; Bridgewater, 22nd, 23rd, and over Sunday; Shrewsbury, 24th, 25th; Newbury, 26th; Shrewsbury, (Bro. Pierce's), 27th, 28th, 29th, 30th, 31st; Wallingford, (Wm. Sweetland's), 29th, 30th, 31st; Holly, Sunday, 25th; Timmouthe, 27th, 4 P. M.; Pawlet, 28th, 29th; Hebron, N. Y., 29th, 3 P. M.; Cambridge, 30th, 4 P. M.; Pownall, Vt., 31st, 4 P. M.; S. Adams, June 1st, 4 P. M.; Cheshire, Sunday, 2d.

Bro. K. S. Hastings will preach in Haydenville May 10th, evening; Ashfield, Sabbath, 12th; South Hawley, 13th; E. Streeter's, 14th; Plainfield, 15th; Savoy (Elder McCulloch's), 16th and 17th; Cheshire, evening of the 17th and 18th, Sabbath, Savoy, N. Myrick's Monday, 20th, evening at Knightsbridge, Norwich, 22d; Pleasant Valley, Ct., 24th; Litchfield at M. Beach's, 26th; Roxbury, June 1st; New Britain, evening, June 3d Union, in the neighborhood of A. Morse.

Bro. H. H. Gross will preach in West Troy Sunday, May 5th; attend N. Y. Conference, 7th, 8th, and 9th; Cranberry Creek, 13th; Brockett's Bridge, 15th; Little Falls, 21st; Herkimer, 23d; Ingham Mills, 24th to 26th.

At the request of Bro. Osler, Bro. A. Brown will preach in Lancaster, Pa., May 14th; Springfield, 15th; Shiremanstown, 16th and 17th; Baltimore, Md., Sabbath, 19th; Washington, D. C., 21st, each at 7 P. M., except Sundays.

Bro. I. H. Shipman will preach in North Springfield, Vt., Sabbath, May 12th, and at Concord, N. H., Sabbath, May 26th.

Bro. P. B. Morgan will preach in Albany, N. Y., Sabbath, May 12th; Addison, Vt., Sabbath, 13th; Burlington, Sabbath, 26th.

Bro. N. Billings will preach in Marlboro' the second Sabbath in May; Lunenburg, 14th; Fitchburg, 15th; Templeton, 16th; Northfield Farms, 17th, each at 7 P. M.; Northfield Mountain, 18th, Sabbath, where Bro. Clark Greaves may appoint; Newton, N. H., Friday evening, 24th, will Bro. Gale call for us at the Newton depot on arrival of second train from Boston; Kensington, Sabbath, 26th.

Bro. N. Hervey will preach at Cliftonville, Mass., the second Sabbath in May.

Bro. Daniels will preach in South Reading Sunday, 28th.

Bro. A. Hale may be expected at Andover the first Sunday in May.

Bro. J. HEMINGWAY'S P. O. address is Groton, Mass.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. JIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

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By Rev. J. Cumming, D. D.	50	Whitman's Testament	25
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One hundred and fifty do.	30	Webster's "Armageddon"	30
Jewels in Heaven	30	Glossos of Rocky Neck	30
Advent Harp	30	Sacred Chronology	30
"(with music)"	30	Judgment Anthem and Hymns	30
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"(with music)"	30		

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

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Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHUM WETHERBEE,
EMERSON LELAND,
[my 4.] Corner of Ann and Blackstone-streets, Boston.

PUBLISHED TO-DAY, a Pamphlet entitled "DR. HUTCHINSON'S STATEMENT OF FACTS for the Methodist Ethical, UN-SCATTERED." It contains the main arguments employed against a *notable Pamphlet*, with a full reply to them, so that the case can easily be decided at the tribunal of public opinion. To be had of C. Bryson, Montreal; Foster & Co., Stanstead; J. E. Smith & Co., Clareville; W. P. Cooke, Hatley; Wm. Gilman, Melbourn; Stevens & Co., Dunham Flat; and at other stores in Canada East. Price, 10 cts. Montreal, March 15th, 1850.

YOTNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Matts and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 430 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE, [my 4.]

TEETH.—M. M. MUMFORD, Surgeon Dentist, Newburyport, Mass.

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ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, MAY 11, 1880.

No. 15. WHOLE No. 471.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

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be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscri-
bers' names, with their Post-office address, should be distinctly
given when money is forwarded.



PATIENCE.

(For the Herald.)

O, when shall kindred spirits meet,
And meeting, never part?
For thus I ever long to greet
All who are pure in heart.

Shall then that day be long delayed,
Delayed for years to come?
And thus our faith be further tried,
Ere we arrive at home?

If thus it be thy will, O Lord,
O give us patience still;
And may we ever trust thy word,
And do thy holy will.

"And if it tarry, wait," 'tis said,
"For sure it cannot lie;
'T will speak at last," for thus we read,
"The time will surely be."

Then while the day so long delays,
May we still trust the word,
And faithfully improve the time
To preach our coming Lord. D. D. Chaffee.

(For the Herald.)

The Resurrection.

BY G. NEEDHAM.

"But that the dead are raised, even Moses showed
at the bush, when he called the Lord, the God of
Abraham, and the God of Isaac, and the God of Ja-
cob."—Luke 20:37.

(Concluded.)

11. A blessing is pronounced, in the sixth
verse, on those who have part in this distin-
guishing resurrection: "On such the second
death hath no power."

All agree that there must be a multitude of
enemies of God at last. Where do they come
from? Those who have part in this time can-
not fall away. The "second death" cannot
touch them. They are exempted from it.—
Were they to apostatize, it would touch them.
But God says it will not; therefore they will
not apostatize. No falling from grace here.

Those who hold to a spiritual resurrection,
have to get an apostasy, in the teeth of this
plain declaration of God. For with them,
where else can Gog and Magog come from?
Mark: there is not one exception—"Blessed
and holy is he who hath part," etc.—all are saved,
and all are safe. Whoever has part in this resur-
rection, on the supposition that it is *spiritual*,
may deem himself secure. Either view, and
he is equally safe. The terms of the descrip-
tion, will admit of no other conclusion.

Moreover, the "blessed and holy" are a *class*
of persons, and remain a class, distinctive, as
God is a distinctive being; or as holy angels
are a distinctive class. And not only, is there
no intimation that a part of them change, and
become another class, but the assurance, "on
such the second death hath no power," positive-
ly forbids it.

Again, Gog and Magog are a class of beings
having had an existence synchronously with
the "blessed and holy." They are introduced
as a class, having had a prior existence, and
during that time formed their characters, just as
much as the former.

Again, the both classes formed their characters
previous to this time. The "blessed and holy"
are expressly noted, as having established their
characters in a time of persecution. Some were
"beheaded" for their uprightness, their strict
adherence to the Word of God—all had their
day of trial. All (the good) were established,
the bad were sealed to a reprobate mind.

Again, there is not the most distant intima-
tion of a change of character, for good or bad,
during the entire thousand years! It is not a
time for the trial of men. It contemplates a
class of men who were *dead*, as reviving and
living the whole thousand years. (No change
of character, or succession of character.) They
are the same men that revive, with the same
character, through the thousand years.

Who ever thought of anything else, when he
read that Methuselah lived nine hundred and
sixty-nine years, than that it was the same
identical Methuselah, through the nine centu-
ries, and part of the tenth? Who ever called
that life a succession of lives? (It takes a
theory for such a metamorphose!) No, it was
Methuselah at the beginning of the thousand
years, and it was Methuselah at the latter end
of the thousand years.

So in the first resurrection. Those who live
again, are "blessed and holy" through the en-
tire course, and at the end of the thousand years.

12. Where, then, do Gog and Magog come
from? Ans.—From the grave. "The rest of
the dead lived not again till the thousand years
were finished." This is the second, of the two
classes. The first class, the "blessed and ho-
ly," live at the commencement of the thousand
years—the second, "the rest of the dead lived
not again till the" expiration of the thousand
years: therefore they *do* live, when the thou-
sand years are fulfilled. They are Gog and
Magog.

There is another class of expositors, who be-
lieve there are literal resurrections, who never-
theless believe Gog and Magog to be apostate
men in the flesh, who have lived during the
thousand years, yet not been subjects of the
first resurrection.

1. I object to their conclusion, because there
is no mention of any such class in the prophecy,
or in any other prophecy. The prophecy itself
is definite in its descriptions, and to thrust in
a class of men, where God has not put them, is
"adding to the prophecy of this book," and
risking the fearful responsibility. There is no
intimation in the entire Book of Revelation, of
such a class; and what theory is there under
heaven, that cannot be sustained, if we may
add, when we please, to God's word?

2. Gog and Magog are judged, at the end of
the thousand years. If they are men who have
lived in the flesh, they are *not* the wicked raised.
But the wicked are raised, at the end of the
thousand years, where are they, when Gog and
Magog are judged? Are they not judged?—
Are men in the flesh the only ones who desire
to wrest the kingdom from the saints? When
will those Jews, who lived in Christ's day, "see
Abraham, Isaac, and Jacob in the kingdom of
God"? Do you answer, we have an account
of their resurrection and judgment in the last
five verses of the chapter, why, then, under-
stand them to be the same class in the ninth
verse? I answer, we have the resurrection of
the wicked in the fifth verse, why not the exe-
cution of judgment, also, in the ninth?

But I answer: the two great facts, of the
resurrection and execution of judgment, are an-
nounced, in the vision of the thousand years,
because they close up that period. The re-
maining five verses are another vision, giving
the details of the same solemn and awful events.
Those details are—

1. The session of God the Father, sitting in
solemn adjudication of the *dead*. It is the Su-
preme Court of the Universe.

2. The books are there. Also, the Book of
Life.

3. The Court proceeds according to the rec-
ords, "the *dead* were condemned from those
things written in the books."

4. The *dead* are raised to life. "The sea
gave up;" and "death and the pit gave up the
dead," etc.

5. They were judged. How? "Cast into
the lake of fire." Exactly as in the 9th verse.

3. I object again, because, the prophecy, not
only, does not tell us of such classes of men,
but it does positively tell us, that all the living,
without one exception, who are opposed to
Christ, will be cut off in the battle of the great
day. If you predicate it upon the twenty-fifth
of Jeremiah, or the thirty-eighth and ninth of
Ezekiel, or the third of Joel, or nineteenth of
Revelation, the result is the same. There is
not a wicked man left. The battle of the nine-
teenth of Revelation, sweeps the earth of the
enemies of God. Do, brother or sister, if you
have doubts about it, read the two last verses

again. A remnant escape the fire—but the
sword overtakes them, and all the fowls are filled
with their flesh.

I conclude, in the light of these and many
other facts, that I have not time to spread on
paper, that these are the two resurrections,—the
one of the just, at the commencement of the
thousand years, the other at the end thereof.
So mote it be.

Here I might close; but as there have arisen
certain men of late, who profess to be of us,
yet who evince that they hold scarce nothing
in common with us, who have industriously em-
ployed themselves in retailing out an obsolete
theory, sometimes quite like the original, and
sometimes considerably diluted, according to the
fancy of the individual, thereby casting doubts
into the minds of brethren, and leaving in dark-
ness, it may be well, for the sake of those who
have been troubled, to remove the difficulties
raised in their minds.

1. They cannot reconcile the 25th of Mat-
thew with the thousand years of Revelation.
The chief difficulty is, in *assuming* that all the
events of that chapter transpire *immediately* af-
ter the Lord appears in the clouds of heaven.
This assumption is unsustained by the least tes-
timony.

The proximity of one event in the *narration*,
to another, is the foundation for the conclusion.
Having arrived at that, the question arises, how
can "these go away into everlasting punish-
ment," and yet be raised at the end of the thou-
sand years? They cannot. But will not *these*
be raised? Will there be any of the wicked,
who will not be raised? No, *these will be raised*,
but not after they go away into everlasting pun-
ishment. *That is impossible*: or everlasting is
no longer everlasting.

What, then, is the solution of the difficulty?
The first thing, is to lay aside your unfounded
assumption, that these are men in the flesh,
when Jesus comes; or are raised and judged
immediately: and second, compare this with
other accounts of the judgment day, and draw
your conclusion in harmony with these. Your
conclusion will then be, that the time of the
scene, described in Matthew, covers the whole
"day of judgment, and perdition of ungodly
men." If you still stumble at the proximity of
events in the narration, remember those who
stumbled from a similar reason, in Christ's day.
You may take the prophecy of Isa. 9th, the
substance of which was repeated to the Virgin
Mary, by the angel.—Luke 1:31. With the
same propriety, Mary might have inferred that
her Son was *then* to take the throne of his fa-
ther David. I can give specimens, from almos-
every page of the Bible, of a similar character.
We can never determine how near or how re-
mote events are in their accomplishment, by
their contiguity to each other, in the narration.
We must be guided by other evidence in our
conclusions. Being so guided, we conclude that
our Lord gave a summary of the whole judg-
ment day, of about one thousand years in dura-
tion. Hence, without conflicting with any re-
vealed principle, he could say, "Come, ye
blessed!" and "Depart, ye cursed!" "and these
shall go away into everlasting punishment, but
the righteous into life eternal."

2. There is another scripture that demands
our consideration. It is found in 2 Thess. 1:6
-10. The argument built on this, is that the
work will all be done up immediately. Some
say, in one day of twenty-four hours,—others
in seven days, or years. Why do they differ?
Because their theory is built on *inference*. One
draws one *inference*, another draws another.
Neither are correct, because both have thrown
away God's measuring rod.

The doctrine taught, is plainly that, at his
coming he will do precisely what is foretold in
the nineteenth of Revelation. There, the
"beast and false prophet are cast alive into the
lake of fire, and the remnant are slain with the
sword of him that sits on the horse." The cast-
ing of the beast and lying prophet, *alive* into the
lake of fire, can be no less than the destruction
by fire of living nations of men. Yet not all,
for a remainder are destroyed by wars, repre-

sented by the sword of him that sits on the
horse. This, therefore, cannot be the second
death, which is "the perdition of ungodly men."

This "flaming fire," in which the Lord is re-
vealed, agrees with the "lake of fire" into
which the beast and false prophet are cast.

But I repeat, this is not the end of them.—
They are to be "punished with everlasting des-
truction from the presence of the Lord and the
glory of his power;" when? "When he comes
to be glorified in his saints," etc.—"in *that*
day." Yes: IN THAT DAY! This is an impor-
tant thought. What part of the day? morning,
or evening? Evening, truly. Because the first
death is not *everlasting* destruction, if it
were, there could be no *second* death; but there
is a second death, and this is at the end of the
thousand years, and in Peter's day of perdition
of ungodly men, which must be everlasting des-
truction. As truly as the number two is next
in order after one, so surely do those mistake,
who make the destruction of the living nations
of men, when our Lord appears, to be their final
doom. Understanding "THAT DAY," as we must,
to be a period of time of much greater length
than twenty-four hours, and it is easy to see the
harmony between all the accounts given of it.
In Matt. 25th, we have an outline of events,
with the determinate principles of judgment.
But we begin with the living nations, (though
they are not there mentioned as such,) and end
with the regenerated kingdom, given to a re-
generated people, to inherit.

In Thessalonians, in the passage under con-
sideration, we have the same outline of events,
without the determinate principles of judgment,
or the inheritance of the saints. Here, also,
judgment begins on the living, and ends in
their final and "everlasting destruction."

Thus we proceed, step by step, the evidence
accumulating as we progress, to the end. How
easy it is, to believe all the accounts given by
the evangelists and apostles, just as they stand,
without drawing our conclusions, till we arrive
at the only point that can certainly determine
them. *That point is the account given by the*
*Revelator in the nineteenth and twentieth chap-
ters.*

Some have drawn their conclusions first, and
when they found them differ from the only de-
terminate evidence, have either stumbled, or
attempted to warp that evidence to their con-
clusions.

It is perfectly easy for me to hold my mind
in suspense, till I get the account that gives the
detail of events, and then, with simplicity of
heart, believe it. It is just as easy, too, to be-
lieve that Christ will sit on the throne of judg-
ment for one thousand years; and that this will
be a period of rest to the church of God; and
that it is thus called, because he will begin *tem-
poral* judgment on the wicked nations living at
that time, and end with *eternal* judgment on
the wicked raised at the end of the period.

I leave the subject. I am daily looking for
the glorious appearing of the Lord Jesus Christ,
to gather together all the redeemed family. I
hope to be distinguished, by the grace of God,
in that day, from those who, when they rise,
rise to "shame and everlasting contempt."

Reader, to which class do you belong?—
Ask yourself, if you have the Spirit of him
that raised up Jesus from the dead? If you
have, happy are you—cherish it! If not, bow
to Christ immediately, or it will be too late.—
Amen.

Lecture on Geography, AS ILLUSTRATING THE BIBLE.

BY N. SOUTHARD.

Geography, being a description of the earth,
may be considered as a mere collection of facts,
without any scientific arrangement;—but every
one of these facts should take its place in one
grand, harmonious whole. As the heavens de-
clare the glory of God, and the firmament his
handywork, so the earth is full of his praise.

As I am called to deliver only one lecture on
a subject affording rich materials for a hundred,

I can only make one great circuit, over the broad field, that you may see its extent, and then bring together a few samples from the vast stores it contains.

The earth is a round mass, so large that its size almost baffles our conception. Perhaps I should have said, it *quite* transcends it. True, we may go round it, and contemplate its surface, a little at a time,—but can we take in the whole at once? Let us start where we please, and make the circuit of the earth, by a line which shall not turn to the right hand nor the left. If we would see the objects on each side of this line, we ought not to advance more than thirty miles a day. That distance we may go every day for two years, and still have 3000 miles to complete our journey. But when we had finished this one circuit, there would still be left a field stretching 6000 miles on each side of us, that we had not seen. Walk over a square mile of land, and you can have a general idea of its size: but you would conceive of its extent more exactly, should you drive a team to plough it. At the rate of one acre a day, it would employ all the working days in two years, and leave fourteen acres yet unploughed. So much for one square mile; but what finite mind can take in at once, the 200,000,000 which form the earth's surface? If you would set your foot on each square mile, and for that purpose should go over one hundred every day, — resting on the Sabbath,—it would require 3000 years. Can this extent be conceived at once? But this is only the outside of that "huge roundness on which we tread." Shall we attempt to measure its vast bulk? By what standard shall we compare it? The largest pyramid, which has been gazed upon with awe by a hundred generations, is far too small, even to be reckoned as a unit. It is about 700 feet on each side, and tapers nearly to a point at about 500 feet high. Of course, seven rows of these pyramids, with seven in a row, making forty-nine in all, might stand on one square mile, with passages more than sixty feet wide, everywhere between them. Then imagine one of these great pyramids lifted on the top of another, and a third on the top of that, and so on, till the tenth had been carried far up among the clouds. Its top would still be less than a mile high. In other words, ten successive layers of these vast structures, would not equal the height of a cubical mile. But a pyramid is only equal to one-third of a cube, which would stand on the same base. Using round numbers, we have, say, fifty pyramids, and require ten layers to equal a mile in height, making 500 pyramids, and multiplying this number by 3, to make them equal to cubes, we have the largest compact structure in the world swallowed up 1500 times, in one cubical mile. Or, we will look at it in another light. Let 500,000 men be employed to pile up a cubical mile of earth. Each one of them must contribute 10,000 cubical yards. From which it appears, that all the able-bodied men of New England, working as our laborers do on railroads, would require six months to build up the mass of one cubical mile. But like the finest visible speck of dust, on the largest school-globe, would this immense pile I have spoken of be, on the surface of the earth, which, in its solid mass, contains 263,000,000,000 of cubical miles.

While on this subject, let us glance at the height of mountains. Though a few peaks rise to the height of four or five miles, the generality of even large and high hills, are less than half-a-mile high. The highest peaks in the mountainous regions of western Massachusetts, are but a little more than half-a-mile high. It was considered a great achievement to carry the Western Railroad over the Green Mountains, in Berkshire county. And so it was. The height, even there, is so great, as to make a very marked difference in the climate. The R. R. conductor who passes daily from Springfield to Pittsfield, sometimes enjoys a mild, sunny climate at each end of the route, while he must pass through a cold, driving snow-storm at the summit of the hill. And yet, that hill, where the railroad crosses it, is but little more than one-fifth of a mile high. Now, let us conceive the entire surface of the globe represented by a plain, one mile square, and let the heights of mountains be made in proportion, as in an exact model. The utmost height of the great mountain-piles of Asia would be represented by little piles and ridges never rising to the height of two feet, and generally not more than six inches.

But lest this comparison should give us too small an idea of mountains, let us approach them in another direction, and try to lift up our thoughts to some conception of their vast magnitude. Mount Ararat, on the extreme eastern front of Armenia, the north-eastern province of Asiatic Turkey, rises to the height of almost 17,500 feet, being upwards of three miles. Its ascent is much more gradual than that of the pyramids, but we will suppose the steepness of the sides to be the same, and that the mountain rises directly from the plain, to a height equal to thirty-five times that of the great pyramid. It must, of course, cover an area, at the base, thirty-five times as large, each way, as the

ground on which the pyramid stands. This would make the base of the mountain equal to a square of five miles each way, or 25 square miles:—35 rows of pyramids, 35 in a row, would be 1225, all of which might stand on the space covered by the base of Ararat. Multiplying this number by 35, for the height, we have 42,875, as the number of times the great pyramid may be included in Mount Ararat. But mountains, as a matter of fact, ascend so gradually at the base, that they really occupy a region ten times as large, each way, as I have supposed. The steepness of the pyramids is such that you rise ten feet in making a horizontal advance of seven, while the ascent of the Western Railroad, in crossing the Green Mountains, is never more than eighty feet to a mile, and this grade is continued ten miles in succession, being a rise of one foot in sixty-six—or but little more than one inch in seven feet. But this is one of the easiest ascents up the side of a mountain which the world can furnish:—yet we must learn from it, that the steepness of mountains is not so great as most persons imagine.

As our own ancestors once stood on Mount Ararat, a description of it must be interesting. The highest peak is at the northern extremity of a mountainous chain, and it is part of a double mountain. It is about 450 miles in a straight line directly north from the ruins of Babylon, and about 700 miles north-east from Jerusalem. It may be seen at a distance of 180 or 200 miles. Its summit is covered by eternal ice, unbroken by rock or stone, and was deemed inaccessible, till Parrott ascended it in 1829. It rises in awful beauty and symmetry from an immense base:—around which is a vast girdle of pasture, with short, slippery grass, and sand, occupied by shepherds and their flocks. The region next above is abandoned to tigers and crows. Still above, is a region, half the year covered with snow, and half the year shrouded in clouds. Its smaller peak lies E. S. E. of the larger.—The adventurous Tournet attempted the ascent, but, after a whole day's toil, he was obliged by the snow and intense cold, to return without accomplishing his design, though in the middle of summer.

Sir R. K. Porter says: "As the vale opened beneath us in our descent, my whole attention became absorbed in the view before me. A vast plain, peopled with countless villages; the glittering waters of the Araxes flowing through the fresh green of the vale; and the subordinate range of mountains skirting the base of this awful monument of the old world. But it was not until we had arrived upon the flat plain, that I beheld Ararat in all its amplitude of grandeur. From the spot on which I stood, it appeared as if the hugest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens. The sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. This point of the view united the utmost grandeur of plain and height. My eye, not able to rest, for any length of time, on the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse immediately carrying my eye upwards again, refixed my gaze on the awful glare of Ararat; and, for a time, my sight and mind became bewildered."

We may pause here, to remark on the wise arrangement of God, in causing so few portions of the earth to rise above the general level. A swell ten miles high on the earth's surface, would be but trifling, when compared with its entire mass, but, in our latitude, no land could be inhabited by man much above one mile high. In fact, regions which are above one-third of a mile in height, are cheerfully resigned to the primeval forest, and its brute inhabitants. At the equator, where the sun pours its perpendicular rays, on the heads of the Andes, the snow never melts above the height of three miles, while it is, of course, too cold for human beings to live, much above two miles high.

In the latitude of Mexico, which is about 12 degs. N., the line of perpetual snow is only 1000 feet lower than at the equator;—but there are only a very few great cones which rise into that region which is always frozen. But Mexico presents a feature, of which the world has but few parallels. A large part of the country is lifted up to an elevation, which in New England would be among the clouds, and in a climate which could not be inhabited. A very extensive region averages about 7000 feet in height, or nearly a mile and a half, and about a thousand feet higher than the top of the highest peak of the White Mountains. The city of Mexico, in the midst of this table land, though four degrees within the limits of the torrid zone, enjoys one of the most delightful, temperate climates in the world.

In going from the sea-coast, at Vera Cruz, to the city of Mexico, a distance of 280 miles, you find yourself in a hot country, nearly level,

for about 42 miles. In going this distance, however, the average ascent is about 25 feet to the mile. Having reached an elevation of 1000 feet, you pass out of the hot into the temperate region, and the ascent now becomes more steep. In going the next forty miles, you rise about 6000 feet, averaging 150 feet to the mile. This carries you through the temperate, to the borders of the cold regions, which embrace the mountain-sides, where they rise above the general level of the table land, though Indian corn will grow to the height of 9000 feet, and potatoes above 11,000.

Mount Ararat is about 39 degs. N., or about the latitude of Philadelphia. It is 3 degs. S. of the latitude of Naples, and but 1 deg. N. from that of Smyrna—the city of figs and raisins—from which it is distant about 900 miles, almost due east. Four hundred miles directly south of Mt. Ararat is Bagdad, about 33 deg. N. At this city, though 10 degs. N. of the northern boundary of the torrid zone, the most extreme heat ever known has been recorded, being, if my memory serves me right, 127 deg. in the shade. From these examples, it will be seen that extremity of heat and cold, does not conform to latitude, but is modified by many causes.

Before leaving these general views, we must briefly notice that peculiarity of the earth, by which it differs from a perfect globe. The earth revolves round a line of its own substance, fine as a spider's web, extending through its centre, to two points on its surface, called the north and south poles. Though no human beings ever visited these points, we know they exist, just as well as we know there are two ends to the central line of a great wheel, when we look into the wheel-house, where we see its surface revolving. As the earth revolves round its axis, —if its solid matter were a perfect sphere the water would be raised into a ridge several miles high at the equator, overwhelming Southern Asia, Central Africa, and the northern parts of South America, with a flood, and would be drawn away from each pole, so that in the northern parts of Europe, Asia, and North America, there would be no water. Now, this difficulty is exactly remedied, by creating the earth in such a form that its diameter, when measured from pole to pole, is not so great, by twenty-four miles, as when measured from any one point on the equator to the point opposite, or, in other words, to the antipodes of that point, as, for instance, from Quito, in South America, to the island of Sumatra. You will understand this, if you will conceive of the earth as first made a perfect sphere, but a little soft, like unbaked clay. It is then set to whirling, and it gradually swells out, as if it were going to fly off from its axis, and consequently sinks in at each pole, six miles from its former size, while the surface at the equator, on all sides rises six miles above its former level. You will get a more exact idea of the proportionate change in the earth's shape, if you will conceive of a perfect globe thirty-two inches in diameter, revolving on an axis, fine as a knitting-needle. Let the centre of the globe be fastened to the centre of the axis, so that it cannot slip, and then set this globe to whirling with such swiftness that it sinks in at each pole one-twentieth of an inch, and swells out at the part representing the equator just as much. This gives you an exact idea of the degree of variation from a perfect sphere, in the form of the earth;—yet slight as this variation is, it is just what was necessary to keep the waters in their places, and make the earth, habitable for man. If this variation were less than it is, the waters would rush over the earth at the equator;—if it were much more than it is, the waters would recede from the equator, and would be piled up in convex masses of ice at the poles. Again, if the earth, retaining its present form, should move twice as swift as it does, the oceans would all be gathered in a belt of water round the torrid zone, and probably leave their beds empty.

This subject, when viewed aright, is one of the most striking evidences of an all-wise Contriver having created the earth. He made its immense mass to turn itself round before the sun once in twenty-four hours; and he keeps the seas in the bounds, which they cannot pass, by making the two diameters of the earth differ twenty-four miles.—(To be continued.)

"The Hope of Israel;"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.

By HENRY DANA WARD.

(Continued from last Herald.)

The promise of the land is the promise of the law; the restoration to the land is the burden of the prophets; and the glad tidings of the kingdom at hand is the gospel of Jesus Christ our Lord. In him all the promises, prophecies, and glad tidings meet; in him they unite; in him they will be fulfilled together. He is the King of glory, who will recover his people from the land of their enemies, sin, and death, and will lead them into the promised land of eternal life, and give them rest; and he will rule over

them with equity for ever. This is the law and the prophets; this is the gospel of Christ and of the kingdom of heaven; this is "the hope of Israel," a people to be manifested in the resurrection of the dead.

"All are not Israel who are of Israel;" and many are Israel who have not the blood of Jacob in their veins. We call on Israel's God as our God; we invoke his blessing, and expect the answer for the Christian Church, the modern Israel, and heirs of the promises, as well as the name, of Israel. God is not the God of the Jews only: Christ is not the King of the Jews only, but of all the faithful; and what is a restoration to Palestine in the flesh to the faithful among the Gentiles? Let the natural seed have this Jerusalem: to the spiritual seed belongs the inheritance of the New Jerusalem, which has foundations, and Jesus her Lord. This is the spirit of prophecy. Let the natural seed take their inheritance in this world, even the kingdom of this world: to the spiritual seed belongs the kingdom of heaven. Give Palestine to the natural Israel, and they will possess what Abraham did not: he only pitched his tent there: he sojourned in Palestine with a promise. So his seed, Christ, sojourned with the gospel: and his spiritual seed live as pilgrims, seeking a city, and dying in the faith of a better country, and in the hope of "a better resurrection." Israel's hope according to the law and to the gospel. Give Israel all the world, and they could have it but a few days: they should despise it in the faith of the glory which is to be revealed in the celestial world to come. This is the spirit of the promises and of the prophecies; this is the gospel of Jesus Christ, and of his kingdom: this is "the hope of Israel."

Bring into one field of view the entire prophecies relating to "the hope of Israel," and the doctrine will be found upright in the resurrection, supported in all its connections by life from the dead: and unshaken by carnal views of divine favor to the natural seed of Abraham. To this the literalist objects: "The resurrection of the body is repeatedly used by the prophets to typify the political revival of Judah and Israel."—Faber.

We are also literalists, and as such we maintain the literal word of prophecy, respecting the resurrection of the dead: and as literalists we protest against subverting the doctrine of the resurrection, and robbing it of its heavenly glory, to typify a scene of political glory in this transitory world; we protest against burying the holy doctrine of the resurrection, and of the New Jerusalem, under the carnal rubbish and dust of Jerusalem secular and political; for, if the Scripture passages concerning the resurrection, used by the literalists to typify the national return, and the political dominion of the carnal Jews, be turned from their literal interpretation, the Old Testament light of immortality is extinguished; its rays are quenched in the darkness and dreams of Judaism: its vital power is submerged in the dead sea of Sadducean unbelief: for the Old Testament does not speak of the resurrection, except it be in those passages which the learned, devout, and honored defenders of the literal interpretation usually quote for the political use and benefit of the natural seed of Abraham. They inadvertently rob the Pharisee of the staff of "the hope of Israel," and they make a covenant with the Sadducees to overthrow the faith of the ancient Scripture doctrine of the resurrection of the dead. They are no longer literalists, when they turn plain descriptions of the resurrection into political types and figures of worldly glory: and when they interpret the prophecies which promise life from the dead, chiefly for the revival of the national glory, secular power, and wide dominion of the natural Israel. They are not literalists, when they turn away from the literal interpretation put by the Holy Spirit in the New Testament, on the letter of the Old Testament: "They which are of faith, the same are the children of Abraham." "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise:" that is, heirs of the promised land, given to Abraham and his seed.—Gal. 3:7, 29.

INEXPLICABLE PROPHECIES OF MESSIAH AND THE JEWS.

We neither know how to alter nor to amend the doctrine already taught: but we can add to it what we have no rational powers consistently to join; therefore, we attempt the junction, by the aid of a well-known fact for a sodering illustration.

The prophets foretold that Messiah would be a man of sorrows, and also the Saviour of Israel; that he would be despised and rejected of men, maltreated and scourged; and also that he would be the King of glory; that he would be sold for money, and cut off, not for his own sins; and also that he would reign over his people on the throne of his father David forever. Now, had we lived in the days of the Maccabees, and sought to know the whole truth relative to Messiah, we could never have reconciled these matters in any conception we might have formed. One prophecy would have so clashed

with another, that we could not have imagined their union in one person. Had we described Messiah as glorious and renowned; nay, one might say, he will be despised and rejected of men. Had we supposed he might be put to death as a malefactor; nay, one might say, he will live and reign forever; and so far from being put to death, he will slay all his enemies. Had we supposed his price would be counted out in silver, at the rate of a common slave, how could we reconcile it with his coming of the royal line of David, and swaying the sceptre of universal empire? We do not learn that the scribes, or rabbis, disputed on these points, though they could not tell how he should be David's Lord, and David's son. They steadfastly looked for him, and their eyes were dazzled with the promises of his glory, so they failed to recognize him in his humility, even when they saw the miracles which he wrought. The delightful theme of the prophets is the majesty of his wide dominion, the eternity of his throne, the righteousness of his sceptre, the perfection of his people, the splendor of his crown—and, overwhelmed by this display of glory, the believers of the prophets gave no heed to the mysterious notices of his sufferings, humiliation, and cruel death. We should have fallen into the same error—we should not have known him—or walking with him, as his disciples did, we should have fled, when the high priest took him; and though our hearts bled, we should have given him up when the Romans nailed him to the tree between two thieves. We should have returned home in sadness, not only for the base death of the innocent Jesus, but also for the grievous disappointment of our trusted hope, that it had been he who should have redeemed Israel. Yet these things were revealed; and now they are fulfilled, we see them so distinctly, that we wonder at the Jews' blindness, and hardly suspect that we might have fallen into the same dazzling error, or do fall into one still more glaring.

This is the fact: the illustration follows.

The restoration of the captive daughter of Zion, and the return of Israel to the land of promise, are no less magnificent themes of heavenly prophecy than the glories of the Son of David, who will gather them from their dispersions, and lead them from Jerusalem to victory, and to empire over the conquered world. Indeed, the two themes are everywhere united in close relations, and, doubtless, they belong to the same time, as they do to the same deliverer; and they are mainly one and the same great event; to wit: "The hope of Israel," the coming of Christ, the resurrection of the dead, the gathering of the chosen people out of all countries to meet the Lord in the air; while this world and its Jerusalem pass away, and the New Jerusalem comes down with new heavens to the new earth. This seems to be the great and glorious truth veiled, and yet revealed, in the promise of the Jews' return to Jerusalem; the great truth is "Jesus and the resurrection," and through Jesus the resurrection of the just, who are found worthy to obtain that world. From the name and character of the Prince, we must infer the name and character of the people; and from the nature of his coming, we must infer the nature of their return. He is not carnal, nor are the weapons of his warfare carnal, nor are his people carnal. But all this does not absolutely forbid a return of the Jews in the flesh. Many texts seem to require us to believe that they shall be gathered in Palestine of this world. The passage Deut. 30:1-8, is of this number; and others are found hard to be understood, without a restoration of the natural Israel. These may, with improved and keener vision, all be consistently explained of the resurrection; or they may accurately describe a minor part in the grand drama of time, yet to be performed, introductory to the overwhelming scene of the resurrection and the judgment day. It is impossible for us always to discriminate between the restoration of the natural and of the spiritual Israel, if they be two distinct and future events. We cannot understand how the race of the first Adam is to be continued in the world, after the present dispensation ends; how the race of the first Adam can be transferred in the blood to the new earth, and yet "flesh and blood cannot inherit the kingdom of God."—1 Cor. 15:50. When the Lord comes, the graves are opened, he judges the quick and the dead, he gives to both small and great their reward, he changes the faithful, both living and dead, into the likeness of his own glorious body, he takes away the sins of his people, he cuts off all the ungodly race, and makes all things new, holy, and immortal; and in this state, it is impossible to conceive how any of the race of old Adam can be left, though they may be natural children of Abraham. But the words and ways of God are above our thoughts; men before the deluge could not tell how the flood should come; men before the birth of Christ could not tell how Messiah should come; and now the understanding is probably darkened relative to the manner of his second coming. Many illustrious particulars we know, but no man can sketch

them in one fair group, giving its proper time and place, and due proportion to each one, sorting out every one which does not belong to the scene, and neglecting none that will appear conspicuous in that day. Especially are the prophecies relative to the natural Jews a tissue difficult to weave into the immortal picture, if they belong in it. A learned rabbi thanks Christians for allowing his nation all the evils of their dispersion literally, while denying them the benefit of a literal restoration. He would like to have the literal benefit, as well as the literal curse; which seems reasonable. The Jews are universally expecting such a restoration, and stand ready to march at Messiah's command.

But this political restoration is involved in impenetrable obscurity. They are not to constitute the fifth monarchy, though they think they are. That monarchy belongs to the saints of the Most High, and is the next great event to come in the order of prophecy, and in the succession of time, after the fourth, which is now upon the stage, has passed away. The hope of that monarchy is eminently the hope of the natural Israel. They believe Messiah will give it them; and they did believe John and the Lord Jesus meant that kingdom when they preached, "The kingdom of heaven is at hand." Even so "the promise made of God unto the fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," is eminently the hope of Christian Israel, or "the saints of the Most High;" that Messiah will return and come with myriads of saints triumphant over death and the grave, to reign on the earth. Paul cherished this hope; "Believing all things which are written in the law and the prophets." Paul had "hope which they (the Jews) themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust," Acts 24:15. For preaching this hope through Christ, Paul felt himself accused by the chief priests at Jerusalem; and at Rome he declared to his countrymen, "For the hope of Israel I am bound with this chain." These things persuade us, that Paul understood "the hope of Israel" to be "the kingdom of heaven" in the resurrection of the dead, which he labored through life with his might to attain; "If by any means," said he, "I might attain unto the resurrection of the dead," Phil. 3:11—and that he understood the ingrafting of Israel to be nothing "but life from the dead."*

To this result all our demonstrations come, with the same fidelity that the needle points to the pole, whatever way we turn the compass or the figure. In the succession of prophetic empires, the God of heaven has revealed the course of empire to the end of time. The fourth monarchy is now generally acknowledged to be in the extreme part of the last stage of its duration; and it is to be supplanted, not by the kingdom of the carnal Jews, we think; but by the kingdom of the saints and of heaven, which shall never pass away nor be destroyed. The Jews appropriate the promises and the prophecies to their own peculiar use, and among them this of Daniel the prophet, relative to the fifth monarchy: they suppose it will be a Jewish empire; but no Christian supposes any such thing, except with material qualifications. "They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."—Rom. 5:17. "The saints shall judge the world."—1 Cor. 6:2. "We (Corinthians) shall judge angels."—*Ibid.* "When the Son of man shall sit in the throne of his glory, ye

* *Tertullian on the Resurrection* says (p. 408, A., Paris ed., folio, A. D. 1634): "The apostles taught of the resurrection nothing new, except they preached it in the day of Christ's glory. The doctrine itself is familiar to the Old Testament. So Paul before the Sanhedrim said, I am a Pharisee, the son of a Pharisee; and of the hope, and of the resurrection of the dead, I am called in question before you. So, likewise, before Agrippa, he said, he advanced nothing beyond what the prophets have taught; therefore, he professed the doctrine of the resurrection, also, just as the prophets proclaim it. By Moses, the Lord declared that he will require at the hand of every man and of beast, the blood of the slain; that is, he will restore the slain: he will recover them from the hand of their murderers. Nor did the Athenians understand Paul otherwise when they mocked; for they would not have mocked him only at hearing of the restoration of the soul. That was the prevalent doctrine of their philosophy."

St. Chrysostom says on Heb. 11, of the promises to the fathers: "To thee will I give this land (earth) and to thy seed." "It is said not to thee in thy seed; but to thee and thy seed; and neither he (Abraham), nor Isaac, nor Jacob obtained the promise; for it is said, 'All these died in the faith, not having received the promises; but seeing and recognizing them afar off.' Here a mystery is implied; to wit, that all this which was promised, they understood to belong to future times, the resurrection, the kingdom of heaven, and the other things of which Christ preached."

St. Irenaeus says: "In that flesh in which they suffered, the saints will receive the reward of their labors; especially since the whole creation expects it, and God has promised it to Abraham and his seed."—*Iren. Contra. Her.*, lib. 32.

"It is necessary that he should receive it with his seed (that is, they who fear God and trust in him) in the resurrection of the just."—*Ibid.*

also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28. It is not credible that the twelve tribes of Israel here mean the natural seed of Abraham only, any more than that Christ is the Saviour of those tribes only, or any more than it includes every individual of those tribes, both bad and good. "To him that overcometh will I grant to sit with me in my throne:—to him will I give power over the nations."—Rev. 2:26; 3:21. "And we shall reign on the earth;"—"and they shall reign forever and ever." Rev. 5:10, and 22:5. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

These and a multitude of similar passages—"Thy kingdom come, thy will be done in earth,"—prove there is to be a final or fifth monarchy, in the earth, universal and eternal, under the sceptre of Messiah, and the risen saints, according to the New Testament, but of Messiah and the restored Jews, according to the Old Testament. Wherefore, plainly, these people with two names and one king, may be one and the same people, as much as the English and the British are one: for they have the same Messiah, the same empire, and the same eternal reign. They are called in the Old Testament Jews and Israelites; and in the Gospel they are called saints and Christians: their empire begins in the coming of Messiah in his glory, and is called in the law and the prophets Israel's return to the promised land; and is called in the Gospel, the kingdom of heaven, the abode of the risen dead; and of this kingdom there is to be no end. Agreeing in these particulars, in one king, in one universal and eternal empire, "under the whole heaven," it seems impossible but that the citizens of the empire should be one people, notwithstanding they are called by various names.

To carry out this mode of reasoning still further, we briefly notice some of the peculiar beauties of contemplating "the hope of Israel" in the identity of the promises made to the Jews and Christians; in the oneness of their hopes, their king, and their fellow-citizens; the country of their dispersion, their promised land, and restoration, and the time of their deliverance.* If we mistake not, Israel of the Old Testament embraces Christians of the New Testament; the promises to the former are promises to the latter; the hope of the promise, and the hope of Israel, are the same in both Testaments; and the promised empire and holy land are the same kingdom of Christ and of heaven in both Testaments: the two Testaments being two witnesses whose language differs, while their testimony is the same; the future things spoken by the prophets to the Jews being preached by the gospel to the Gentiles. This seems to be "the testimony of Jesus" and "the spirit of prophecy," while the other doctrine, that the Jews in the flesh are to be the masters of the world, seems to be rank and intolerable Judaism.—(To be continued.)

* *Justin Martyr*, speaking of Joshua as a type of Christ, says: "He gave them a temporal inheritance; but this Jesus, after the resurrection, will give us an eternal possession. Whence, from whatever country, whether slaves or freemen, believers in Christ know that they shall be together with him in that land, and possess it for an everlasting and incorruptible inheritance."—*With Trypho*, sec. 113, 135.

St. Cyprian comments thus on the words of the Lord's Prayer, Thy kingdom come:—"We pray for the coming of that our kingdom, which has been promised to us by God, and was gained by the blood and passion of Christ, that we who have continued his subjects in the life below, may afterward reign in Christ's kingdom, according to his own word, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.'" Thus he identifies the kingdom to come in the earth with the kingdom of the saints' inheritance in glory with Christ on his throne. The Assembly's Catechism interprets the prayer in the same manner, and adds this remark: "How much boldness and purity of conscience it requires to ask for the kingdom of God [to come] and not fear judgment!"

St. Cyril of Jerusalem, A. D. 350 says: "This Jesus who hath ascended cometh again from heaven, not from earth; and I say not from earth, because many antichrists are now to come from earth; for, as thou hast seen, many have already begun to say, I am Christ. And, besides, there is to come the abomination of desolation, usurping the name of Christ: but do thou look for the true Christ, the Son of God, the only begotten, who is henceforth to come, not from the earth, but from heaven, appearing to all brighter than any lightning or other brilliance, with angels for his guard, that he may judge the quick and dead, and reign with a kingdom heavenly, eternal, and without end."—*Oxf. Trans.* p. 41.

But what is more than all, are the comments of the evangelist on the prophecy of Caiaphas: "And this spake he (Caiaphas) not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11:51, 52. The above follows the resurrection of Lazarus, and shows how the holy people will be gathered and restored to the promised land, "not of that nation only," but of all "the children of God."

The Home of the Soul.

What a beautiful thought was that of Moses, the man of God—"O God, thou art our dwelling-place in all generations!" Changes are continually occurring in this world; "man, being in honor, abideth not;" kingdoms rise and fall; the day is coming when the earth and all the works that are therein shall be burned up; they shall wax old like a garment, and as a vesture they shall be changed; they shall be folded up, and laid aside as worn-out clothing, to be used no more in the same fashion: but the eternity and immutability of our God and Saviour shall ever remain the same for our consolation and refuge.

The holy apostle affords us the example of staying himself upon the same consideration. Since such is the steadfastness of the Most High, every word of his is reliable, every promise is worthy of unintermitted trust. That promise can no more fail, than Jehovah himself can cease to exist. Our Lord has confirmed it when he said, "Heaven and earth shall pass away, but my words shall not pass away."

Whatever changes or reverses, therefore, may take place in sublunary affairs,—though we may, lose house and home, and our worldly all,—we have in our Maker a changeless dwelling-place. The bosom of God is the *Home of the Soul*.

So saith St. John: "He that dwelleth in love, dwelleth in God." To dwell in God, or to have God for our dwelling-place, implies *reconciliation*, for "how can two walk together," much less dwell together, "except they be agreed?" It implies *nearness of access*. "They that are from thee shall perish, but it is good for me to draw near unto God." It implies *trust and confidence*. No one would build on the fluctuating sea. But "the Lord is my rock and my fortress; who is a rock, save our God?" "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." It implies a *right* of some sort, for a man's dwelling-place is his own. Every man's house is his castle. He is presumed to have the right of occupancy and use. So the pious callesth, "O God, thou art my God; early will I seek thee." And God refuses not to acknowledge the claim. "Be not dismayed, for I am thy God." "Hear, O Israel, I am God, even thy God." It implies *permanence*. A dwelling is not an inn, or a lodging-place for a night. Neither is it a temporary harbor for an emergency; but a constant and habitual residence. Men are, indeed, ready enough to run to God in a storm, and to quit him as soon as the storm blows over; but to fly to him for refuge, and treat him as a mere convenience, is a very different thing from making him our dwelling-place at all times. "Trust in him at all times, ye people; pour out your heart before him; God is a refuge for us."

There have been those who have thought with lively pleasure of God as the home of the soul. The last entry of David Brainerd in his diary was—"O my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will." Mrs. Rumpff's last words were, "I have been a stranger on the earth, but I return to my true country." And we desire that every one of you show the same diligence to the full assurance of hope unto the end.

Presbyterian.

WISE COUNSEL.—The *Home Journal* gives the following extract from an address of the venerable Dr. Nott, President of Union College, N. Y.:

"I have been young, and am now old; and, in review of the past, and the prospect of the future, I declare unto you, beloved pupils, were it permitted me to live my life over again, I would, by the help of God, from the very outset I would frown upon vice; I would favor virtue; and lend my influence to advance whatever would exalt and adorn human nature, alleviate human misery, and contribute to render the world I lived in, like the heaven to which I aspire, the abode of innocence and felicity.—Yes, though I were to exist no longer than the ephemera that sport away their hour in the sunbeams of the morning, even during that brief period I would rather soar with the eagle, and leave the record of my flight and my fall among the stars, than creep the earth and lick the dust with the reptile, and, having done so, bed my body, with my memory, in the gutter."

The life of Dr. Nott has been a daily illustration of the sentiments he so handsomely expresses. He is now a patriarch of seventy-six years, and has presided over Union College for forty-five years, preserving in his old age, that fire of genius, and that kindness of heart, which have made him the idol of all who have ever enjoyed his instructions.

"I SHALL BE A KING."—The late Duke of Hamilton had two sons. The eldest fell into a consumption, when a boy, which ended in his death. Two ministers went to see him at the family seat, near Glasgow, where he lay. After prayer the youth took his Bible from under his pillow, and turned to 2 Tim. 4:7: "I have

fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness;" and added, "This, sirs, is my comfort!" When his death approached, he called his younger brother to his bed, and spoke to him with great affection. He ended with these remarkable words: "And now, Douglas, in a little time you will be a duke, but I shall be a king!"

McCheyne.



"BEHOLD! THE BRIDEGROOM COMETH!"

The Advent Herald.

BOSTON, SATURDAY, MAY 11, 1850.

THE FOUNTAIN OPENED.

"Is there no balm in Gilead? is there no Physician there? Has there been no Fountain opened for sin and for uncleanness, to the house of DAVID, and to the inhabitants of Jerusalem?" Has not the blood of Christ been shed—the LAMB slain from the foundation of the world?

If the opening of the "Fountain" predicted in the 13th of Zechariah is only in the future, as some have just discovered, then the atonement is yet to be made: then has our faith in a crucified SAVIOUR been in vain. That Fountain is yet in the future! How read ye the words of inspiration? "In that day there shall be a fountain opened."—Zech. 13:1. In what day? It is in that day when there was to be "a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."—12:11. And how did they mourn in the valley of Megiddon? It was when the archers shot at king JOSIAH, when he came to fight in the valley of Megiddo, and he was sore wounded in that memorable valley, so that he died: "and all Judah and Jerusalem mourned for JOSIAH. And JEREMIAH lamented for JOSIAH: and all the singing men and singing women spake of JOSIAH in their lamentations."—2 Chron. 35:22-25. Thus in the valley of Megiddo they mourned for one who was sore wounded,—for a king who was wounded, even unto death: they mourned for one whose acts and whose "goodness, according to that which was written in the law of the LORD, and his deeds, first and last, beheld they are written in the book of the kings of Israel and Judah!"—v. 27.

Such was the mourning predicted by ZECHARIAH to be in that day when the fountain for sin should be opened. The "great mourning in Jerusalem" was to be like that! It was, then, to be for the death of One who should be sore wounded—for a King who should be wounded to death, and be lamented by the people. For whom the land should "mourn, every family apart: the family of the house of DAVID apart, and their wives apart; the family of the house of NATHAN apart, and their wives apart; the family of the house of LEVI apart, and their wives apart; the family of SHIMEI apart, and their wives apart; all the families that remain, every family apart, and their wives apart."—Zech. 12:11-14.

Can a mourning like this be in these families after the houses of DAVID and NATHAN, LEVI and SHIMEI, have long ceased to exist? No. This mourning is expressly declared to be in that day, when God said that he would "pour upon the house of DAVID, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." It was to be when "the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him,"—declared "they shall look upon ME whom they pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."—vs. 1, 10.

Have they looked on HIM whom they pierced?—Hear the testimony of the Evangelist: "When they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers, with a spear, pierced his side, and forthwith came there out blood and water. . . . For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken; and again, another Scripture saith, They shall look on him whom they pierced."—John 19:34-37. This decides the question as to the day when this mourning was to be,—when this fountain was to be opened. Will any tell us, as one man had the self-conceit to do, "I beg leave to differ from the opinion of the evangelist?" Then on such rests the responsibility. Will any tell us that there was no mourning for the crucified JESUS, like that for the sore wounded JOSIAH? Was there no affectionate mention of His acts, and of His goodness, as of JOSIAH's? Was there no mourning for Him, as one mourneth for his only son, as one that is in bitterness

for his first-born? Ask those who "stood by the cross of JESUS,—his mother, and his mother's sister, MARY the wife of CLEOPHAS, and MARY MAGDALENE:" ask the disciple whom JESUS loved, who had so often fondly pillowed his head on his Master's bosom, and to whom the dying SAVIOUR commended his mother. Was there no mourning in the house of DAVID, of which house both JOSEPH and MARY were lineal descendants? Was there then no mourning in the house of LEVI, of which ZACHARIAS, the father of JOHN the Baptist, had been the representative in the high priest's office? No mourning there! Go, sceptic, and ask "all the people that came together to that sight" why, "beholding the things which were done," they "smote their breasts and returned?"—Luke 23:48. Ask "all his acquaintance, and the women that followed him from Galilee," what the emotions of their hearts were, when they "stood afar off, beholding these things?"—v. 49. Ask the "great company of people, and of women, which also bewailed and lamented him," why they thus "followed" after, when they led JESUS away to be crucified?—v. 27. No mourning there! What, then, called forth the pathetic entreaty, "Weep not for me?"—v. 28. Were no tears mixed with the spices and ointments which they prepared for his body?—Was he consigned to the tomb with no heart-excruciating agony on the part of survivors? Was there no mourning apart, as the shades of night settled on Calvary and Gethsemane! With the public manifestation of grief thus recorded, who can question that in the solitary stillness of the following night, there were such secret lamentations, as no other event ever gave birth to?

Doubters there will be. The very sufferings of CHRIST were a subject of mirth to mocking spectators. And shall we expect that all who read the evangelist's narrative will see in it the fulfilment of ZECHARIAH's prediction? We cannot expect it.—Nevertheless we rejoice in the glorious harmony which exists between the history and prophecy. We rejoice that a fountain was then opened, wherein not the Jew only, but the Gentile also, may wash and be clean. We see the wounds in his hands, and in his feet, and in his bleeding side—the wounds wherewith he was wounded in the house of his friends. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the LORD of hosts."—13:7. It pleased the LORD to bruise him, and to put him to shame, and to lay on Him the iniquity of us all. The Shepherd was smitten and the sheep were scattered; but the efficacy of the opened fountain for the cleansing of sin and uncleanness, was shown in the conversion of the thousands on the day of Pentecost, and in subsequent times. Yes, there is balm in Gilead, there is a Physician there. We have a great High Priest, who has passed into the heavens, and who maketh continual intercession for us there. When he shall come again, he comes not to re-open this fountain. Having been once offered for the sins of many, he shall appear the second time unto them that look for him, without a sin offering unto salvation.

WHAT IS TO BE THE FATE OF THE HEATHEN?

High hopes have been indulged respecting the conversion and civilization of the heathen. If their condition could be greatly ameliorated, and multitudes of them converted to CHRIST; instead of being an argument that the world is to be evangelized, we should consider it a cause of joy that so many gave evidence of having escaped the wrath to come. But while we should rejoice, in hearing that they are turning from dumb idols to serve the living and true God, and to wait for his Son from heaven, do we have evidence that the hopes of those who are looking expectantly for the world's conversion, are to be realized? This inquiry is made, not in view of what the Scriptures teach,—for their testimony is explicit,—but in view of results in the mission-field. The salvation of a single soul is worth all the cost of all the missions on the globe; and the missionaries, who have left home and kindred to devote themselves to laborious toil, amid privations, among the heathen, are not to be lightly esteemed, or their labors considered as lost. But are they doing more than aiding to gather out of every people, and nation, and tongue, a chosen few, for the glory of God? Did we believe in the world's conversion, we could have but little hope of the heathen now on the globe. We propose, at some future time, going into this question more at length; but now we have only room for the following extracts.

Mr. NOYES, in a letter from Ceylon, dated Oct. 20th, 1849, speaking of the difficulties of the work which missionaries have undertaken in that island, says:—

"My hopes in regard to the immediate conversion of this people are not very sanguine. They seem to be bound by strong cords to their superstitions, and to be leagued together to prevent their bonds from being taken off. The present generation seems to be moving in a mass down to the gates of hell. A few may be snatched from their ranks and be saved; but it seems probable that the mass will perish. It is enough to make one's heart ache, to behold the con-

dition of these people; so strong are their delusions, and so debased their minds. It is trying that we can do no more for them, and that they are no more benefited by what we attempt to do. Could we see those who know the truth of Christianity, and whose duty is made plain to them, turning from their superstitions, there would be more encouragement; but they, too, seem wedded to idolatry; and when they know and acknowledge that idolatry is sinful and foolish, and that the Christian religion is the true religion, they seem to have no desire to change, or if they have any desire, it is not sufficient to overcome the fear of man. As their fathers did, so do they; and so they seem determined to do."—Miss. Her., March, 1850.

Ceylon is one of the oldest missions. But how few of the inhabitants are embracing the offers of salvation! Take another case—that of the Sandwich islands. This has, doubtless, been the most prospered of all the missions. There a large number have been reclaimed from heathenism; but does that nation give promise of becoming a permanent and enlightened nation? No, they appear to be fast disappearing before the European race; and those islands, should time thus long continue, would ultimately be peopled with Europeans. Last year, it has been estimated, one-tenth of the inhabitants died with measles and whooping-cough. A letter from Rev. ELIAS BOND, dated Dec. 21st, 1849, in the *Poly-nesian* of same date, says:—

"Ichabod" is written upon our hitherto pleasant places. The glory has departed from us, and I never before wanted to depart too, for the place and people of my first love is Hawaii still. In the midst of the most terrific gale from the south-west which I ever knew, our meeting-house has been prostrated, and lies a complete mass of ruins. I had been out on my usual quarterly tour all the week, and returned home last eve, ere the wind had reached its strength.—About midnight it increased to perfect fury, and just before day-break our nice house yielded to its power. All the school-houses within sight of our house have gone, and the gale is still doing its work with native houses on all sides of us. Five school-houses certainly have gone that I can discover, all save one stone, and two of them recently re-thatched. Probably the greater part of all our school-houses are level with the ground ere this. But the school-house and the native houses we can re-place in a few months. It is the loss of the meeting-house—into which I put all the physical strength and the pecuniary means at our disposal, and which constituted so strong a bond of union among our whole people—that I mourn over.

The prospect never looked so dark to me as it does to-day. My tour saddened me, for disease and death reign among us. Sickness follows hard upon sickness, as it has done the entire year, so that all we have done has not actually enabled us to retain our own. Besides, great numbers of our people have left, and are leaving as fast as they can, for Oahu and Lahaina, and hence the dark prospect. The children dying; the teachers dying; schools thinning off before your eyes; the people sick, sick!—O, my heart aches, and were it not that I had vowed to the Lord to be His and do His work, wherever sent, I would leave Kohala ere the new year should shed its light upon us. The glory has departed from us, and why should I want to stay! But stay I will nevertheless, till plainly called away.

The saddest thought of all is, in our loss, the Sabbath must in consequence be given up. Not even a school-house remains to be used for meetings in the most populous parts of the field. You can hardly imagine my feelings in view of the prospects before us. It seems as though the hard labor of eight long years had all been swept away at a stroke—and God has done it! How strange that He should have dealt us so deadly a blow—dealt to His own cause—and taken away from us the fruits of all His mercies in years past! And yet He has done wisely. I will believe it, though human vision see not how at the present moment.

"Everything about the Hawaiian race seems fated to speedy and unavoidable destruction. The mildew of death has seized upon everything. We can only look to God for hope—may He send it."

"EVEN NOW THERE ARE MANY ANTI-CHRISTS."

"It may seem a strange assertion, but it is nevertheless a true one, that many are numbered as followers of the Redeemer who are 'enemies to the cross of Christ.' They love not the narrow way of life, and continually strive to find some 'other way,' more agreeable to the pride of their own hearts. Hoping to convince themselves and to banish all unpleasant reflections, they are loud in crying, 'The people of the LORD, the people of the LORD are we.' And in proportion to their departures from the light of Divine truth, the reiterations of their favorite watchword become more frequent. One after another have gone on in that 'way which seemeth right in their own eyes,' and have fallen off the deceitful precipice of error into the deep abyss of Romanism; but their fate has had but little if any influence on the great multitude of their deluded companions, who go on in the blindness of infatuation, walking in the same fatal pathway, and listening to the same syren voice which has caused others to make shipwreck of their faith on the Scylla of Papacy.

"There exists at the present time in this city a Society bearing the name of Ecclesiologist; and whatever object may have been in view in its organization, that which seems to be most successful is—graduating converts to Romanism. But whatever injury the Apostolic Church may have received from their labors in this respect, is abundantly atoned by the discovery they have recently made in church

building; it is this, that 'for transparency of Christian truth or temper, the Gothic or pointed church of the fourteenth century is unparalleled.' No wonder then that where this style of architecture is not found, 'Christian truth and doctrine' should be involved in the obscurity and heresy of dissent. Possibly, with some, this lamentable lack of proper architecture for rendering the truth transparent, may account for the departure of several of the members of the Society from Episcopalianism to Romanism, the style of building referred to being a favorite one with the last named Church, it being universally popular with the 'Church of St. Peter' in that period of the world's history which we in our blindness denominate 'the dark age.' One of the patrons of this Society, whose efforts are laudably exerted in rendering the mysterious truths of Revelation transparent, in a pamphlet entitled the 'Priestly Office,' states:—

"It is as true now as ever, that man sinning mortally, or so as to hazard his spiritual life after baptism, stands in need of *absolution* from that priesthood, to whom Christ said, 'Whosoever sins ye remit, they are remitted unto them.' And if these blessings could not be reached in the days of the Apostles, except through the priesthood, how can they be now?

"In another passage of the same work, this Bishop and patron warns his flock of 'the dreadful hazard of that presumption which leads such neglecters and violators to trust for pardon to a vague and general repentance—a repentance not accepted by the representatives of Christ, who alone have the charge of the discipline of his Church, with power to remit or retain sins.'

"We are not aware how great an influence the Gothic style of architecture exerted in giving to Christian truth such a transparency as is manifested in the above extract. But, in the absence of positive information on the subject, we may be permitted to believe that its influence must have been considerable. We might suppose, from reading the following testimony of one of this same Bishop's flock, that the author of the pamphlet referred to was an admirer of other peculiarities of Rome besides the style of her church buildings. However, we may possibly be mistaken. We will give the extract notwithstanding:—

"He (the Bishop) has instituted at Valle Crucis a monastic Order, a Society with the Church, composed of persons bound to him by a vow of *celibacy, poverty and obedience*; the form of which the Bishop does not give us in his Pastoral, though he lets out the objects of the Society, and the duties of the Order. He has given to the members, as their peculiar dress, 'a black cassock, extending from the throat to the ankles,' answering to that worn by members of the Romish Order of Jesus. He allows to be placed on the altar a pyx, in which are reserved the remaining consecrated elements, after a communion; a practice used in the Romish Church, but disallowed and forbidden by ours. Again: there is used at Valle Crucis, with the approbation of the Bishop, a little manual of devotion, in which, the Bishop says, were 'some expressions,' which, upon being objected to, were by him promptly altered. Now, these 'expressions' were prayers to the Virgin MARY and the Saints, and these prayers the Bishop does not deem *wrong in principle*, for in a letter to one of his Presbyters, he says: 'I feel bound however to say, that . . . I allow no prayers to the Virgin MARY or to Saints, not because they are *wrong in themselves*, but because they are *liable to abuse*.'

"In looking at these things, are we not forcibly reminded of the words of the 'beloved disciple'? 'Even now there are many Antichrists,'—many who have a form of godliness without the power,—many who, turning away from the streams of salvation, seek in the dark pool of superstition that living water which CHRIST alone can give! As a Church, we have reason to be thankful that for us the true light shineth, and that unitedly we can still in faith look to Him who is our only mediator and advocate, even CHRIST our Redeemer."

Christian Intelligencer.

The Crisis in the Church of England.

"The Archbishop of York and a deputation had an interview with Lord JOHN RUSSELL lately at his official residence in Downing-street.

"We do not see how the same church can long contain the totally opposite parties. So CAIN and ABEL strove, members of the same house, children of the same womb; then, as now, there was no agreement; he that was after the flesh, persecuted him that was after the spirit.

"The shape the present controversy has been gradually assuming for some time, is remarkable. It is tending not only to a total division of High Church and Low, but to a conflict between the Church and the State, the Convention and the Crown. The head has been declared to be heretical, and if the head is heretical, which, of course, knows the most, what must the body be? It needs but little sagacity to perceive the approach of a violent commotion, and possible disruption of the Church, and what is still plainer, the disavowance of the Church from the Crown. In the dark ages, when men might be made to believe anything, it was different; but now free inquiry has gone forth; the multitude are looking into things; and under the light that is now beaming from afar, Church establishments can no longer hang

together. The weather is too warm for that to live long which carries the seeds of dissolution within itself.

"For our own part, so far as the Church of England is concerned in its present form, we are not dissatisfied. We have no sympathy with national establishments. And besides, the hand of God is in this work, fulfilling the word that he spake aforetime concerning the Man of Sin, which includes all sinecures, secularized, worldly incorporations of religion, by the mouth of his servants the prophets. But what is the design of the present visitation? It is to punish the Church of England for abuse of privilege—for her sins, corruptions, star-chambers, test acts, five mile acts, and other iniquities, all under the mask of improving religion. It is to inflict vengeance on her guilty head, for killing the saints, whose souls are even now under the altar, crying out, 'How long, O LORD! how long!'—for carnalizing spiritual institutions—for committing adultery with the kings of the earth, the necessary fruit of her alliance with the State—and because the blood of martyrs is in her skirts. It is to visit her for robbing God, for robbing the people, and for robbing the State—for committing that great sin of hiding herself from her own flesh—and, though indeed she did read the Word of God, for making it of none effect, by substituting for it in practice a mere farrago, or compound of heterogeneous and stultified tradition, after the elements of the world, and not after CHRIST. The Bishop of Exeter is bringing about this crisis, with the convulsions and commotions that will attend it; the LORD has raised him up for this needful work in His own good time."

Christian Intelligencer.

Affairs at the Cape of Good Hope.

Our readers will remember the account we gave of the measures adopted by the English colonists at this place, to prevent the landing of persons transported from England. Orders have at length been given for the ships containing the obnoxious individuals to proceed elsewhere with their freight. In communicating this wise determination of the English Government, EARL GREY, the Colonial Secretary, took occasion to express his disapprobation of the course pursued by the colonists. He said that their refusal to receive the convicts manifested a disregard of the general interests of the British nation, and even a want of common humanity. That is a bright idea, that because men are unwilling to have their community contaminated by the presence of those who were deemed too corrupt to remain at home, they are deficient in humanity. The colonists, however, did not seem to be much affected by the ministerial dispatch, but in their manifesto, which they soon after issued, they said that they were "fully prepared and resolved to follow the same course, should his Lordship, or any of his successors in office, ever threaten them with a similar insult or wrong." After the determination of the Government to withdraw the convicts was made known, a meeting of the Anti-convict Association was called, congratulating the people on the happy issue of the difficulty, and affirming that the rights of the people were now safe, and that the former intercourse with the Government, in the way of furnishing supplies, might be resumed. Subscriptions were also entered into for the purpose of repairing the losses of those who had entered into contracts previous to the commencement of the difficulty, and which they were afterwards compelled to break, thereby incurring penalties. A sum of money was also collected, and sent to the convicts on board the ships, previous to their departure. It is not often that a measure of such magnitude, in the teeth of formidable obstacles, is successfully carried out. The strong common sense of the Saxon race is exhibited in a striking light; had that circumstance occurred among Frenchmen, much blood would, in all probability, have been shed, and after a long and confused turmoil, the matter would have been ended by a surrender of the whole matter in dispute.

The Truth in a Nut-shell.

We commend the following short, pithy article to the notice of our readers. BRO. HERSEY is not the only one who has, in the simplicity of his heart, believed that white is white, and black, black, notwithstanding some may perseveringly maintain the contrary. We had hoped that the questions noticed below, had been put at rest, so far as Adventists are concerned; but we are convinced that the enemy of all righteousness has not the slightest idea that we shall escape so easily. In the meantime, we hope our brethren will resolutely set their faces against Judaism in every form and shape. It is no less than the building again of the partition wall between Jew and Gentile, which has been declared to be broken down. We may not have the same confidence in the period dating at the dark day of 1780, as BRO. H. does; but we most unaffectedly join with him in the hope that his wishes may be realized.

"HE IS NOT A JEW THAT IS ONE OUTWARDLY."
—It is said of some, that they are gone, or going, to Judaism. Now, it seems to me that this is not the

right word. JOHN, in his first two letters, gives us the true expression, which is, that all those who deny that CHRIST had come in the flesh, were antichrists. Then it clearly follows, that all those people on earth who call themselves Jews, are not, but do lie,—they are antichrists. The Holy Spirit, by its servant PAUL, in the text, declares that they are *not* Jews.—Now, is it not clear, that any person who favors these infidels, are just so much antichristian? Think of this, brethren.

"The above thoughts revolved through my mind while on the watch, after reading the excellent little tract No. 13, entitled, 'The True Israel,' which would do any Adventist good to read.

"Closely allied to this subject, is another of equal absurdity: it is that of probation for some sinners after the second advent of CHRIST. I had thought that the tares were to grow *only* until the harvest, and that the harvest was the *end* of the world. I had supposed that if they might grow after the end, they might stop growing a thousand years before the end, and so the spiritual reign be correct. I had believed that 'when the Son of man shall come in his glory,' ALL nations will be gathered before him, and that the wicked will *all* be separated from the righteous, and placed on His left hand, and then sent away 'into everlasting fire,' i. e., 'everlasting punishment,' i. e., 'everlasting destruction.' I had supposed, that 'in the end of this world,' the Son of man would send forth his angels, and gather out of his kingdom ALL things that offend, and do iniquity, and that they would *all* be bound in bundles, and given to the fire. I had concluded, that when the day cometh 'that shall burn as an oven, that all the proud, yea, and ALL that do wickedly shall be stubble,' and that that day 'shall burn them up,—that it shall leave them neither root nor branch,' and that that day 'would tread down the wicked'—*all* the wicked.

"Yours, hoping for deliverance within 'three-score years and ten' from the 'black Saturday,'

LEWIS HERSEY.

Boston, Saturday, May 4th, 1850.

P. S. It is not a little remarkable that the seventy years are completed on a Saturday. L. H."

Foreign News.



The steamship *Cambria* arrived at New York on the 30th ult., and the *Canada* at Boston, on the 3d inst. Parliament re-assembled on Monday, April, 8th. The supplies for the navy and ordinance were allowed, after a short contest for retrenchment.

The probability of a speedy change in the Ministry is increased by a signal defeat on that portion of the Chancellor's budget which proposes a reduction of the duty upon stamps from 1-2 per cent. to half a crown upon all engagements under £50 sterling.—Sir H. WILLOUGHBY, one of the Stanley party, moved an amendment reducing the duty to 1s., which was carried against Ministers amidst vociferous applause. The tax upon knowledge, in the shape of excise duty on paper, stamps, &c., gave rise to a long and animated debate, in the course of which the Chancellor explained, that he was reluctant to continue these taxes, but that the state of the finances would not permit their repeal.

On Tuesday, LORD DUNCAN moved for the repeal of the window tax, which produced a revenue of near £2,000,000, and which deficiency it is proposed to meet principally by the abolition of the African squadron of blockade. After a warm debate the House divided, when Ministers and the tax were sustained by a majority of three; four opposition members were shut out from voting.

On Friday, LORD JOHN RUSSELL brought forward a motion of inquiry relative to the salaries of all government officers. An amendment was offered to extend the inquiry to the income of ecclesiastical dignitaries, which was negatived by a majority of 113—after which the original motion was put and carried.

The London Times has adopted a tone of much severity against the existing Government. That paper devotes considerable space to the subject of Sir HENRY BULWER's correspondence with Secretary CLAYTON relative to the modification of the present tariff on iron. The opinion is advanced in various quarters, that the restrictive policy of the United States, if continued, will lead to still greater depression in the large iron business of Great Britain.

The Government has introduced a bill prohibiting intermarriage between Protestants and Catholics.

The new measure for regulating the mercantile marine of England is meeting with much opposition in and out of Parliament.

Another expedition, under Sir JAMES ROSS, is fitting out for the Arctic regions in search of Sir JOHN FRANKLIN. The expedition was expected to sail about the 1st May.

By the new postal treaty between England and France, the postage on all letters from the United Kingdom, as well as those passing through England from the United States, or elsewhere, is to be reduced from 2 shillings to 6 pence. There is also to be an assimilation of weights, similar to what exists now between England and the United States.

The Bishop of Exeter has brought the Gorham case before a court of law.

The new steamship *City of Glasgow* sailed for New York on the 16th, amid the acclamations of 30,000 people. The steamer *Asia*, of the Cunard line, will be in readiness to test her power with the *Atlantic*, of COLLINS' line, and will sail from Liverpool for Boston on the 18th of May, three days after the *Atlantic*, for New York. Large bets are said to be pending the issue of the race.

From Ireland there is nothing to report except a continuance of favorable weather for the agriculturists. Many of the emigrants now leaving for the States are people of considerable means.

At the quays of Limerick there are twelve vessels, capable of accommodating 2000 persons, taking in passengers for the United States. The usual cry of poverty and disease is still heard from each quarter of the country.

FRANCE.—The doings of the Assembly are devoid of general interest. The public mind appears to be almost wholly engrossed by the approaching elections, and serious apprehensions are entertained for the result, and for the maintenance of public order. In allusion to the present quiet of Paris, and the anticipated movements of the Red Republicans, a well informed paper says—"No doubt seems to be entertained at this time of the efficiency of the troops in and about Paris, which form an army of upwards of 60,000 men, and the military skill and intrepidity of Gen. CHANGARNIER are the real securities on which the protection of society depend." The Socialists are especially active, and under the guise of preparing for elections, have at their meetings indulged in language the most exciting, ruffianly, and irreligious. The Government has restrained their licentiousness in some degree, by suppressing their meetings, at one of which the well known Abbe CHATEL turned the Scriptures into ridicule, and observed that the Christian religion had made a grievous mistake in setting bounds to the gratification of the passions. He advocated in gross terms, the full and unrestricted gratification of all human appetites, and maintained that in the most sensual materialism was placed the supreme felicity of man. "I know no God," he cried, "except the Sun, and him because he is visible."—The chairman qualified the declaration, by adding, that no doubt he spoke of the Sun as the commis of another still more powerful.

The present unsettled condition of affairs is being sensibly felt on the Bourse, where the funds are gradually receding in value.

Government is causing the removal from Paris of all suspicious persons, but crowds of viciously inclined and idle fellows are to be found about the barracks, in the streets, and wherever an *emeute* is likely to happen. Large bodies of the troops in the provinces show strong symptoms of insubordination.

At Angiers, serious outbreaks have occurred, and one regiment had been altogether broken up, and the men sent to Algiers.

The President, it is said, has determined to give in his resignation in the event of his not being warmly supported by the majority of the Assembly.

The populace of St. Felix Amont, with the Mayor at their head, recently paraded the streets, and shouting "Vive la Republique Democratique et Sociale."

A frightful loss of life occurred at Angiers on Monday, by the breaking down of a suspension bridge over the Loire, by which about 300 men of the 11th regiment of light infantry were drowned.

SWITZERLAND.—According to the report of the Swiss Federal Council, the Government of the Republic has ordered 560 members of the German Workmen's Union belonging to 16 different branches of the Society, to quit the Swiss territory, and placed 214 members under the surveillance of the police.—The result of the inquiry of the Government into the proceedings of these societies is stated as follows:

1. It is fully proved that the German workmen in Switzerland were organizing themselves, and providing the means of carrying out a revolution, intended not merely to subvert the Governments of Germany, but to destroy the whole present system of society. 2. This revolutionary propaganda, as the central society called itself, did not originate in Switzerland, and is not confined to that country.—Its centres are in Germany, France, and England.

ITALY.—The Pope has at length returned to Rome. At his entrance, there was no pomp or public display, beyond the necessary guard and staff. His reception from the people is said to have been very enthusiastic.

Immediately after the Pope's entry, his Holiness was to issue five decrees:—1, for the abolition of paper money; 2, for the organization of the tribunals; 3, respecting the communal and provincial councils; 4, respecting the council of state; and

5th, an amnesty, by which a free pardon was to be granted to all persons guilty of political offences with the exception of forty, who were to be specially named.

A letter from Florence, giving news from Rome of the 2d, states that the triumphal arch, erected at Velletri, a Roman town, 18 miles from the capital, on the Naples road, in honor of the Pope's return, had been burned during the night.

The offer of Tuscany to refer the English indemnity question to the arbitration of Russia has been refused by Lord PALMERSTON.

In Sardinia all ecclesiastical privileges have been abolished. The Papal nuncio has consequently demanded and received his passports, and has left Turin.

AUSTRIA.—The German Reform gives currency to the report that there has been an interchange of notes of an unpleasant nature between the Cabinets of Vienna and St. James, growing out of the relation between Austria and Tuscany. The insurrection of Croatia is at an end. The Hungarian refugees have not yet reached their destination in Asia Minor—but Count BATTHYANI is ill.

The Austrian Cabinet has intimated that, with regard to the attitude of Prussia in the German question, Austria will not be the first to break the peace of Europe—but that she will not allow any other German power to attempt anything contrary to the treaty of 1815.

A Protestant movement is preparing in Bohemia and Saxony.

The condition of Germany is far from satisfactory. There is a concentration of Russian forces, to the extent of 160,000 men, on the Prussian frontiers, 50,000 of which are Bashkir and Circassian horsemen; and, if the agitation in Germany proceeds to a length again to disturb the peace of Europe, we shall be quite prepared for the interference of Russia once more to bring about peace.

DENMARK.—The probability of a peaceful solution of the Schleswig quarrel is growing daily more remote. The army of Schleswig Holstein are making active preparation for deciding the matter by hard knocks.

The Cabinet of Vienna has espoused the cause of Denmark in the Schleswig controversy.

A convention is said to have been concluded between Austria and Prussia.

An Austrian officer of high rank has been arrested in the act of sketching Prussian fortifications.

GREECE.—The differences between England and Greece are considered as settled. An official announcement of facts is daily expected. The report states that the Greek envoy considers "Pacífico" entitled to about £700. The question of the claims of the British subjects of Ionian Island is also settled. Mr. WYSE is ordered to abide by the Greek envoy's arbitration, and upon the Greek Government's execution of the conditions, Admiral PARKER is to give up the captured vessels.

The Greek commerce, it is said, has suffered by the English blockade to the amount of two millions sterling, which, with the destruction of the crops by frost, will cause a large falling off of the revenue, and is calculated to increase the growing discontent of the people.

HUNGARY.—The leaders of the Hungarian revolution, having three months ago been summoned to surrender within nine days, all who have not done so, have been sentenced to death in *contumaciam*. Among them are KOSSUTH, ZELEKI, and others.

A Turkish frigate arrived at Malta on the 8th, with about 200 Hungarian refugees on board. They would proceed to Belgium, and thence to England and the United States.

TURKEY.—A letter from Constantinople of the 6th, states that diplomatic relations have been resumed by the Porte and Austria.

Mr. Marsh, Minister from the United States, had been received by the Sultan in a very flattering manner. It is said that the new legation will be likely to prove a very influential one, and that the embassies of America and England mutually support each other.

The Sultan is adding a Christian battalion to each of his regiments. Hitherto, Christians have not been allowed to enter the Turkish army. The enrolment is quite voluntary.

RUSSIA.—The late martial news from Russia is confirmed by all the German and Austrian papers.

INDIA.—The overland mail arrived on Monday, bringing dates from Bombay to the 16th March, Calcutta to the 7th, and Hong Kong to the 27th February. The expedition under Sir COLIN CAMPBELL, sent from Peshawur against the hill tribes, has been defeated with the loss of over 100 men.

The Hindoo and Mussulman population in the city of Nigrapoor had risen against each other, under the influence of religious fanaticism, and in the confusion the city was destroyed by fire.

From Malta, we learn that the Roman Catholic religion has been proclaimed, as the predominant religion of the island.

CORRESPONDENCE.



LINES

TO THE NATIVE SISTERS,—MISS POWELL AND THE PRINCESS,—WHO HAVE RECENTLY EMBRACED THE ADVENT DOCTRINE.

Joy, joy to you, our sisters,
That ye have found the mine
Where glow such living treasures,
Such gems of truth divine;—
Have heard the blissful story,
That soon our Lord will come—
The blessed King of glory—
To take his people home:

That earth again, like Eden,
In beauty will be drest;
And then will dawn the Sabbath,
The promised time of rest—
Rest to the weary pilgrim,
Who, here oppressed with care,
Longs for the coming kingdom,
Its endless joy to share.

We welcome you, our sisters,
To join our waiting band,
Who soon expect to enter
The longed-for promised land.
Our way, 'tis true, is dreary,
Beset with trials, too;
But ah, the blessed Canaan
To faith appears in view!

Proclaim the joyful tidings—
Let your own nation hear
That Jesus, our Redeemer,
Is shortly to appear!
From every tribe he'll gather
His chosen, to sit down
To the blest marriage supper,
And wear with him the crown.

Be faithful, then, our sisters,
Nor let your courage fail;
God's little flock most surely
Will at the last prevail:
Girt with the gospel armor,
With sword and shield in hand,
Though all the world oppose us,
We'll soon on Zion stand.

Jamestown, N. Y.

A. C. J.

LETTER FROM M. CHANDLER.

DEAR BRO. HIMES:—While I have been reading the paper, I have thought much on Christian love. I thought I would offer a few thoughts; for we know in part, and we prophesy (or teach) in part, not knowing anything as we ought to know, or may know.—1 Cor. 8:3.—But when that which is perfect is come, that which is in part (or imperfect) shall be done away.—1 Cor. 13:9, 10. For now we see through a glass (or in a riddle) darkly; but then (when that which is perfect is come) face to face (or as we ought). While we are in this imperfect state, which will continue till the change come, or mortality be swallowed up of life, we shall always be liable to err in our judgment. All are alike in this respect. Yet we are apt to think we are right, and our neighbor is wrong—he will perish if he does not come to our views. We may be right; our neighbor may be right. Let us consider one another. While we think our neighbor is wrong, it is possible for us to err. While we may be right in this, we may be wrong in some other question, just as important.—How important it is that we consider the teaching of the apostle (1 Cor. 13): “Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” And the reason is, because that we see in part, and know in part. We are imperfect beings. We may, and should be, perfect Christians—perfect in love. Love should be the main-spring to all our actions. It was this principle that moved the Father to give his only begotten Son for a lost world, that whoso believeth on him should have everlasting life. It was this that moved the Son, who was rich, for our sakes to become poor. See the pattern. We must deny self, and take up our cross, and follow him, in order to be his disciple.—We must have his spirit here, in order to be made like him when he comes. If we are in possession of this, we shall manifest that Christian kindness and love which the apostle points out to all! If the professed Christian world possessed this principle, it would be said by the unbelieving part, See how these Christians love one another! It is not said, “Except a man believes just as I do, he is none of his;” but, “Except a man have the spirit of Christ, he is none of his.” While we see as through a glass darkly, our views will differ. It cannot be otherwise. But we can keep the unity of the spirit in the bonds of love. Our peculiar views should not be the test of Christian fellowship; but the carrying out of the principles of the gospel. A pure fountain will send forth pure water.

I was much pleased with an editorial, headed,

“Our Final Decision.” It was written in the true spirit.—The Lord help us all to possess it. We are living in perilous times. I see it—I feel it. The Lord help us to wait for his Son from heaven.

Your brother in tribulation.

Delhi (Wis.), Feb. 24th, 1850.

LETTER FROM H. L. HASTINGS.

DEAR BRO. HIMES:—I am still looking “for a city that hath foundations, whose builder and maker is God.” I rejoice in the hope, that the long-looked-for city will ere long descend—that the time is not far distant when we may “look upon Zion, the city of our solemnities;”—our eyes shall see Jerusalem—a quiet habitation—a tabernacle that shall not be taken down;—not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

“Through the world my way I’m wending,
Thitherward my steps I’m bending.”

I have been roaming about considerable for a few months past, trying to cheer the drooping spirits of the scattered flock of God, and to sound in the ears of a slumbering world the solemn warning of a swift-approaching judgment. I have visited the brethren in a number of places in Massachusetts and Connecticut. I find considerable interest, in many places, on this important subject. To those who may wish to know, I would say a word with regard to the meeting at Great Barrington.—It was held according to appointment. I trust it will, by the blessing of God, be productive of good. The meetings were mostly well attended and the congregations listened with interest, while we set before them our hope and its reasons. We had some prejudice to encounter, in consequence of an idea that some cherished that Advent preaching was merely delivering lectures on the soul, or, in other words, a discussion of what is familiarly called, the “life and death question.” This idea had its origin in the fact that a few discourses were delivered on that subject—almost exclusively—by one who professed to be an Advent preacher.—Now, I wish to remark concerning this matter, that I do not question the truth of the brother’s position, in the main, nor the right that men legally have to promulgate their peculiar views; but I do not think that preaching on those subjects, to the exclusion of those prophecies that indicate the downfall of earthly rule, and the speedy establishment of the kingdom of God, can be with propriety denominated “Advent preaching,” let whoever may be the preacher. To illustrate, suppose R. P., an Adventist, edits a scientific journal. Now, he would not claim that the various matters there discussed were connected with Adventism. Again, M. S. lectures on phrenology; but that is not Adventism. Again, I. E. J. proposes to discuss the nature of the soul, state of the dead, final destiny of the wicked, &c. But who would think, because I. E. J. is an Advent preacher, that that was a part of Adventism? or who would think of circulating I. E. J.’s paper as an Advent publication? G. Storrs has recognized this principle; and while discussing this matter, he does not assume for it the name of Adventism. Now, I would not dictate, but merely suggest the propriety of calling things by their names. When preaching on the Advent, call it Advent preaching; and when discussing the nature of man and his destiny, give it its proper appellation; and thus avoid this prejudice.

Ware Village (Mass.), April 10th, 1850.

LETTER FROM MRS. M. A. OBER.

DEAR BRO. HIMES:—I have often felt my heart burning with desire to say something for the cause of the kingdom at hand; but knowing that I could say nothing more for edification than has already been advanced, I have thus far allowed my pen to remain inactive. For surely, thought I, if they will not give ear to what others have said upon the subject—to what God himself has said—and if they will not believe the evidences, how will they listen to me! Thus have I been constrained to hold my peace, when it has seemed as if the stones would indeed cry out.

But may I not express my approbation for what has been already done, and is now being done, for the advancement of this cause? O, could I say one encouraging word to those dear brethren and sisters who are engaged in this field of labor—could I co-operate in lifting up one hand that might hang down, or in strengthening the feeble knee—I should feel that I had not employed my pen in vain. O let us not be discouraged, for through Christ, who strengtheneth us, we can do all things. Glory be to his name! Even now my heart burns with love for the old soldiers of the cross, and for those who are employing their time, talents, life, and soul, in striving to convince the world that the hour of “His judgment is come.” To such I would say, Continue to “blow the trumpet in Zion, and sound the alarm in His holy mountain.” Soon Gabriel will assume your position, and blow the trumpet louder, and more distinctly, until the dead themselves shall hear, and come forth to join the waiting band, who shall have watched, and prayed, and suffered grief, amid temptation’s trying hour: “then we with them shall be caught up together, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, let us comfort one another with these words.”

I receive the “Advent Herald” weekly, with a few exceptions. It is, in the hands of God, a source of joy, as well as comfort. I peruse its pages with delight, and especially do I love such portions of it as treat upon deep piety with the active exercise of faith.

I mourn very much the loss of Mr. Bickersteth’s writings. I have not seen any of them in the “Herald” of late; yet I flatter myself that we shall again be favored with them; for though he has gone to his rest, he must have left much behind him that will speak for Christ when he is dead. Still, I think many times, no better selections could be made to suit the taste of the way-worn pilgrim, than is presented in the “Herald.” I prize it next to my Bible. I seldom hear Advent preaching, and know but little about the prosperity of the cause, except through this weekly visitor. I remain your sister in Christ, looking for the blessed hope connected with the coming kingdom.

Sciota (N. Y.), Feb. 14th, 1850.

LETTER FROM G. WILSON.

DEAR BRO. HIMES:—I have been a reader of the “Herald” ever since it was first published, and I never needed it more than I do at this time, as I am the only one in this part of the country professing to be an Advent believer. Yet I believe there are some good, sincere followers of Jesus in this place, although there are a far greater number who live as though they had no soul to save nor heaven to gain. For my part, I want to be daily ready and prepared for that glorious kingdom that Christ is to give the saints in the new earth.

I have taken opportunity to circulate the “Herald” to every one who would read it. A Wesleyan minister came to my house a short time ago. I asked him if he ever studied much on the prophecies. He said he had a little; but that he had not time, as he had to work a good part of the time, in order to get a living for his family. I told him my views in full; and that John Wesley believed and wrote the same, and also a host of others. He looked at the “Herald,” which I always keep in sight, and asked me to let him have some of them to read. I told him, that if he would read them, I would let him have them. I love to find any that will read them. He has read all I gave him, and wishes to read all the numbers. One Baptist brother asked me last winter if I took any paper? I told him, but was afraid he durst not read it. He said if it was a religious paper I might try him with it; that he was none of these weak-minded men. I gave him two. He read them, and told me he was greatly disappointed: he thought Advent papers were quite different. He said he believed that this was the doctrine preached in the early part of this dispensation. He now reads the “Herald” regularly. I also got a few other persons, who are candid, to read it. One brother, by reading about Christ coming to reign with the saints on earth, had, as he himself said, his hope of the conversion of the world cut all to pieces.

Although I have not much of this world’s goods, yet the prayer and desire of my heart is, that God in his wise providence may so order that some one may be raised up to proclaim the gospel of the kingdom in Wisconsin. I believe that much good might be done, even here, in some parts of Jefferson County, if a man after God’s own heart would come here.

I find that my neighbors are greatly interested in reading Bro. Weetsee’s lectures. May God enable him, and other brethren who are endeavoring to spread light on this subject in this sinful age, be aided and sustained by the Lord. I remain your brother in the Lord.

Cambridge (Wis.), March 15th, 1850.

Extracts from Letters.

BRO. A. G. JENNING writes from Fairfield (Ct.), April 6th, 1850:—

DEAR BROTHER:—The “Herald” comes with cheering hopes to arouse my drooping spirits, for I am alone in this belief. Unless we are agreed, we cannot walk together in harmony and love. I have had several disputes with the brethren in the church, with respect to the progress of the age and the restoration of the Jews; and some of the last numbers of the “Herald” have put a weapon in my hand that has silenced them. Ewbank’s speech is a masterly production, and I think must be conclusive in the mind of any reasonable man. That the time is short I do believe, and we have need of encouragement from each other, and we should not suffer our minds to be diverted from the great object of our hopes.—Satan has great wrath, knowing that he hath but a short time; therefore there is required a constant watching over our thoughts, words, and actions. As a snare shall it come on all that dwell upon the face of the earth. The great day of his wrath has come, and who shall be able to stand? Shall we who are looking for and desiring his coming be taken by surprise, without oil in our vessels? I fear some will. Every night when I lay down to sleep, I endeavor to impress it on my mind that He may come before morning, and in the morning that he may come before evening; and so from day to day he is the first and the last in my mind, the chiefest among ten thousands, and altogether lovely.

BRO. WM. SHELTON writes from Chateaugay (N. Y.), April 3d, 1850:—

DEAR BRO. HIMES:—We find ourselves, even at this late period, upon the shores of time. But, thank God, we still have a sure foundation, and a permanent rock to predicate our faith upon. Never were we more strongly fortified with incontrovertible arguments in defence of our fundamental and most prominent position, in reference to the speedy coming of Christ, than we are at present. The recent convulsions in continental Europe, and the unusual agitation of the nations of the entire globe, in connection with other prominent events, are not meaningless; but they plainly indicate our proximity to an awful crisis. We are rapidly approximating the solemn scenes of the judgment day. Brethren, we are not following “cunningly devised fables.” No, no. The “King of kings and Lord of lords” will soon establish his kingdom “under the whole heaven,” and save his tried and suffering saints.

BRO. O. E. NOBLE writes from Pen Yan (N. Y.), April 5th, 1850:—

DEAR BRO. HIMES:—I prize the “Herald” highly for the following reasons: 1st. It is what it professes to be—the “Advent Herald.” It stands as a beacon light in this doomed earth, sending forth its pure streams of light into the dark corners of earth. It also speaks with trumpet voice to the inhabitants of earth, “Fear God and give glory to him, for the hour of his judgment is come,” &c. It speaks comfortably to Jerusalem, saying to her that her warfare is (about) ended. In short, it holds forth all the great truths connected with the coming of Jesus. 2d. It keeps aloof from all those doubtful questions which gender strife to no profit. 3d. It has, under God, saved the cause from ruin by its adherence to its avowed principles. And lastly, it is the only Advent preaching I have. For these, and many more reasons that I might mention, I prize the “Advent Herald.” The weekly appearance of Bro. Weetsee’s lectures

on the Apocalypse is a feast; the extracts from English authors are valuable; and the communications from the able brethren scattered over the land are rich with thought and interest.

This is the place where David Bernard held forth the doctrine of the Advent with power in the winter of ‘43. The inquiry is, what has become of him? we would like to know. Silas Hawley has resided here for several years past. He has been as mute on the great subject as the ministers generally. He has been accused of having been a “Millerite,” and has denied it!! I wish, if you can, you would send me a copy of the address which he delivered at the dedication of the Tabernacle in Boston. It might do good.

The Advent doctrine has not been preached in this place for a number of years. Would it not be well for the cause, to open a battery here, and raise the standard and give a shout? I think the Baptist house might be had, as several have, with the minister, said so to me.

We would be glad to, but have not the means to do so now. “Laborers are few.” Mr. BERNARD has done nothing in the Advent cause since about the time you speak of. We do not know where he is now located.—Ed.

BRO. N. BROWN writes from Kingston (N. H.), March 25th, 1850:—

DEAR BROTHER:—The world in this region is on the rush. Many professors of religion are rushing to parties of pleasure. Politicians have very recently been rushing for office. Traders and merchants are rushing for money. Horse-jockeys are rushing for a swap. Black-legs and rowdies, slanderers and tale-bearers, rush impulsively to ruin—to ruin others! The struggle is increasing in violence. The nations of the earth will rush like the rushing of many waters, or like the rushing of the mighty waves of the sea. A great whirlwind will be raised up from the coasts of the earth. The war-songs of Roland will not be needed to inspirit to the last great battle of God Almighty. The glory of the God of Israel has long since passed away from between the cherubim! By the side of the mountain it still lingers, but from this sin-cursed earth it will soon depart forever! Awful condition then, for an ungodly world! Pride, in all her pomp and splendor, is now ripe for ruin! She will then build no more Babels, no more massive walls, no more stately palaces, no more subterranean halls for revelry and lust, no more temples for the gods, no more mausoleums for the Caesars of our race, and no more minarets, lofty spires, or domes, to adorn the cities of kings, neither will navies be built by princes; but a horror of great darkness and unutterable agony will fasten itself upon all the ungodly of this surpassingly wicked generation. Dear Advent friends, let us all rush, while time lingers, to the place where we can hear the glad tidings of the coming kingdom.

BRO. CYRUS K. FARNSWORTH writes from Washington (N. H.), March 23d, 1850:—

BRO. HIMES:—The theme of my soon coming Lord is what I love, and is what I hope to be found loving when he shall appear. It cheers my heart, brother, to hear of so many embracing the Saviour in this long-suffering time. Truly, his mercy is great. But soon Jesus will come. His word shows it cannot be far in the future. The Lord enable me to be faithful, that I may soon meet you and the rest of the saints in the kingdom, is my prayer.

BRO. J. BOYER writes from Milesburg (Pa.), April 3d, 1850:—

DEAR BRO. HIMES:—Since the date of my last, we have had some glorious times. The church in many places has been revived, sinners have been converted, and backsliders reclaimed. At Unionville I baptized five, and twelve united with us in church fellowship. The church is in a prosperous state. On the following Sabbath three followed the Lord in baptism in this place. We also had a rejoicing time at Mash Creek. Seventeen found the pearl of great price, and united with us in church fellowship. There are sixteen of those that have obeyed the Lord in baptism, and the church is quickened to duty. It now numbers over one hundred. Pray for us, that the work of the Lord may continue.

BRO. P. R. REAMEY, of Martinsville (Va.), speaking of an aged subscriber, says:—

Allow me to say, that the “Herald” and the Bible are the only things he reads, and he seems ever disappointed whenever it fails to come, on account of the irregularity of the mails. I have been a pretty general reader of your paper ever since 1843, and I can add that my best religious impressions were made after a perusal of it, and I shall ever feel a great interest in its success. The harvest in this country is truly abundant, but the laborers are few. Could you not pay us a visit next summer? If not, send some pious and efficient lecturer. There is no Advent church in all this section; and, indeed, my father is the only Adventist, except myself. We are often laughed at and mocked, but we remember it is written, “Blessed are ye when men shall revile you.”

BRO. MATTHEW BATCHELOR writes from Pownal (Vt.), April 19th, 1850:—

BRO. HIMES:—I hoped ere this time we should have seen the Lord in glory, but still time rolls round, and with it comes our duties, toils, and tears. I hope we shall all have grace to meet duty with cheerfulness, and trials and tears with patience and calm submission, loving all that God can love, and exercising a right spirit and deportment towards those who oppose that which we think to be right. Then when the Master comes, all such will have the reward.—And that you and I, and all who profess to have Christ’s cause at heart, may be found in such a state that he can bless us when he comes, is the prayer of yours in hope.

BRO. JOHN LOCK writes from Loudon (N. H.), April 15th, 1850:—

DEAR BRO. HIMES:—I am rejoicing in my coming King. I have lived here alone, without any brethren to sympathize with me, most of the time for four years past; but God sent Bro. Daniels here one week ago yesterday, who gave one discourse in the school-

house, and left. The people were much interested, and he was requested to come back and labor more with us, which he did. The school-house was full every evening through the week. Sunday the Methodist house was opened for him, and the Congregationalist minister wanted him to come into his house and preach to his people. He attended the most of the time, and I think he is partly convinced that Christ's kingdom will soon come. Very much prejudice has been removed here. Five have been converted to the faith of our soon coming King who were never professors before, a number of backsliders came into the faith, many other professors have woke up to their Master's work, and the work still seems to be going on. Many are inquiring the way, and we are determined to have the work go on, God being our helper. Now we want the preaching brethren to come this way and break unto us the bread of life when they can, to cheer us on the way, and we will do what we can to help them on their way. Bro. Daniels left this morning, and it was hard to part with him; but God's will, not ours, be done. We pray that he may soon return to this people. In behalf of the brethren of this place, yours, &c.

Bro. J. McCLELLAN writes from Niagara (C.W.), April 3d, 1850:—

DEAR BRO. HIMES:—There is a little church of Adventists in this place which numbers about twenty. We are earnestly contending for the faith which was once delivered unto the saints. The most of us are poor as regards the things of this world, but trust we are rich in faith and heirs of the kingdom. We hope soon to receive immortality and eternal life at the appearing and kingdom of our Lord Jesus Christ. I feel thankful to my heavenly Father for what he has done for some of my family during a protracted meeting held by the Baptists in this place last winter. My eldest son, in his fourteenth year, has been hopelessly converted, and has put on Christ by baptism, and numbers one with us. I still feel interested in reading the "Herald," and also the "Children's Herald." It is calculated to instruct the young in the truth. Yours, waiting for the kingdom.

Bro. PHILLO HAWKES writes from Lowell (Mass.), March 22d, 1850:—

Bro. HIMES:—It has been so long since I have seen or written you, that you have some reason to think that I have forgotten you. But you may be assured that I often remember you at the throne of grace; and it is my prayer that God may strengthen you to hold up the light to this wicked generation. The "Herald" is a welcome weekly visitor. The last week's paper is a rich one. The piece entitled "The Age," is of more value than the cost of a whole volume. The "Herald" is worthy of a larger circulation, and I mean to use my influence to increase its subscription. I am, with respect, your unworthy brother in Christ, waiting for the consolation of Israel.

Bro. GEO. W. BURNHAM writes from Seneca Falls (N.Y.), April 7th, 1850:—

DEAR BRO. HIMES:—The cause of our coming Saviour seems to be specially prospered at present in this region. This truth to me never looked clearer, more real, or more glorious, than now. I am willing to spend and be spent in so precious a cause. Soon the King of Israel will stand in glorious triumph amidst his faithful church in the "holy," "beloved" new Jerusalem, on mount Zion, "singing in the midst of his brethren." What a song! All will have a voice to sing, and the "Man of Sorrows" once, but now the Man of Joy, will lead the choir! O that day of song! that morning of deliverance! when will it come! "Awake and sing, ye that dwell in dust!" will soon be spoken with the Archangel's voice, and the precious saints come forth to the marriage of the Lamb, and to all the joys of his presence forever. Come, Lord Jesus.

Bro. GORHAM PILLSBURY writes from Groveland (Mass.), April 3d, 1850:—

DEAR BRO. HIMES:—Permit me to say, that although for a number of years I have believed the second advent of Christ to be at no great distance, yet I could not say with many, that it was near, even at the doors, until since hearing a discourse from Bro. Weetsee some time in September last, at Newburyport, founded on Rev. 11th, which gave me new light, and put me upon the right track for a more thorough investigation of the subject, which I have perused up to the present time; and the result is, I am looking for the speedy coming of Christ, with that fulness of joy known only to those of like precious faith. There is a beauty and harmony in the Scriptures which I never saw before. In a word, the Bible is a new book, and, I need not say, much dearer to my heart than ever before. Soon after hearing Bro. W., I subscribed for the "Herald," from which I have received much aid, and the circulation of which I hope will be much enlarged. The present is indeed a time of darkness. But few are willing to receive the truth, as I soon discovered as I began to talk to my brethren in the church about the speedy coming of Christ. Most of them I found ready to oppose and cry out against the truth of God. I now thank my heavenly Father that I can say I am on board the Advent ship, under true Advent colors, with a sweet breeze of heavenly love filling every sail, and a fair prospect of soon entering the harbor of eternal glory.

Yours, looking for redemption soon.

DANIEL S. STUART writes from Oranville (Me.), March 9th, 1850:—

Bro. HIMES:—The "Herald" is a welcome visitor to me. It comes richly laden with truth, and it has a salutary influence on my soul as I peruse its pages. May the good Shepherd ever enable you to stand at your post, and fill its columns with the truth. The letters from different parts of the country, giving the state of the cause, are truly interesting and encouraging. May the Lord carry on the good work of salvation till the final consummation. I believe God is in the work, and is raising up efficient laborers to fulfil the message in Rev. 14:6—the work of the angel having the everlasting gospel, saying, The hour of his judgment is come. Now is the time to heed the admonition of the Saviour, Watch, lest coming suddenly, I find you sleeping. There are but a scattered few in this region, who profess to be looking

for the Saviour. We have but little Advent preaching here. Bro. Israel Dammon has preached here a few times, to the awakening of some souls. The Lord bless that brother, and all the saints scattered abroad. Yours, in hope of redemption.

Bro. J. MERRIAM writes from Exeter (Me.), April 16th, 1850:—

DEAR BRO. HIMES:—For the encouragement of brethren scattered abroad, I write to say the Lord is reviving his work in a very interesting manner among the churches in this section. I have been in meetings three times a day, each meeting from two to four hours' continuance; and in every place where we have had protracted meetings, the Lord has accompanied the effort with divine power so marked and signal, that opposition has been paralysed, and scoffers struck dumb as with the thunderbolts of heaven. In Orrington, Brewer, Exeter, Bradford, Atkinson, and Garland, the evidence of Christ's speedy coming has been presented, and the effect was electric to awaken the slumbering virgins, and arouse many beloved youth to an attention to their immortal interests. Our meetings have been solemn, and at times heavenly beyond description. Much depth of feeling for the impenitent was manifested. At intervals we seem to stand on the very threshold of heaven, and listen to the enrapturing melodies, and breathe the balmy, life-giving element of the celestial land.

About a fortnight since, I visited Atkinson, and notwithstanding many there were prepossessed against the Advent faith, yet when they ascertained the character of the meetings, finding nothing like frenzy, fanaticism, or a censorious and denunciatory spirit, they could but acknowledge it was the house of God, and the gate of heaven. Love abounded, and harmony reigned triumphant. To God be all the praise. I have since labored in Garland, and such a sudden shower of blessings as there fell on the youth, I never before witnessed. Four interesting youths were, we trust, either converted or reclaimed in one day. This is the Lord's doing, and it is marvellous in our eyes. Yours, waiting for the adoption.

Sister MARTHA M. MAXWELL writes from West Poland (Me.), March 29th, 1850:—

DEAR BROTHER:—When I read your solemn appeal, after the death of Father Miller, to all the friends and supporters of the cause in time past, now to stand by you in the trying hour in the closing scenes of the great conflict, surely thought I, every heart will now feel, and you will have the prayers, sympathy, and support, of every true friend of the cause. Those verses headed, "Forsake not the right," occurred to my mind. I felt to rejoice that I ever became interested in the cause; that I chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; and that I ever became willing to forsake all for Jesus. O! how his sweet promise cheers my heart in adversity. Soon, very soon, I expect one smile from him will be worth more than all the gold of California. I have been afflicted with illness, but, bless the Lord, he has restored me to a measure of health.

"Had not his word been my support
When earthly comforts fled,
My soul, oppress with sorrow's weight,
Had sunk among the dead."

I received much encouragement from the conversation and fervent prayers of some of God's servants that were strangers, and would have remained such, I think, had they not had some of that religion spoken of by James. When a former acquaintance, a Free-Will Baptist elder, called, he observed that we were in trying times, and there were many deceivers, and if it were possible they would deceive the very elect. I pondered in my heart, who are the deceivers? and who are the elect? Can those whose words were like apples of gold in pictures of silver, whose fervent prayers seemed to avail much for me, and who comforted with these words, The coming of the Lord draweth nigh, be deceivers? Who then is a faithful and wise servant? O! that we may not be found deceivers, nor being deceived!

Bro. AUGUSTUS BANNING writes from South Glas-tenbury (Ct.), April 18th, 1850:—

Bro. HIMES:—We have established meetings in a hall in the centre of the place, where we generally have preaching on the Sabbath. We number about thirty. Our congregation is quite large when we have preaching. We intend to commence a Sabbath-school, and want a library for it.

NOTE.—May the Lord prosper our brethren in their labors.

Bro. I. WYMAN writes from Depeyster (N.Y.), April 24th, 1850:—

DEAR BRO. HIMES:—I want to say a few words through the "Herald." I came to this place about three weeks since, and commenced a series of meetings. The circumstances looked anything but promising. There were but one brother and sister in the place, and the people had done their best to keep out what they call "Millerism." Bro. C. B. Turner preached here in the winter of '44, and good must have been done; but the different sects came out hard against the truth of the Lord's personal coming, and rather chose fables than the truth; and thus they prejudiced the minds of the people against the Advent doctrine. When I commenced my meetings, I endeavored, in the first place, to show them what "Millerism" was, and tried to remove prejudice from the minds of the people. The Lord blessed his own truth, and sent it home to their hearts. Many heard for the first time, and were convinced of and embraced the truth, and are now rejoicing in hope of soon seeing that very same Jesus. About thirty have been converted, and the work is still going on. I have had the privilege of leading twenty-two down the banks of Jordan and immersing them. There are others yet to go forward. The whole town seems to be moved. Our house is filled to the full. God be praised for what he has done, and for what he is still doing, in this section of the country. I have preached twenty times to a congregation that has paid the best of attention. My health is now on the gain, and soon I enter into a new field of labor. I cannot rest nor hold my peace, when I see so much to do, and so little time to do it in. Here is almost a new field of

labor, and no one in this section of the country but Bro. Ingraham and myself. The harvest is truly great, but the laborers are few. It is my prayer that God will stand by you until Christ shall come. May we all have grace to live above the world, and to keep our hearts unspotted from it, and be permitted to have an abundant entrance into the everlasting kingdom of our God, is the desire of your unworthy brother.

Bro. J. LITCH writes from Philadelphia (Pa.), April 29th, 1850:—

DEAR BRO. HIMES:—In reviewing the past year, and the progress of the cause of Christ and his truth in the state of Pennsylvania, we have cause to thank God and take courage. There has been a steady advance, and in a form to maintain the ground we occupy. Souls have been converted to God in various places, of which you have been before informed. The brethren in Centre county have completed a neat and commodious chapel: in the city of Lancaster one has been purchased, and another erected in Yardleyville, Bucks county, which was opened for worship on the 13th inst. The brethren who labor in word and doctrine are heartily devoted to the work, and are of one heart, striving together for the faith of the gospel.

Bro. DAVID WELSH writes from Lincolnton (N.C.), April 20th, 1850:—

DEAR BRO. HIMES:—I sympathize deeply with the bereaved brethren at the North in the loss of that man of God, Father Miller. I read his lectures in Scotland, and formed the highest respect for his moral worth. But blessed are the dead that die in the Lord, for their works shall follow them. Though dead, yet he speaketh. I expected in the providence of God to have been amongst the Adventists before this hour, but my way never seemed opened. Now I am left alone, a mourner in a waste howling wilderness, where no light is; a widower, having lost my dear partner and a sweet babe in less than six months. Unto whom can I look, but to God? I believe in the sincerity of my heart, that the Adventists of the nineteenth century are emphatically God's people. Next to the Bible did my dear wife love the "Herald." Should it come at bed-time, as was often the case, there was no rest until our souls feasted on the fat things it contained. Dear brethren of the Lord, many prayers, unknown to human ear, have ascended, and do ascend, for the cause into which you have entered so whole-souled. I read Mr. Imbrie's sermon pamphlet, and was greatly refreshed; but was edified more and more by your strictures on it in the "Herald." I think time cannot bring us to see eye to eye on every subject. It is enough if we are agreed on the all-engrossing reality. I believe with you precisely on the restoration of the Jews; for who is a Jew? Paul answers plainly. I believe in baptism; that is, believers' baptism: but names, forms, and church bigotry, are aside from the truth. All who are born of the water and of the spirit are the Lord's free men, and I embrace them with unbiased soul. O how delighted was I with the letter of Bro. James Inglis, of Detroit City. I think he takes an unbiased and far seeing view on the blessed truth of the gospel. I hail it as an omen for good. I am afraid that our hope may be held in unrighteousness, carried away with the excitement of fervor, or party. Few writers in the "Herald" ever present this as a snare of the devil. Now farewell, dear brother in the Lord. I beseech you to remember me in your prayers, and, as a skillful physician, send me any tract or work which would build me up in the most holy faith.

Obituary.

"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Guilford, N. H. April 8th, 1850, Sister MARY SANBORN, aged 71 years and 15 days. The deceased had, for a number of years, labored under a severe asthmatic affliction, which caused her much suffering, and at last terminated in consumption and death. Her husband died twenty-three months previous. She has left seven children, with grandchildren and friends, to mourn her loss. She was a kind and affectionate mother, and a consistent Christian for more than forty years. On hearing the doctrine of the Saviour's speedy coming, she embraced it, and was not ashamed to confess it before the world. It was the blessed hope of having a part in the first resurrection, that consoled her for a number of years, and especially after parting with her companion. Our sister sleeps in Jesus, but soon she will come forth, with all those who have died in faith, from the land of the enemy, to enjoy the rest that remains for the people of God. I. G. SMITH.

DIED, in Newark, N. J., April 15th, AARON CAMP, aged 85 years, in the joyful hope of a speedy resurrection to immortality and eternal life. While the friends were gathered round him before he died, one asked him if the Saviour was precious. "O yes!" he replied among ten thousand, and preciously lovely! He said he had confidently expected to live to see his dear Saviour come in the clouds of heaven, but was willing to sleep awhile in the dust of the earth, assured that his sleep would be of short duration. He has often spoken with satisfaction in regard to having consented to have the large tent pitched on his ground in 1842. From that time he has felt it to be his duty to identify himself with those Christians who were looking for and loving the immediate appearing of Jesus. He never indulged in harsh or unkind feelings or expressions towards those who differed from him. His whole soul seemed to delight in the preaching of the doctrine of the Second Advent, the signs of the times, the prophetic periods, &c. He also took much pleasure in reading Advent papers, and especially the "Herald." His aged companion is also very low, and may not recover; but we trust that Jesus will raise them both in the resurrection at the last day, when they will be united to part no more forever. JOHN BROWN.

"BERTIE'S" sister EMMA, who, with her mother, was immersed on the 26th of Feb. last, fell asleep in Jesus on Thursday, March 7th, aged six years. She was a most interesting child, and as she had been nurtured in the Lord, she understood much contained in the Scriptures. Although young in years, she loved Jesus much, loved his appearing, and her great desire was to see him. I was quite interested in the child, and often took delight in hearing her speak of the Saviour, his coming, and answering questions in reference to events connected therewith. As she wished to imi-

tate the example of Jesus in baptism, and gave every evidence of being a true child of God, I felt that I had no authority to refuse administering the ordinance on account of her age, as she was a believer. Previous to taking her into the water, I questioned her publicly in reference to the Saviour's atonement, her interest in the same, her pardon through his death, &c., to which she gave the most satisfactory answers; and it is my opinion, that she understood the plan of salvation better than many much older. Previous to retiring to rest, on the evening of the day on which she was baptized, she said, "Mamma, I feel so happy." On being asked the cause of her feeling happier than usual, she replied, "Because I have done what Jesus commanded."—Yours, mourning, but not as those without hope. J. W. B.

DIED, at Nashua, N. H., April 8th, FLORA D. ANDREWS, daughter of Cyrus G. and Emily A. Andrews, in the 6th year of her age. Little Flora was all that her name imports—a sweet and beautiful child—a lovely flower, nipped ere it had fairly bloomed. Notwithstanding a most distressing illness (from a scrofulous humor) for about two years, had nearly wasted her form away, yet her patience and resignation were remarkable. She would calmly talk of "going to heaven," and if at any time, while being depressed, &c., she was in any degree peevish or petulant towards her mother, she always took the first opportunity, after her pains had subsided, when alone with her, to ask her pardon. May this most severe providence lead the kind and intelligent parents to follow closely the great Shepherd, who has taken from them, for a little while, one of the lambs of the flock, remembering that its "angel does always behold the face of our Father who is in heaven;" perhaps anxiously awaiting the signal from the archangel, for it to fly away to the sleeping place of the body of its little charge, and bring it again from "the land of the enemy," to gain

"That ransomed throng," 'mid the sea of bliss,
'Mid the holy city's gorgeousness,
'Mid the verdant plains, 'mid angels' cheer,
'Mid flowers that never of winter wear."
A. BROWN.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. Ill. Milwaukee, Wis.—Saml. Brown. Jefferson-street. New Bedford, Mass.—H. V. Davis. Auburn, N. Y.—H. L. Smith. Newburyport, " J. Pearson, Jr., Water-street. Buffalo, " W. M. Palmer. New York City—Wm. Tracy, 75 Delancey-street. Cincinnati, O.—Joseph Wilson. N. Springfield, Vt.—L. Kimball. Derby Line, Vt.—S. Foster, Jr. Philadelphia, Pa.—J. Litch, 16 Edgington, Mo.—L. Armstrong. Chester-street. Glendale, Ariz.—Thos. Smith. Portland, Me.—Peter Johnson, 37 Woodworth. Summer-street. Hartford, Ct.—Aaron Clapp. Providence, R. I.—G. R. Glad-ding. Homer, N. Y.—J. L. Clapp. Rochester, N. Y.—Wm. Busby. Lockport, N. Y.—H. Robbins. Toronto, C. W.—D. Campbell. Lowell, Mass.—E. H. Adams. Worcester, Mass.—J. E. R. Low Hampton, N. Y.—D. Bos-woorth. Hutchinson. Malone, N. Y.—H. Buckley. Worcester, Mass.—D. F. Wetberbee. Massena, " J. Danforth. FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Brompton, London.

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THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and the world respect their opinions.

FROM PROF. HITCHCOCK.
"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper."
EDWARD HITCHCOCK, LL. D.,
Pres't of Amherst College.

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From Dr. Brewster, of Windham Co., Ct.
"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."

W. A. BREWSTER, M. D.
"This may certify, that I was afflicted with a very severe cough in the winter of '47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.'"
CATHERINE K. CADY.

"West Killingly, Ct., Sept. 28, 1848."
Direct Evidence.

"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently vomited blood, and could get no sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."
E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Ms.
"Dr. J. C. Ayer—Dear Sir: I enclose please find remittance for all the 'Cherry Pectoral' last sent me. I can unhesitatingly say that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT.
Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 15-3m.]

DR. PEIRCE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Spike-nard and Dandelion Syrup.

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy medicine. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a colic state. Numerous testimonials might be given in its favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.
Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines."
A. HALE.
These medicines may be had at the "Advent Herald" office, No. 8 Chardon-street, Boston. [mar. 15-3m.]

THE AMERICAN FOWL BREEDER: A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

Every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fowl Book," and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the Publishers, JOHN P. JEWETT & CO., Cornhill, Boston.

P. S. The "American Fowl Breeder" is done up in thin covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 15.]

THE ADVENT HERALD.

BOSTON, MAY 11, 1850.]

Conference in Boston.

To be held in the Chardon-street Chapel, commencing Tuesday, May 21st, at 10 o'clock A. M., and continue three days. The friends will observe, that the meeting will be held a week earlier than the regular anniversaries.

NOW IN PRESS,

THE "ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated."

This work is now in press, and will be ready for delivery in a week or ten days. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work will be over 200 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy, 43 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. N.

REFORMS AND REFORMERS.

The present time is prolific of a class of people, who are altogether in advance of this (in some respects) confessedly enlightened age. They do not only assume to erect huge structures, that will be able to resist the assaults of the elements, and oppose a front of adamant to the slow, sure, and steady progress of infinite ages; but they have demonstrated (to themselves) that those aerial edifices, of which the young, in the hey-day of life, so fondly dream, can be erected, with foundations as real, firm, and immovable, as if they were deeply imbedded in the bowels of the earth.

We have learned, among other things, that dreams are not peculiar to children; and that it is not necessary that the subjects of them should have their eyes closed. True, the composition of the two fabrics,—one built with the eyes closed, and the other with them open,—may very widely differ; but they so much resemble each other in appearance, as to deceive those who are accustomed to use their eyes through the tops of their heads, leaving the usual mode of visual cognizance to their more worldly-minded neighbors, who pertinaciously persist in looking at things as they are. If we were called on to express a preference, we are not certain that we should not pronounce in favor of that "castle in the air," built while the eyes were shut, over that erected when those organs were open. For with our ideas of human nature, the chances of the endurance of the one built without the aid of brains and eyes, are greatly beyond those of the one built with the use of eyes, but without brains. In the first case, nothing is assumed, nothing is the result, and of course, no harm is done. In the other case, everything is assumed, and literally everything is the result.

Men's characters, tastes, and habits differ very widely. Their modes of accomplishing the same or a similar object, are very different, sometimes even antagonistic. Sometimes it is a matter of extreme difficulty for the unsophisticated to determine which is the better; such are to be pitied. We know no better way to arrive at the correct result, than to keep our eyes open, and watch for finger-posts and way-marks. We shall meet such,—and they will do us good, provided we have learned to read them.

The apostles were accused of turning (metaphorically) the world upside down. That idea was not half so philosophical as the one long before advanced by one who said, that if he had a place on which to place his feet, he could lift the world. What with ARCHIMEDES was an important idea, a vast mechanical principle, is now entirely eclipsed by a still greater discovery, viz., that the lever and fulcrum have been found! Surely no one will deny that the world has been lifted! Why, the very men who have done it, can be pointed out. But if incredulity will close its ears to this fact, perhaps it may be admitted, that the lever and fulcrum are at hand, but that they are rather too unwieldy for the hands that grasp and struggle with them. We shall not stop to settle which is the case.

It is universally conceded, that the world is full of wretchedness and folly. Many feel the necessity of a reform. Some set about the work from principle, some without principle, and others from policy, based on the ground of receiving for the outlay a full equivalent. Only assure us that the outlay will produce the effect desired, and we should not hesitate much to award the *quid pro quo*. At one time during the last eighteen hundred years, the efforts to reform the world, or to make men better, were wholly exerted by one class of people. We know not that they were acquainted with the sciences, or the philosophy of the schools; but this we do know, that what they spoke and taught, agree most remarkably with what is seen everywhere around us. But since that time, multitudes have arisen, of every name and condition, color, and shade, all laboring at the huge lever, to lift the gigantic mass of corruption under which it is placed. True, there does not appear to be much unanimity as to what or where shall be the fulcrum, (a somewhat important portion of the reforming apparatus, we would diffidently suggest,) but the matter is settled, that the world is to be moved, and that the men who are tugging at the lever, are the ones to

whom that special work is assigned. But—and the doubt thus implied is almost unpardonable—if they should not succeed in moving the world, so as to be perceptible by its vibrations, why, the fault is not in the laborers, nor in the implements used. The reason of the failure would be, that the world would not be raised! How can it be expected, that we should reform a man that will not be reformed!

But to speak seriously. Since the days of HOWARD, RAIKES, ELIZABETH FRY, and we might add, JOHN POUND, the world has swarmed with what are termed philanthropists, and we are not aware that there were ever more at any one time than at the present day. Christians,—honest, sincere, godly men and women,—have not only been outstripped in their efforts to benefit the human race, by those who assume to be the universal benefactors of mankind, but the course they pursue, and the means they employ to accomplish the end they have in view, are regarded as woefully inadequate. There is no question, that Christians are left far in the rear by many who commenced simultaneously with them, acknowledging and using the same means, and with an identical object in view. What is the cause of the separation? One professes to adhere to the course marked out in the Bible, and the only course which can lead to any beneficial result; while the other rushes headlong, unreflectingly, into any and everything, that may strike his fancy, regardless whether the word of God approves or condemns. And he who refuses to follow his lead, doubting whether it is safe to travel in a path in which he can receive no aid from above, will soon be admonished, that he greatly stands in need of a reformation.

We hardly think that we could be greatly surprised at any belief, however monstrous or ridiculous; but we are sometimes compelled to wonder that certain individuals should be led into such vagaries as we see them indulge in. Not only is the Bible thrown aside as a worthless book, but God himself is denied, and the tendency of Christianity to produce the end which they profess to have in view is resolutely opposed. Men have begun in works of philanthropy and benevolence, from a commendable desire to benefit their race, humbly depending on the oversight and direction of their Creator. Yet we have seen them, after a while, from some cause, breaking away from the sober and efficient teachings of the Bible, and bidding adieu to both consistency and common sense. We are not opposed to Christians embarking in all the genuine reforms of the day; indeed, we seriously question the Christianity of any man who holds himself aloof from the position in which his influence may be felt. But we reprobate that spirit of reform, that leads men to seek to lay their banners on the teachings of the Bible, and to set their own reason up as the standard of right and wrong. We reprobate that teaching which is opposed to that of the Bible, under whatever form or garb it may appear.

We have been led to these remarks from reading the following extract from a letter (we presume) written by HENRY C. WRIGHT, whom many of our readers will remember as a zealous and powerful advocate of the enslaved. He was once, we believe, an Orthodox minister; but now, judging from a series of letters he published in the *Liberator* a few months ago, he is a Deist, rejecting pretty much everything in the Bible. He appears to be of the transcendental school, and is evidently one who thinks that, with others of like faith, have the requisite means for lifting the world.

We copy the following from an exchange paper. It is not known in what connection it originally stood. At all events, we think our readers will agree with us in the opinion, that as it stands, a greater piece of stupidity has seldom fallen under their notice:

"If death, as I have defined it, be a violation of the natural law, it ought to be and will be abolished. Death, if it be a violation of natural law, is not of God, it has no more right to be in this world than has drunkenness or slavery; it is an enemy to God and man, and ought to be driven from the earth, and no longer be allowed in the form of governments, churches, statute laws, constitutions, or Bibles, or of warriors, priests, or politicians, or in any form, to terrify the hearts, crush the souls, and destroy the happiness of men, and array brother against brother in deadly hostility. I go, then, for the abolition of death. (1.) It brings only danger, and never safety, to life, liberty, and property; by being necessarily destructive of all respect for the human person. (2.) It is a violation of natural law, an outrage upon God and man. It can never bring protection to man nor glory to God.

"How is death to be abolished? As are other crimes; that is, by searching out its causes, and removing them, and by discovering the laws of health and life, and obeying them. Were the money and energy now devoted to inflicting death on men, given to searching out the causes of death and the laws of life, and to bringing men to obey them, how soon would this great scourge of earth cease!"

The Bishop of Exeter.

The recent decision in the controversy between the Bishop of Exeter and Mr. GORHAM, in relation to baptismal regeneration, is not at all likely to settle the difficulty. Those who sympathize with the latter gentleman, are very well contented with the decision, that the articles, rubrics, &c., of the Church of England, allow men the convenient privilege of thinking as they please on that subject. But it is far otherwise with the Bishop and his party; they maintain that the doctrine of Mr. GORHAM is a heresy, and that the decision of the highest ecclesiastical court known to the Church is wrong, and clamor lustily against it. Bishop PHILPOTTS has come out in a pamphlet, berating in not the most gentle terms, no less a personage than his superior, the Archbishop of Canterbury, for having sanctioned the decision of the Privy Council. He also accuses the Archbishop of inconsistency, and says that his views were once quite different.

This rebellion against the legitimate authorities, is rather a poor example to set before the eyes of those who are looked on as a church without a head, or a head without a church,—we do not know which,—and cannot be expected to imbue the adherents of dissent with a love for apostolic succession. If the Bishop of Exeter had lived a few hundred years ago, he would not only have cheered the crusaders to battle, like another PETER the Hermit, but we think he would have been likely to have donned the

helmet, breastplate, and the rest of the paraphernalia of ancient warfare, and contributed his full share to the active operations of the knights of the cross.—He is certainly an individual of much pugnacity; and whatever may be his claims to genuine piety, this will not be denied, that he is, as far as profession is concerned, a fighting Christian. We have not yet seen the end of the matter. Hear how he addresses the Archbishop, whose very mitre seems to tremble through fear of his testy subordinate:—

"Meanwhile I have one most painful duty to perform. I have to protest not only against the judgment pronounced in the recent cause, but also against the regular consequences of that judgment. I have to protest against your Grace's doing what you will be speedily called to do, either in person, or by some other exercising your authority. I have to protest, and I do solemnly protest, before the Church of England, before the Holy Catholic Church, before Him who is its Divine Head, against your giving mission to exercise cure of souls within my diocese, to a clergyman who proclaims himself to hold the heresies which Mr. Gorham holds. I protest that any one who gives mission to him till he retracts, is a favorer and supporter of those heresies. I protest, in conclusion, that I cannot without sin—and by God's grace, I will not—hold communion with him, be he who he may, who shall so abuse the high commission which he bears."

"American Railway Guide, and Pocket Companion, for the United States; containing correct Tables for time of starting from all stations, distances, fares, &c., on all the Railway lines in the United States, together with a Railway Map. Also, many principal Steamboat and Stage lines, running in connection with Railroads."

The above is the title-page of a neat book, published on the first Monday in each month, at the *Pathfinder* office, No. 123 Fulton-street, New York.

We have received the May No. of the "*Pathfinder Guide for the New England States*." The present No., like its predecessors, abounds with useful and important information for travellers. It is published on the first Monday of every month, at No. 5 Washington-street, Boston.

We have received from PHILLIPS, SAMPSON & Co. of Boston, the third edition of GIBSON'S *Decline and Fall of the Roman Empire*, with notes by MILMAN. It is unnecessary for us to say anything in the way of commendation.

SUMMARY.

—Horace S. Allen, confined in the Leverett-street jail, this city, on a charge of robbing the United States mail between Manchester, N. H., and Boston, attempted suicide on Sunday morning, by taking half an ounce of bed-bug poison. His companion in his cell gave an alarm when they were sent for the doctor. Emotions were administered, and the poison ejected from Allen's stomach. Allen is a native of Lynn, where his friends and relatives reside.

—It is estimated, on the principle of past increase, as determined by the census, with the addition of statistics of emigration, that the population of the United States in 1851 will reach 25,000,000.

—Eighteen camels from the coast of Africa arrived at New Orleans on the 19th ult., in brig *Uranio*, fifty days from Malta.

—Several prisoners confined in Cincinnati jail lately escaped by going through the mud sewers.

—In Brockville, O., owing to a quarrel between the heirs of some landed property, the buildings on it were burned, and several of each of the contending parties have been arrested.

—The girls and women of Massachusetts braided straw enough to sell for \$1,300,000 last year.

—A human skeleton, of unusual size, was discovered the other day, at Harsimus, in New Jersey, by a Mr. Bliven, who was grading near the house of Judge Garretson. It was found about nine feet under ground, embedded in several bushes of exceedingly large oyster-shells, much larger than any to be found in our waters at the present day. They were sent for the doctor. Emotions were administered, and the poison ejected from Allen's stomach. Allen is a native of Lynn, where his friends and relatives reside.

—Mr. Rickart, an old and respectable citizen of Lynn, was run down by the Portland train on Saturday evening at the station at Lynn. He was standing on the track, watching the approaching Boston train, when the Portland train coming up in his rear, struck him and knocked him some feet off the track, breaking his ribs, and otherwise dreadfully crushing him, so that he is not expected to live.

—On Tuesday morning, 30th ult., Mr. Reuben Paddock, a rigger, of Nantucket, fell from aloft to the deck of the ship *Garonne*, at New Bedford, fracturing his skull, and otherwise badly injuring himself. He remained insensible until 3 P. M., when he died.

—John Johnston was executed at Patterson, N. J., last week, for the murder of Judge Van Winkle and his wife. Though there can be but little doubt of Johnston's guilt, he persisted in declaring his innocence to the last, and said that he was ready to die and meet his God. There were about 12,000 persons present to witness the dreadful spectacle.

—One of the convicts in the New York penitentiary, Blackwell's Island, recently escaped in a hog trough. He was picked up nearly exhausted, after having been several hours in the water, by one of the Grand-st. ferry-boats. He was landed at Williamsburg, where, no one feeling disposed to detain him, he was suffered to escape.

—The Supreme Court have decided, in the case of *Moreau Jordan* vs. *Fall River Railroad*, that the Company is liable for a trunk lost or stolen, and for such valuable articles contained in it as may be considered connected with personal apparel, such as a watch and chain, and for so much money as may be considered necessary to the traveller for travelling expenses, but not for large sums of money or merchandise thus carried, unless specially notified.

—The report of the drowning of Col. C. G. De Russy, and his three sons, near Natchitoches, is said to have been a hoax.

—An Irishman, named Curry, has been held to bail at Fredericksburg, Va., for circulating abolition documents.

—Last week, the wall of a building, in New York, under which some men were at work, fell in, and killed seven persons.

The Merrimack river, and other streams, were swollen by the rain of Monday, and the railroads, and the bridges, were damaged. Several hundred feet of the Concord road in Bow, the next town below Concord, were swept away, and the Tuesday evening train was prevented from passing Bow bridge. Several bridges on the Merrimack were carried off—the Union bridge, in Holderness, and Blair's bridge, in Compton. The flood has subsided.

—Mr. True Sanborn was killed at Frankfort, Me., by a heavy stone falling upon him at the Mosquito mountain quarries.

—Dr. Dane Hyde, of West Townsend, and his son, twelve years old, were drowned in a branch of West River, in Jamaica, Vt.

—The coal works of Messrs. Brittain, in Cass township, Pa., were burnt on Tuesday morning; loss estimated, \$12,000—no insurance.

—Dennis Wentworth, aged 13 years, was drowned at Montpelier, Vt., on the 29th ult.

—Mr. John Bird caught at the Narrows, Staten Island, a codfish weighing about sixty pounds. When cut open, there were taken out of him two large shad, one dozen of large sea crabs, and sundry other fish, of which no count was taken.

—On the 28th ult., a barn belonging to Jared Ratty, in Killingworth, Ct., was struck by lightning, and consumed, together with three head of cattle.

BUSINESS NOTES.

L. D. Mansfield—The order on Bro. Cole is not paid.

J. P. Smith—You have paid to end of present volume.

J. L. Clapp—Thank you for the correction—all right now. R. F. Smith, named as delinquent, we now understand—He is not to blame.

W. P. Stratton—C. P. W. resides in Hubbardston, Mass.

B. W. Johnson—Book sent by mail. You will owe \$2 at the end of the present vol.

H. L. Hastings—Sent books by express.

W. M. P.—Your questions will receive attention on the return of Bro. F. Hulmer—Your last remittance paid to No. 456; the present one would pay to No. 452, unless you have sent some that has not been credited. How is it? Books sent, by Thompson's Express.

Bro. C. has none of those? order on hand.

W. B. Maynard—The change of Mrs. D. A. to Miss B. M., has been made.

Wholesale Prices Current.

CORRECTED WEEKLY.

Candles— $\frac{1}{2}$ lb.	100 @	0 60	Corn, South, yel. .61	@	0 63
Sperm, do. white .37	@	0 65	Rye, do. white .37	@	0 65
Sperm, New Bed.	40 @	1 25	Wheat, Western 1.01	@	1 25
ford and Boston. .41	@	0 48	Oats, Northern .47	@	0 48
Coal— $\frac{1}{2}$ chaldron.	7 00 @	0 40	Do. Southern .35	@	0 40
Orrel 7 00	@	0 44	Do. Eastern .42	@	0 44
Canal 11 00	@	1 75	White Beans .15	@	1 75
Newcastle 7 00	@	0 30	Hay— $\frac{1}{2}$ ton.	11 00 @	11 50
Sydney 6 00	@	0 25	Eastern 11 00	@	11 50
Pleasant 6 25	@	0 50	Honey— $\frac{1}{2}$ gallon.	35 @	0 58
Anthracite, ton 5 00	@	0 50	Havana 35	@	0 58
Ditto retail, $\frac{1}{2}$	6 00	@	First sort, 1849 .11	@	0 15
3000 lbs.	6 00	@	Second sort	@	0 10
Coffee— $\frac{1}{2}$ lb.	0 00	@	Thomaston 70	@	0 72
Mocha 115	@	0 13	Provisions—4 mos. $\frac{1}{2}$ bbl.	10 50 @	10 50
Java 115	@	0 08	Beef, W. mess. .9 50	@	0 00
St. Domingo 8	@	0 08	Do. E. mess.	@	0 00
Manilla 9	@	0 00	Do. No. 1	@	0 00
Porto Cabello 9	@	0 00	Do. prime	@	0 00
Rio 9	@	0 00	Do. prime, clear	@	0 00
Sumatra 9	@	0 00	Pork, clear 12 00	@	12 50
Maracibo 9	@	0 00	Pork, mess 10 25	@	10 50
Fish— $\frac{1}{2}$ quintal.	3 00	@	Pork, prime 8 50	@	9 00
Bank 2 00	@	0 25	Hogs, dressed	@	0 00
Bay 2 00	@	0 25	Lard, $\frac{1}{2}$ lb.	@	0 7
Small 1 75	@	0 20	Hams, North	@	0 8
Haddock, Hake	1 12	@	Butter, family	@	0 18
Maad 11 00	@	0 10	Cheese, n. m.	@	0 8
Do. No. 23 30	@	0 00	Caniz 1 75	@	1 87
Do. No. 36 00	@	0 20	Turkey Island	@	2 00
Herring, scaled	19 00	@	Liverpool, coarse	@	1 75
Salmon, 1, tee. 19 00	@	0 10	Salamanca	@	1 40
Salmon, 2, tee.	18 00	@	Saleratus— $\frac{1}{2}$ lb.	0 50 @	0 50
Shad, mess. No. 1	0 00	@	Salt	@	0 00
Do. No. 2	0 00	@	Castile 94	@	0 004
Flour and Meal— $\frac{1}{2}$ bbl.	5 50	@	American, No. 1	@	0 7
Philadelphia 5 50	@	0 62	No. 2	@	0 6
Baltimore, H. st. 5 50	@	0 62	No. 3	@	0 5
Do. City Mills	5 50	@	Spices	@	0 19
Fredericksburg	5 50	@	Ginger Root	@	0 24
Alexandria	5 50	@	Nutmegs	@	1 05
Georgetown	5 50	@	Pepper	@	0 8
Richmond	5 50	@	Sugar— $\frac{1}{2}$ lb.	0 8 @	0 8
Petersburg	5 50	@	Havana, brown	@	0 7
Genesee, fin. br. 5 50	@	0 62	New Orleans	@	0 24
Do. com. br.	5 50	@	Seed— $\frac{1}{2}$ lb.	0 13 @	0 13
St. Louis, com.	5 50	@	Clover, Northern	@	0 13
St. Louis, ex.	5 50	@	Clover, W. and S.	@	0 64
Ohio, via canal	5 50	@	Herds Grass, bu. 2 50	@	0 50
Michigan, com.	5 50	@	Red Top	@	0 50
Do. fin.	5 50	@	Cannary 4 50	@	4 60
Rye, Philad.	5 50	@	Do. best bunch	@	0 11
Meal, kiln dried. 2 50	@	0 30	Currents 74	@	0 74
Almonds, Mar. bl. 3 00	@	0 50	Clitron 15	@	0 18
Raisins, black	5 50	@	Pigs, cured 5	@	0 11
Do. best bunch	5 50	@	Leaves, Sic. 2 50	@	0 25
Currents 74	@	0 74	Oranges, Sicily	@	0 25
Clitron 15	@	0 18	Almonds, Jor. bl.	@	0 25
Pigs, cured 5	@	0 11	Do. soft shell	@	0 33
Leaves, Sic. 2 50	@	0 25	Do. shelled 30	@	0 33
Oranges, Sicily	2 50	@	Grain— $\frac{1}{2}$ bushel.	22 @	0 22
Almonds, Jor. bl.	2 50	@	Corn, Northern	@	0 30
Do. soft shell	12	@			
Do. shelled 30	@	0 33			
Grain— $\frac{1}{2}$ bushel.	22 @	0 22			
Corn, Northern	@	0 30			

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

A conference will be held in Peacham, Vt. (in the M. E. chapel), Thursday, May 30th, and continue over the Sabbath. Bro. I. H. Shipman, Edwin Burdham, and F. H. Berick, will attend. May the Lord come with them and bless the word. We are weak and feeble, but we hope that God will increase our number. Brethren, remember us at the throne of grace. J. D. WHEELER.

Bro. N. Billings will preach at South Berwick, Me., Thursday evening, May 30th, and remain over the Sabbath; Great Falls, N. H., June 5th, and remain over the Sabbath; New Durham, N. H., 11th, and remain till Monday, 17th. Brethren will arrange for meetings in each place.

Bro. T. Smith will hold a meeting in Bangor, Me., Lord's-day, May 26th, where the friends may appoint; also one in Orrington the first Lord's-day in June, where the brethren shall think best.

Bro. S. W. Thubner will preach in Southwest Stratford, Vt., Sunday, May 19th.

Bro. R. V. Lyon will preach at Ashford, Ct. (in the Ax Factory,) Sunday, May 5th; Northfield Farms, Mass., 7th & 8th; Vermont, 8th, 2 P. M.; Houghtonville, 9th, 7 P. M.; Windham, the 10th, 2 P. M.; Bridgewater, 11th, 7 P. M., and remain over the Sabbath; Pomfret, 13th, 2 P. M.; Woodstock, 14th, do; Shrewsbury, 15th and 16th, commencing at 7 P. M.; Low Hampton, N. Y., 17th, 4 P. M.; Hebron, 18th, 7 P. M., and remain over

ADVENT



Luke 9: 28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, MAY 13, 1830.

No. 16. WHOLE No. 472.

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THE OLDEST CHRISTIAN HYMN.

[In Paed. Lib. III. of Clement of Alexandria, is given (in Greek) the most ancient hymn of the primitive church. It is then (one hundred and fifty years after the apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he departed to see with Christ. The following version will give some imperfect idea of its spirit.]

Shepherd of tender youth!
Guiding, in love and truth,
Through devious ways;
Christ, our triumphant King!
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art our holy Lord!
The all-subduing Word!
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life!

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None calls on thee in vain.
Help thou dost not disdain,
Help from above.

Ever be thou our guide!
Our Shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By thy perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praises high,
And joyful sing,
Infants, and the glad throng,
Who to thy church belong,
Unite and swell the song,
To Christ our King!

Lecture on Geography, AS ILLUSTRATING THE BIBLE.

BY N. SOUTHARD.

(Continued from our last.)

Having introduced the subject of the earth's daily motion, we must refer to the wonderfully simple arrangement by which different parts of the earth have days differing so much in length;—and the same parts of the earth, in the temperate zones, have such different seasons. The earth flies round the sun in a circle called its orbit, and if we imagine a great sheet stretching through the heavens, so that every part of the earth's orbit may touch it, the sheet will represent the plane of the ecliptic. Now, if the earth's axis was made to stand perpendicular to the plane of the ecliptic, the people at the equator would see the sun rise and pass directly over their heads every day, scorched them with its intense heat, and affording no variety. At each remove from the equator, the sun would always shine at the same angle. In our latitude, it would be seen forty-two degrees from the zenith down towards the horizon,—that is, just the height it has at the 20th of September. Our days would always be just twelve hours long, and the climate such as we have in October. We should always have cold nights, and generally, if not always, a frost. We might have a sluggish vegetation of a few hardy plants, but not the slightest variety of season. The earth could never enjoy the rest it now has in winter, that,—all saturated with snow-water,—it may be ready for the rapid developments of spring. The exhilarating effect of returning warmth could never be known;—no summer fruits could ever ripen;—nor could the treasures we now enjoy in autumn, ever be seen,—for want of the long days of warm sunshine, necessary to perfect them.

If we should go a little farther north, we should find streams and lakes forever frozen, and the land, of course, uninhabited. Though there would be as much sunshine as now, yet in and near the frigid zone, the sunshine, coming at constant intervals, twelve hours at a time, shining, as it would, so near the horizon, it would hardly begin to melt the ice, which

would go on accumulating in immovable masses during the intervening nights.

The arrangement, so amazing for its simplicity, by which almost the entire globe is rendered habitable, and the changing seasons, through all "the varied year," are made to speak of God's wisdom,—consists merely in giving the earth's axis a position differing 23 1-2 deg. from a perpendicular to the plane of its orbit. Now, as it passes round the sun, when the south pole is turned towards that source of light and heat, about the 20th of December, the sun is then directly overhead, at noon, to the people in the latitude of Rio Janeiro, Madagascar, and New Holland. It is then summer in the southern hemisphere, and in all the south frigid zone, the sun shines through the whole twenty-four hours—and for several weeks this state of things continues with very little change. But in March, when the two poles are equi-distant from the sun, and the equator is turned towards it, every portion of the earth has a day of twelve hours, just as it would have if the earth's axis had no inclination to the level of the path it moves in. But March is a season of rapid change. The sun then begins to shine on the north pole, from which it has been absent, ever since the last September. Day by day to us,

—"the sun rises higher, and the snow melts away,"

till, in June, the sun pours its vertical rays down upon Calcutta, Mecca, Havana, and Mexico. It is 47 degrees nearer our zenith than it was in December:—while the north pole, being towards the sun, it constantly shines on much more than half our parallel of latitude, giving us fifteen hours of sunshine to nine of darkness. While, the farther north we go, the greater should we find the length of the day, thus almost equalizing the advantages of summer, to all places lying between twenty and sixty degrees of north latitude,—a belt which comprises by far the most important portion of the habitable earth. At St. Petersburg, in Russia, and Cape Farewell, in Greenland (sixty degs. N.), the sun in June shines about 18 1-2 hours, and is absent but about 5 1-2. At North Cape, Nova Zembla, and Melville's Island, the sun shines several weeks without setting, giving the adventurers in the Polar seas a period of about two months, in which to push their explorations. Capt. Parry, in 1819, in lat. 75 degs., went into winter quarters Sept. 26th, and remained till July 31st, 1820.

This subject naturally leads us to speak of the day in the countries mentioned in Scripture, as many people are puzzled by the different oriental modes of computing time, and imagine there was some mysterious peculiarity about the days and nights mentioned in Scripture; but the truth is, a day is the same, to all places on the earth which have the same latitude, with only this difference: that in all places east of us, their day comes sooner than it comes to us,—but not at a different hour, reckoned by their clocks. For instance, when it is noon in Constantinople, the sun is about setting in Pekin, and about rising in Philadelphia; but these places being all in the same latitude, the sun rises at each at the same hour, reckoned by the time-pieces of each place. An almanac, prepared for Philadelphia, would answer for the fortieth degree of latitude all round the globe, as far as the sun's rising and setting is concerned. Many almanacs circulated in the United States have columns for different latitudes. Take one of them, and look at the column for New Orleans, and you have also an almanac for Cairo, in Egypt, and very nearly right for the land of Palestine. By it you would see, that about June 20th, when the sun at Boston rises at 24 minutes past 4, it does not rise there till 5 o'clock, and sets at 7, instead of 36 minutes past. So that the only difference respecting the day is, that theirs is more than an hour shorter than ours, in June, and is more than an hour longer in December. In other words, it does not vary so much in the change of seasons, being never less than ten hours, nor more than fourteen. But the day, among the Jews, being divided, rather for popu-

lar convenience than mathematical exactness, every day contained twelve hours, from sunrise to sunset, and, of course, the hours were longer in summer than in winter. Hence Christ says, "Are there not twelve hours in the day?" The third hour of the day would be half way from sunrise to noon,—which would be the sixth hour,—and the ninth hour would be half-way from noon to sunset.

We now come to consider the seasons in Palestine and northern Arabia,—first remarking that climate is generally much warmer on the east side of seas and oceans than on the west side. The climate in Sweden is not as cold as in Canada, though it is more than ten degrees further north. Palestine, being on the east side of the Mediterranean Sea, and having but little shelter from the hot winds of Arabia, was warmer than most countries in the same latitude; yet Jerusalem, being elevated 2000 feet above the Mediterranean, had a climate delightfully tempered, and so did most of the hill-country of Palestine. Geographers divide climates into seven divisions,—the equatorial region, extending to 20 degs. N.; the hot, the warm, the temperate, the cold, the wintry, and the frozen regions. Palestine is in the northern limits of the hot, and on the borders of the warm, while New England is at the extreme northern limit of the temperate, and on the borders of the cold region.

The year is very conveniently divided by Hebrew writers, into six seasons, which are all mentioned in the promise made to Noah,—seed-time and harvest, cold and heat, summer and winter.—Gen. 8:22. There is the same division among the Arabs at this day. The first season of the year (beginning at the vernal equinox), is *harvest-time*, from the middle of April to near the middle of June. During this season, the sky is clear, the air warm, and even hot in the valleys, and on the coast. As it proceeds, the heat in the plains is severe. The second season, or the *heat*, is from the middle of June to the middle of August. The Arabs call this the *vernal summer*. The heat increases, and the nights are so warm that people sleep in the open air on the house-tops. The third season, or summer, is from the middle of August to the end of September. The intensity of the heat is almost intolerable, but towards the end of summer the nights begin to grow cool.

During these three periods, up to the beginning or middle of September, there are no showers, rain being as scarce in summer as snow.—See 1 Sam. 12:17. Hence the proverb, "As snow in summer, and rain in harvest, so honor is not seemly for a fool."—Prov. 26:1. From the end of April until September, not a cloud is to be seen, except early in the morning. The earth is moistened by dew—a frequent emblem of divine grace. But the dew, with an occasional morning-cloud, disappears when the sun exerts his power.—See Hos. 6:4. The dry grass of the fields sometimes takes fire, and the parched earth is cleft and broken into chasms, especially when the east wind blows.—See Gen. 41:6; Hos. 13:15. Between the middle of September and the middle of October, there are two or three days of rain, which refresh all nature, and the land is again clothed in green. This prepares the earth for the fourth season, or *seed-time*, which includes from early in October until early in December. It begins with the former, or early rain,—so needful for the sower. In the early part of this season the days are still quite hot, so that all journeys are made by night, as the temperature is then agreeable, and the sky clear. As the year advances, there are alternations of heat and cold. The weather becomes unsettled, and there are fogs and clouds, even when there is no rain. In the last part of November, the leaves fall, and fires are needed. Towards the middle of December, snow sometimes falls in the mountains. But the streams are still small, and many of their channels altogether dry. The fifth season, or *winter*, is from the middle of December until the middle of February. Snow sometimes falls, but seldom lies on the ground a day, except in the mountains.—See Psa. 147: 16, 17. In shady

places the ice will sometimes bear a man's weight, but thaws as soon as the sun rises upon it. The roads are very bad. Hence Christ says: "Pray that your flight be not in winter."—Matt. 24:20. The severe cold lasts about forty days, from Dec. 12th to Jan. 20th. When the north blows, the nights are extremely cold.—See Gen. 31:4. Yet in the level country, when the sun shines, it is quite warm. Josephus says, that in his day, it was as warm at Cæsarea, on the coast, in winter, as at other places in summer,—but this statement, like some others of Josephus's, should not be received without qualification. In this season, hail and thunder storms are common; the brooks rise, and fill their channels. It is only for a few months that there is any water in the Brook Kedron, flowing by Jerusalem. Towards the end of January, the fields become green. In the early part of February the trees are in leaf, and before the middle some fruit trees blossom:—the almond first, then the apricot, peach, and plum. Other trees blossom in March. The sixth season, or *cold*, is what we should naturally call spring. It extends from the middle of February to the middle of April, and is, of course, immediately followed by harvest. The cold we should consider very moderate. The days, at noon, gradually become hot, especially in the flat country. The rains continue, but in smaller and smaller quantities. Thunder and hail are more frequent. Towards the close of this season, the rains cease, and the last falls in the early part of April, and is called the latter rain, which seems to give strength to the filling grain, which is ready for the harvest to begin, about the middle of April, though in the northern and mountainous regions, it is two or three weeks later,—and sometimes, when the sowing has been in January, the grain is not mature till July or August. As seed-time ended early in December, and the harvest begun in April, it was common to reckon four months from seed-time to harvest.

This subject illustrates many things in the Bible. The Jewish month always begun with the first appearance of the new moon, after its change. Hence, the 14th day of every month was full moon. The year begun with the first new moon, after the vernal equinox, and, of course, the passover, on the 14th day of the first month, might vary from about the 3d of April to about the beginning of May. On the 16th day of the first month, the first ripe sheaf of barley was to be presented before the Lord. From this time, it was seven weeks to the pentecost. These were the joyful weeks of harvest,—a season of great festivity.—See Isa. 9:3. At the day of pentecost, a loaf of bread from new wheat was presented. This festival, having passed, early in the 3d month, that is, sometime in June, there was no great feast during the season of *heat*, or *summer*. After the fruits had been mostly gathered, and the vintage finished, the joyful feast of tabernacles was observed eight days—from the 15th to the 23d day of the seventh month. Of course, it would never come till October, and it is called in Scripture the feast of ingathering, at the end of the year. At this time, the people were to dwell in booths, or tabernacles. The great feast of atonement was on the 10th day of the 7th month, six days before the feast of tabernacles. It was at the time of the feast of tabernacles, that Solomon dedicated the temple. The feast of dedication, which was in the winter, (John 10:22,) was in commemoration of the re-dedication of the second temple, after its defilement, 164 years before Christ. It was observed the latter part of the ninth month, and would usually come after the middle of December, that is, within the season of winter, as it has been described. When Paul was shipwrecked, the sailing is said to have been dangerous, as the fast was already past. When thrown upon the island of Melita, they were kindly received, on account of the present rain and the cold. It must have been near the 1st of December.

On a review of the seasons, it will be perceived that the passover and pentecost occurred when there was never any rain. The congre-

gations assembled, and the sacrifices were offered, in the open court of Israel, and most of the priests and people stood in the open air, unsheltered by a roof. At the feast of tabernacles there might possibly be rain, but not probably enough to occasion inconvenience. In Ezra 10: 9, however, we read of a special convocation of the people on the 20th day of the 9th month, when the unsheltered multitude suffered, from much rain.—(To be continued.)

"The Hope of Israel,"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.

By HENRY DANA WARD.

(Continued from last Herald.)

THE IDENTITY OF THE PROMISE AND THE HOPE OF ISRAEL WITH CHRISTIANITY.

Abraham, "the father of us all," Rom. 4: 16, was a type of Christ: his chosen seed and faithful are a type of Christians. The promise to Abraham and his seed, ("which is Christ,") is the inheritance of the land: "that he should be the heir of the world."—Rom. 4: 13. And Christians have assurance: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That Abraham should be the heir of the world seems to be too much, except through his seed, "which is Christ;" and whatever Abraham inherits through Christ, all true believers will; therefore, the Jews have no pre-eminence under the Christian dispensation: the promise to Abraham is a promise to all who believe; and peculiar to the true Israel, but not to the circumcised in the flesh only. The promise of Canaan to Abraham was typical; and he so understood it; for he died in the faith, hoping to receive it in a better resurrection. He did not realize the promise, except by faith; nor did Gideon, Barak, nor Jephtha, Samson, David, Samuel, nor the prophets, "of whom the world was not worthy;" though they ruled, reigned, lived, died, and were buried in Canaan, and through faith subdued kingdoms, wrought wonders, and obtained promises: "These all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 39, 40. Therefore, they must rise, as Christ did, to receive their promised inheritance. As it was with Abraham and the patriarchs, Samuel and the prophets, and David and the kings, it will probably be with all Jews; were they restored to Palestine to-day, they could not have it more than Jephtha, Samuel, and David had it; but as their possession was not the promised possession; neither would the possession by the modern Jews be the promised possession. As those died in the faith, in order to come into the land of promise, so must the modern Jews, though they reigned in Jerusalem again, and all nations obeyed them: they must still die in the faith of a better resurrection, before they could inherit the promised land. And as it was with Christ, it must surely be with all Christians. His hope was not in this world; and their promised inheritance belongs not to time. The promises to Abraham and to Christ are not paid in this world. Those who inherit with them will not expect it in this mortal life, but in the resurrection and eternal life. Except the present race of Jews have a promise different from their father Abraham, their king David, and their prophet Samuel, (which they do not pretend, and we do not believe,) they too must place their hope, where "the hope of Israel" lies, in the resurrection of the dead, and in the habitable world to come. Although they should be by a miraculous power brought back in the eyes of all nations, the pillar of cloud by day, and of fire by night, leading their march, they could not, they could not possess Judea more effectually than the judges and David did; they must have a new promise, or they have none in this world; for even such restoration would not give them more of Palestine than David had, who yet died in the faith. And Israel, though restored in the flesh, must still, like him, die in the faith, in order to come into their promised inheritance.

All who rightly practice infant baptism are wont to regard the promise made to Abraham and his seed, as made to them also, and to their children. Therefore, the promises to Abraham and his seed ("which is Christ," and his faithful followers in all ages and nations) are one and identical; there is no difference; they belong not to this world of sorrow and death, but to the Canaan of joy and eternal life. The Old and New Testament church and covenant are one and the same in Abraham and his seed.

The identity of "the true hope of Israel," whether in Jews, or in Christians, may be inferred from the identity of the promises on which that hope rests, and of the King who gave and who will redeem the promises. We seem to have demonstrated the identity of the promises to Abraham and his seed, "which is Christ," and to his people called in the New Testament, Christians, but in the Old Testament, Israel. We next observe this

IDENTITY IN MESSIAH, THE KING OF JEWS AND CHRISTIANS.

Abraham, "the father of us all," saw Christ's day, and was glad (John 8: 56), because in that day he will receive his inheritance of faith, and Israel will realize his hope. The king on the throne will in that day reward all his faithful, from Adam to the last man changed at the Lord's coming. The Jews acknowledge Messiah to be their Deliverer, their Lawgiver, and their everlasting King; but they do not confess Jesus to be the Messiah. When he comes again they will cry: "Blessed is he that cometh in the name of the Lord." Is Christ divided? Is he the King of the natural Jews only? Does he speak a gracious promise to the circumcised only, when he says: "I will surely assemble, O Jacob, all of thee, I will gather the remnant of Israel;—their King shall pass before them, and the Lord on the head of them?"—Micah 2: 12, 13. "The Lord shall utter his voice before his army, his camp is very great; for he is strong that executeth his word; for the day of the Lord is very great and terrible; who can abide it?"—Joel 2: 11. His army is not a carnal host of natural Jews; his camp is the camp of the saints; and the day of the Lord is the great day of judgment; who can abide it in the flesh? "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth; in his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. 23: 5.

Christians know who is "The Lord our righteousness;" that he is the King of Israel, and "the Savior of all men," not specially of the Jews, but "specially of them that believe," 1 Tim. 4: 10. And were Messiah to reign over the carnal Jews without including Christians, then the Jews' hope, and the King of the Jews, would seem not to be Jesus of Nazareth, our hope and our King. But who that believes in the New Testament can believe this! Christ is not the King of the natural seed of Abraham at all: they are Ishmaelites, children of the Egyptian Hagar, a bond-woman; and, except they be born again, they cannot inherit with the sons of the free woman, which is Jerusalem above, the true, holy land.—Gal. 4. To that land Christ will lead his chosen and faithful, "the seed of the house of Israel," and they shall dwell in their own heavenly land. He is the King of Israel, and "the hope of Israel." "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again."—Acts 13: 32, 33. By this word the Holy Spirit stamps the promise made of God unto the fathers with the seal of the resurrection, and crowns Jesus with the glad tidings, to the Jews first, and then to all people.

THE IDENTITY OF THE PEOPLE DEMONSTRATED: ISRAEL AND CHRISTIANS ONE.

This has been done in passing; nevertheless, we show it also in its order. As the promise, and the hope, and the King of Israel belong not to the flesh, and neither come of the flesh, nor follow in the line of the flesh; but come from the Holy Spirit of promise, and follow in the line of the spiritual seed, and will be fulfilled and realized in Jesus and the resurrection; it follows that the true Israel are a spiritual seed, as all true Christians are, Abraham being the father of us all.—Rom. 4: 16. True Christians, like Christ, and true Jews, like Abraham, Samuel, and David, must live by faith, and die in the hope, and rise from the dead to possess the promised inheritance. The Holy Spirit defines the meaning of the word Jew in the New Testament; and we may safely apply the same meaning to it in the Old Testament, in many places. "He is not a Jew which is one outwardly,—but he is a Jew which is one inwardly."—Rom. 2: 28. "They are not all Israel who are of Israel," but only those who are circumcised of heart. They only can inherit the promise to whom the promise was made; and they are Jews inwardly. The promise was made to the spiritual seed, "which is Christ;" the natural children cannot inherit it. The Promiser will pay to the Promisee, and to no other, except through him. The Promisee is Christ, in whom Christians are Abraham's seed, true Jews, and heirs according to the promise. He hath broken down the middle wall of partition between us, and made in himself of twain one new man, bringing the Gentile aliens and strangers into the commonwealth of Israel, and the covenants of promise by his blood.*—Eph.

* An alien or a stranger, made a free citizen of the

2. The identity of the people is therefore complete in Christ the Lord; and to say they are not one, is blasphemous: to say that the Gentiles are aliens still, that they are not in the covenants of promise, and are not entitled to "the hope of Israel," as free citizens of the holy Jerusalem, would seem to be a contradicting of the Holy Ghost.

THE COUNTRY OF ISRAEL'S DISPERSION.

The holy people, whether Jews or Christians, lie buried in all lands, especially in the northern hemisphere. The country of their dispersion is the wide world, and the narrow grave; but they are to be gathered and restored: this is their hope. "They shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from one end of heaven to the other."—Matt. 24: 30. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 17. All the elect, "the seed of the house of Jacob," are to be thus gathered under Messiah, in one body, never to leave him more. "His camp is very great; their king shall pass before them, the Lord on the head of them." By the prophet Ezekiel the Lord expresses a similar purpose: "I will take you out from among the heathen, and gather you out of all countries, and will bring you into your own land. A new heart also will I give you, and a new spirit will I put within you, and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded."—Ezek. 24: 24—33.

Having thus declared his purpose, promising them, not in their descendants, a return to the holy land, a new heart, and a new spirit, when he had cleansed them from all iniquities, the Holy Spirit, in the next chapter, unfolds the way of accomplishing all this at once to every generation of Israel, by the vision of the valley of dry bones: the most particular description of the resurrection found in the Old Testament, which, if understood in a figure, instead of a fact, is less than the chaff to the wheat. The sublimest record of prophecy, describing the most glorious event of man's existence, his resurrection from the dead, is often taken for a sketch of temporal politics, covering the plain doctrine of the resurrection to eternal life with the fantastic triumph and reign of Judaism in mortality. Wherever else the doctrine of the resurrection is found, it is illustriously recorded in the thirty-seventh chapter of Ezekiel: "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me; and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts. [They say; We are dying; our hope in Israel is cut off; we have no part in the promised inheritance of the land.] Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37: 9—15. Then follows a description of the mode of their habitation under David their king forever in their own land, and the new covenant of everlasting peace.

Words cannot make this plainer. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23: 19. The country of Israel's dispersion, Jews and Christians, is this world, the realm of sin and death, the king of terrors: but a Deliverer is coming, who will assemble the dispersed of Israel, and lead captivity captive from the prison house of death, and set his prisoners free. "Who hath heard such a thing?" exclaims Isaiah; "who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."—Isa. 66: 8.* Them that sleep in Jesus will God

commonwealth, becomes a commonwealth's man, and takes the name and privileges of the commonwealth's people, whether Greeks or Jews. So the Gentiles, being made free of the commonwealth of Israel, take the name and privileges of Israelites: as a naturalized foreigner becomes an American citizen, entitled to inherit and vote as an American.

* St. Irenaeus, in ch. 34 of his book against the heretics, discourses freely of the kingdom of the saints, in the new earth at the resurrection of the

bring with him. All the sons of God will be manifested, as their elder Brother was, by the resurrection; and the earth will bring forth in the great day of the Lord a nation at once, "a holy nation, a peculiar people," sifted among all nations, like wheat, but not one grain shall be lost. These things are otherwise understood by the many; but when the Lord, who has spoken it, has also performed it, he will open the graves of his people, and bring up his people out of their graves, and he will put a new heart and a new spirit in them, and will bring them into land which he gave to Abraham and his seed: and he will be their King for ever. If this be not the resurrection, language fails to teach that doctrine: it accomplishes the fullness of both Jews and Gentiles, when "all Israel shall be saved" from the land of their dispersion, which is this land of death.—(To be continued.)

Contemplation.

It was once on the summer evening we went out to meditate, something after the manner of Isaac; contemplate, perhaps, would be a better word. The scenes of active life had gradually withdrawn. A dusky cloud began to hide the drapery of the day. Nature seemed lighted up, at length, into one magnificent theatre.—The canopy of cloud became a thin transparency through which the hemisphere revealed itself, and furnished a spectacle on which the mind could not do otherwise than imperceptibly repose. At first we amused ourselves with the rich variety of colors that appeared in the western part of heaven, and the gold that was poured, molten and liquid, on the landscape.—In proportion as these faded and went out, the stars and planets arose, one after another, by the will of Him who "tellecth the stars" and musters them, till the whole firmament was in a glow, and the children of it were all set forth in a splendid and glorious configuration. The galaxy appeared dressed out in its most beautiful white, in contrast to the blueness of the ether beyond it, which was exceedingly heightened and enlivened by the season of the year, and the rays of the luminaries passing through it, till the full moon arose, in unclouded majesty, as peerless regent of the night, and opened a new picture of nature more finely shaded, and disposed among softer lights, than the sun had previously discovered to us. And now the scene is perfect, and the lamps are all lighted up in the distant regions of the universe. The sky now appears like an immense sheet richly belabored and overdrawn with attributes; and while we examine these notices and proofs of a wisdom that is inconceivable, we agree to pronounce these fine celestial objects, that come out sparkling in the night time, among the most beautiful parts of nature.

But who was it lighted up these distant fires? Who was it replenished the voids of space with these amazing systems of being, and of well being? Who furnished them with such a splendid retinue, so accomplished for habitation? If these lights are so glorious, what must the Father of Lights be? Who shall tell the majesty of that invisible arm on which all these things are suspended? What are these amazing globes that twinkle down their cold and distant beams in silence, these receptacles of floating islands, so to speak, of animated being and intelligence? They surround us on every side. They place an arrest on our attention.—They disclose to us fields of inexhaustible fertility, in points of novelty and interest. They spread out their circles and ratios. They roll round each other, in the justest harmonic proportions, down in the depths of the firmament. But are they really inhabited? Are there any people living in those homes, or are they empty seats, unoccupied apartments, untenanted buildings, mansions reared at incredible expense, and left afterwards to run to decay? Do they contain green gardens and living fields, gardens like Eden, before sin entered and trampled down its paradise, sylvan scenes, and gardens of God; or are they, with all their brightness,

just, which that eminent divine of the second century unfolds in citations from Isaiah, Jeremiah, Ezekiel, Daniel, and the parable of the watchful servant to whom the Lord gave the government at his coming. He quotes from Isaiah 26: 19, "Thy dead men shall live;" from Ezek. 37: 12, "Behold, O my people, I will open your graves;" Also Ezek. 28: 25, "When I shall have gathered the house of Israel from all people among whom they are scattered;" which he takes to be all saints in the resurrection of the dead, exactly in the sense of this article.

St. Chrysostom, on the second chapter of Isaiah, claims the promises there made in the Jews' name for all Christians of the Gentiles, nothing wondering at the use made of Jewish terms in that chapter; for, what was spoken was adumbrated by the use of the names Jerusalem and the Jews, as David, in the name of Solomon, prophecies of a far greater than Solomon, and as Jacob, on his death-bed, addressed his son Judah by name, and in his name gave promise of Messiah: "To him shall the gathering of the Gentiles be." With many examples of this sort, what wonder if the names of Israel be used by the prophets to convey promises and prophecies appropriate to the Gentile Church?

drear and desolate abodes, where foot of man hath never trod, nor wing hath ever fanned the breeze? Do the roses blow there, and the flowers spread out and expand with gorgeous magnificence, and breathe an odoriferous perfume; or are they like silent sepulchres, bereft of everything that hath life? Is the enjoyment of the people pure, without any alloy, or are the facts of their case analogous to the facts of ours? Can we suppose that God would suffer a star to remain, after all his expense in creating it, inhabited solely by magnificent crystals, columns of jasper and amethyst, or mountains of rubies and of pearl; and allow it to remain the lone desolation of magnificence?—Is there no life to be found in any star but the earth? Life is the object of creation. Even if it were only a ball of sightless granite, or of barren lava, still if life were there, it were more excellent than the empty domiciles, however brilliant, of Arcturus, Orion, or Sirius, rising heliacally, out of the sunbeams, from the waters of the Nile.

The great variety in the celestial worlds is such as to overpower the conceptions of man. In the solar system no one of its planets has the same magnitude, inclination of axis, density, rotation, or orbit as another, but differs in its seasons, days, and years from every one besides. Several have no moons; our earth has one, Jupiter has four, Saturn has seven, Uranus has six, and Neptune two or more; to say nothing of the magnificent girdles which Saturn, and, as some think, Neptune wear. Two at least, of the moons of Neptune, move from east to west, contrary to all the other bodies in the system, and even to the planet itself. The year of Mercury is but about three of our months, that of Neptune one hundred and sixty-four of our years. The day of Mercury is twenty-four hours long, and that of Saturn only ten. The variations in the amount of heat and light from the sun are equally surprising. Uranus receives two thousand times less than Mercury; and Mercury seven times more than the earth.—The earth has four seasons come rolling round with great vicissitudes; Jupiter has none; while winter in Saturn, under the shadow of his rings, is fifteen years. Dissimilarities obtain in relation to atmosphere, and perhaps to physical constitution. The flowers in Mercury must be most magnificent and gorgeous, from the rich brilliancy of the coloring, under such effusion of the light, whilst in the remotest planet they look dingy and fading; and the people would seem to behold them only by enlargement of the pupil, on the same principle as a cat is said to see in the dark. But when we leave the solar system and look out further in creation, what is it that we see? There we discern stars of all magnitudes, first and second, third and fourth, down to points so small, even to the largest telescopes, that philosophers can only denominate them *star dust*. Sirius is found to be a sun, shining with intrinsic splendor, sixty-three times greater than that of our solar orb. It rises in the field of the telescope like the sun on the earth, with its twilight, dawn, sunrise, and everything else which would make a natural day. But even this is not the greatest of the stars. We look down the firmament, but we search in vain for a system similar to our own. Instead of this we find double stars, or twin suns, revolving round each other; nay, even triple suns of still more varied revolutions, and there may be others yet more complex.—There are purple and orange suns, blue and green, yellow and red. Tell us how is this, at least on any principles that are known at present? One twin may appear to be self-luminous, and the other may be dark. Sometimes we see a globular space full of suns, quite insulated in the heavens, a family or society of itself. Nebulae appear, or bodies of suns, resolved and unresolved. Strange bodies now and then make their appearance which periodically wax and wane. What are these? We are talking now about suns. Planets are not observed at such distance. Stars occasionally seem to flash into existence, and then die away. The Chinese tell of paths of comets, which neither Greek nor Roman traced. The description of one cannot be applied to another. The November meteors outstrip all.

As to the uses of these celestial objects, speculation has ever been rife. These stars, these suns, these centres, so to speak, these street lamps in the city of our God, are not like so many burners, cast in the same mould, and supplied with the like modicum of oil, and predestined to spread an equal number of rays over the same square section of the celestial plane. They vary in dimension, in splendor, in the color of the light, the mode of arrangement and such like, whence it is not improbable they may differ also in function and office. Some make them like fragrant candles of wax and frankincense lighting up the drawing-rooms of the great; some, like grizzled, murky torches lighting the dead to the tomb; some, like the beamings of a light-house, throwing its far-off lustres on the water, and guiding the mariner to steer clear of the rocks. Some make them like rainbow-tinted vases to give gaiety to coronation festivities;

or Strontian fires kindled up by the powers above, as a signal for beginning the fight; or flames of brilliant gas for the illumination of legislative halls; or lime-ball and electric lights beaming out from the mountain tops for measuring the arcs of the globe. Some make them the open furnace doors of so many great locomotives, dragging their planets like carriages of different class, while space is the region the railways traverse up and down, carrying their passengers along with them in vehicles composing the suite. Some make them sailing vessels, steamers, propellers, and various navigable craft, laden with all kinds of living creatures, and freighted with provisions and stores, after the manner of Noah's ark. One thing is certain, their use is not merely to throw a little distant light on this our earthly ball. Whatever they may, or may not be, they are different from our fallen planet. "There are bodies celestial and bodies terrestrial; but the glory for the celestial is one, and the glory of the terrestrial is another." Among themselves there is diversity, for "one star differeth from another star in glory." We note them best when we simply say, They are the works of God, and are doing what he intended should be done.—He sits on the throne of an absolute supremacy, accomplishing his own will in the armies of heaven and the inhabitants of the earth. "The fullness of Him that filleth all in all," is in its essence inexhaustible. He never lets us lose sight of this his high prerogative, but alike by atoms and by suns, teaches the oneness and immensity of his power. If we were to sail among the shining archipelagoes that dot, with their starry islands, the edges of that unfathomable sea where creation had its birth, we should find that he reveals himself in the oceans of space, using variety as the very means of carrying forward the oneness of his design. The sense of unity never lays aside the sceptre, and will not be disobeyed. Could we make a voyage down immensity, and circumnavigate the whole creation, we should have to set out from unity, and traverse the great circle till we came round to unity again. "There are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." *Chris. Intelligencer.*

Immanuel's Righteousness.

"Go up, leaning on Jesus."

I HAVE been praying for you, that your eye may rest on Jesus, and that your soul may lie in perfect peace under his blood shed for the sins of many. I have been thanking my Father, too, for dealing so bountifully with you. "He is the Father of mercies and the God of all comforts." I will give you a sweet verse to meditate upon. "Who is this that cometh up from the wilderness, leaning upon her beloved?" Song 7:5. Do you think this is your position? Truly this world is a wilderness if you have seen it rightly. It is a place of guilt and shame. Every natural heart is a wilderness—a dead place without a drop of living water—and then all natural hearts put together make up a wilderness world. The whole world lieth in wickedness. There are few that know and love Jesus, and these few are panting to get more of the living water. But if you have truly fled to Jesus, you are coming up from the wilderness. Now is our salvation nearer than when we believed. "The night is far spent, the day is at hand." Have you found Jesus truly? Do you feel willing to be all vile, all hell-deserving in yourself, and to let God's dear Son be all your shield and righteousness? Oh! make sure of this. Never mind what *man* thinks of you. I would not give a straw for the opinions of men as to whether I was safe or no. It is not what *man* thinks of us that will cover us in the judgment day. Oh no! You must be in Jesus, sitting at his feet, allowing him to wash your stains away, allowing him to enwrap your guilty soul in divine righteousness. If you were lying at the bottom of the sea, no eye could see your deformities: so when the infinite ocean of Immanuel's righteousness flows over the soul, you are swallowed up as it were in Christ. Your blackness is never seen, only his fairness: and thus a God of truth can say, "Behold thou art fair; behold thou art fair, my love. Thou art all fair, my love; there is no spot in thee."—Song, 4:1, 7. Keep this always in memory; and when guilt comes on the conscience, as it will, lie down again beneath the righteousness of Jesus. Never lose sight of this. Jesus must be seen by the Father, instead of our guilty soul. It is no change in our black soul that is to be our covering. You must leave self, and stand in your elder brother. Hide behind him. Let the Father's eye fall on him, not on you. This is what Jesus wants. He died to be a shelter for such as you. This is what the Father wants; for he is not willing that any should perish. If you are seen by the Father a naked, guilty sinner, you must die.—There is no help for it. But if Jesus appears for you—if you hide in his wounds like the dove in the cliffs of the rock, and under his snowy raiment—then the Father himself loveth

you, and now you are coming up from the wilderness. Every hour that strikes, that is an hour less between you and glory. Oh! do not grieve to part with the world if you are in Christ—an hour with Christ will make up for all your griefs and pains. Half an hour in the presence of our God will make us forget a lifetime of agony. "Leaning on her beloved!"—Is this the position of your soul? Do you feel empty, weak, and helpless; and do you see Him mighty to save, able to save to the uttermost? His legs are like pillars of marble. This is Christ's glory, that he justifies sinners that have no righteousness, and sanctifies souls that have no inborn holiness. Let Jesus bear your whole weight. Remember he loves to be the only support of the soul. He is a jealous Saviour. He wants to be entirely trusted. There is nothing that you can possibly need, but you will find it in him. "All my springs are in thee." Do you want righteousness? He has the spirit of a weaned child to give you.—Ps. 131. Do you want love? He is the fountain of love; all the promises of God in him are yea, and in him amen. I am sure if you get a glimpse of him, you would lay your head on his breast and die there. May the Spirit anoint your eyes to see him more and more, and soften your heart to lean on him. Those that have leaned on him through the wilderness shall sit with him on the throne.—Rev. 3:21. Farewell, dear soul, the Lord feed you sweetly, as he feeds the flowers, by silent drops of dew. *McCheyne's Memoir.*

Beauty of Forgiveness.

"How beautiful falls

From human lips that blessed word, *forgive.*"

Is there anything which has power to bind the heart of man with a firm, enduring affection, it is forgiveness, called forth by meek, sincere, unconditional repentance. Every one of us, however short our lives and slight our experience, can perhaps remember when, having done injustice to some one near and dear, pardon has been implored, and forgiveness readily and affectionately granted—can remember, I say, the magic with which it swept away any lingering trace of alienated feeling, and bound with renewed strength every sentiment of regard and esteem. The faculty of forgiving and receiving forgiveness, is one of the finest in human nature. It is the main point in every noble, every refined and elevated character. Dark, sinister, men can never forgive, and the consciousness of being forgiven is sufficient to rouse their darkest passions.

If a man wishes to live a peaceful, rational life, he must call forgiveness often into action; and he will find it has the magic of a charm to allay bitterness, reconcile all differences, dispel all those petty quarrels which so often embitter the intercourse of even good men. It is the glorious element in God's government over man, as well as an essential, life-giving principle of the plan of redemption. It is the leading feature of Holy Writ, and finds an ardent, sincere response of every high-minded man. It is the strongest link in the chain that binds the heart of every Christian to his Lord and Master. It is the consciousness of being forgiven, that awakens all the noblest emotions of his soul, and rouses his dormant energies to active service in the cause of his Redeemer.

Forgiveness from God or man, lays an individual under obligations that, to a sensitive, delicate mind, are anything but unpleasant or humiliating. A certain degree of pride of character is far from being reprehensible—it gives force and dignity; but the pride that cannot ask forgiveness, is obstinacy, is stubbornness, and the mind that it will not melt and subdue, must be dead to all that is noble, destitute of all that is noble, destitute of all that assimilates to divinity, and fiendish enough for pandemonium itself. Could the world be induced to enter upon the practice of forgiveness, its use would soon be obviated, and the millennium dawn upon us in all its splendor and glory.

Let us, then, remember, that as in the ocean the greatest commotion is produced by the action of small particles one upon another, so we, although insignificant members of an extensive community, are constantly coming in contact one with another, and transmitting our thoughts, feelings, and opinions. And however our feelings may be injured, our characters assailed, our tempers vexed and tried, let us remember, it is God-like to forgive. *Fletcher.*

A Day for God.

Another night is past. The morning is come. Welcome day! Now as the priests washed before they engaged in sacred duties, so will I. The fountain is open; not for the house of David only and the inhabitants of Jerusalem, but for all the people. Now, sprinkled afresh with atoning blood, and purified by the indwelling Spirit, let me spend another day for God.—"Thy will be done on earth as it is in heaven." Oh, for the spirit of an angel to serve God to day! Father let me know thy will. Enable me, as an angel, to obey and submit to it. Let

no duty be a burden. Let no affliction call forth a murmur. As the blessed Immanuel said: "I delight to do thy will, O my God," so may I say and feel. As he said again: "The cup which my Father giveth me, shall I not drink it?" so may I say. He was then in the body as I am. Yet he said: "I do always those things which please him." If the work be difficult, rely upon the aid of the Spirit. If the suffering be painful, bear it as appointed by a compassionate Father, and think: How much more do I deserve; how much more did my Saviour bear for me. If opposers come, be as Nehemiah. If they threaten, fly to God for protection. If they try to deceive, hold fast truth and integrity. If they would divert thee, say: "I am doing a great work: why should I leave it?" If they slander, say: There is no such thing done; or be as Jesus, "who opened not his mouth." If professed friends fail, still keep on the way, do the will of God, and serve him fully, even if it be alone. If darkness cover thee, ask wisdom from above. If temptations assail thee, remember him who was himself tempted, and knows how to pity and give thee support. Even in sorrow, go on thy way rejoicing. Perform duty cheerfully. Bear pain patiently. Meet disappointments with submission, and unkindness with pity towards the offender. Go just where the Captain of salvation leads, and find no fault with the way. Follow him fully as did Caleb, and trust him for protection, strength, success, and victory. Do all, suffer all by the day, remembering the divine words: "Sufficient unto the day is the evil thereof;" and: "As thy day is, so shall thy strength be." Do the work of the Lord honestly, diligently, earnestly, entirely, constantly, perfectly. And when it is done at the close of the day, review. Ask: How it has been done? Finding defects, failures, remissness, mistakes, errors, sins, ("for there is not a just man upon the earth that doeth good, and sinneth not,") go to the fountain again and wash. Bewail sin.—Be humble in view of infirmity. Confess faults. Apply anew to "the blood of sprinkling."—Sleep not without being cleansed. Having done all and suffered all as well as possible, say: "I am an unprofitable servant, and have done only what was my duty to do." Close the day saying: "Father into thy hand I commend my spirit. I will both lay me down in peace and sleep."

"Now I lay me down to sleep;
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."
Am. Spectator.

The Rev. Dr. Apollos.

The practice of the papers in magnifying ministers with great titles, and puffing their services, is admirably "taken off" by the *New York Recorder*, in the following series of newspapers notices, touching the movements of the Right Rev. Dr. Apollos:—

1. Rumor says that a private correspondence is in progress between the sagacious committee of the Moon Street Church and Rev. Dr. Apollos of Paradise, on the subject of becoming their pastor.

2. It is expected that the Right Rev. Dr. Apollos will preach in the Moon Street Church on the next Lord's day. The occasion must be a feast of fat things.

3. We learn that the Church in Moon Street have extended a unanimous and irresistible call to Rev. Dr. Apollos of Paradise, to become their pastor.

4. Intelligence from Paradise, not designed for publication, states that Rev. Dr. Apollos is very anxiously considering the matter of his recent call, and is in great suspense as to his duty. It is thought, however, that he will accept the charge at Moon Street. The people in Paradise are frantic at such a prospect.

5. The compliance of Rev. Dr. Apollos with the invitation of the Moon Street Church, has been officially announced to that Church. He will enter upon his new charge in the course of a few weeks.

6. We are requested to say that the Rev. Dr. Apollos will be installed as pastor of the Moon Street Church on next Thursday evening. Sermon by the Rev. Abraham Paul, D. D.

7. On Thursday evening, instant, Rev. Dr. Apollos was publicly recognized as pastor of the Moon Street Church in this city. An immense throng filled the house, and the services were unparalleled. The sermon, by brother Abraham Paul, D. D., was ineffable; but we forbear invidious praise, as all the other performances were inexpressibly impressive. The angels must have listened on that evening with new ecstasy.

8. The Rev. Dr. Apollos made his debut in his new pastorate of the Moon Street Church, on last Sunday. The Rev. gentleman's text was well chosen from 2. Cor. 11:16: "Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little." Subject, Ministerial Appreciation. It was one of the Doctor's sublimest productions,

and the effect was overwhelming. Poor Robert Hall and Thomas Chalmers should have been there to have had the privilege of annihilating themselves. A blessed Church this; though we desperately sympathize with our sister Church in Paradise in the good fortune of our brethren in Moon Street in obtaining so excellent and notable a minister. Eternal benedictions on this divine union of people and pastor in Moon Street.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 18, 1850.

MORE SECRET WORKINGS.

To the tried and faithful friends of the Advent cause:
BRETHREN:—At the Conference lately held at New York, intimations were made to me by brethren from different parts of the country, which were of a character and relate to matters, which appear to make it indispensably necessary that I should speak as I am about to do in this article. No other course seems to be left to me but to speak in this public manner, since I know not how far this affair has spread, only that brethren separated from each other by more than a hundred miles have appeared at the late Conference, in possession of more or less of a knowledge of some secret work of darkness about to be attempted.

The features and objects of this attempt, so far as made known by those who have had the brotherly and Christian honor to lay this matter, which so seriously involves my integrity, usefulness, and happiness, before me, appear to be as follows: 1. A most cruel and unrighteous attempt on my personal character, by stating things to my injury in which there is no truth; by reviving old and often refuted slanders, and by writing letters and making journeys for the purpose of favoring and directing this attack on me by the brethren generally. 2. The securing, (as they call it,) of the *Herald* office and its appendages to the Advent cause, in case of my decease. 3. To effect a change in reference to those who are associated with me in the management of the paper and office. What else there may be in contemplation, has not been developed, even in the most remote degree.

Now, I have only to say, to my brethren and to all men, what I have so often said before, that if any man has aught against me, of any kind whatever, I am prepared to meet it in the manner they shall choose, and at any time or place they prefer. 2. In reference to securing the *Advent Herald* and its interests to the Advent cause, I am prepared to carry into effect the proposition I have so often made, that whenever, in the judgment of the tried and faithful friends of the cause, such a transfer of our Advent organs, and any other appropriations for the cause which brethren generally see fit to make, as will secure a more efficient and satisfactory promotion of the work, is advisable, let the arrangements be made, and I am ready for it. There is, however, a proper way to do all things that are proper to be done. The securing of what belongs to the cause, for the purpose to which it is devoted, and the attempted destruction in the favor and esteem of his brethren, of a man who, as to anything that appears, has shown as much willingness to sacrifice for it as any other one, are very different things. If the fear that I may be "taken away" without providing for the cause as I may have the means, or without doing justice to my responsibilities; if sympathy for me under the loss of such a measure of health as permits me now only to perform even less than those may do who are so sympathetic; if these are reasons why something should be done by my brethren to secure to the cause, or some other cause, the valuable service and interest of the *Herald*, are these sufficient reasons for a cruel, unchristian and unbrotherly attack upon my integrity?

Why so much more anxiety should be felt to secure the *Herald* than any other advent paper, and and some other questions, I must leave unnoticed at this time. But if this, only, were the object to be secured, how is it that those who are so deeply concerned for the cause, should find it inconvenient, or deem it improper, even to consult me in any way about it? Have I never had any interest for the cause? or have I lost it all? This becomes still more mysterious, and painful, if, as is intimated, those who are the prime movers in this, have been in daily, or frequent intercourse with me. I do not shrink from any investigation. But will my brethren see

that justice is done me? I ask for nothing more! I have sufficient confidence in the wisdom and justice of those who have stood by me thus far, to submit all my affairs into their hands.

I have requested of the Church of which I am a member, that a committee be appointed to inquire into reports involving my moral character. The result will be made known. In the mean time I wish my brethren to put a few questions to those who circulate reports to my injury: 1. What do you know Bro. Himes to be at fault in? 2. Will you hold yourself responsible to sustain your statements? 3. Have you taken the course pointed out in the Gospel towards one against whom a brother has aught?

These questions are proper in all cases. Those who decline to answer them are not only my enemies; but the enemies of the Gospel of Christ, and of all men.

With those who prejudice me to be unworthy of confidence, and privately circulate reports to my injury, when they have it within their power on any day to know the truth in the case, I desire to have nothing to do, either as their agents, or as men whom it would be possible to satisfy. With those who have confidence in me, and see fit to labor with me still, I shall have no difficulty in arranging the mode of operations, or in giving them at any time a satisfactory account of my stewardship. J. V. HIMES.

The following is from Bro. J. PEARSON, JR., one of the sources of information on which the above remarks are made:—

"Bro. Himes:—I am greatly grieved to learn that reports detrimental to both your Christian and moral character are widely circulated among the brethren. As they are having the effect to injure your influence and curtail the usefulness of the 'Advent Herald,' it demands your prompt action.—Therefore have I deemed it a duty I owe to you and the cause of truth, to call your attention to the matter; that you may at once check the spread, and destroy the effect, of this one more effort of the enemy of all good to mar the work of God."

NEW YORK CONFERENCE.

TUESDAY MORNING, MAY 7TH.

Agreeably to appointment, the brethren believing in the near and immediate coming of our Lord, met in conference in the city of New York, at Washington Hall, Hester-street, on Tuesday, May 7th, at 10 o'clock A. M.

After a season of religious services, consisting of prayers and singing, Bro. A. HALE was appointed President, *pro tem.*, and Bro. O. R. FASSETT Secretary.

Voted, that a committee of three be appointed, to nominate officers for the Conference.

Voted, also, that Bro. D. I. ROBINSON, I. E. JONES, and L. OSLER, constitute said committee.

Voted, that Bro. D. I. ROBINSON and C. B. TURNER constitute a committee to make arrangements for preaching during the Conference.

Voted, that the Conference meet during their session at 8 1-2 o'clock A. M., 2 and 7 o'clock P. M.; the morning session to be devoted to the transaction of business; the afternoon and evening sessions to preaching and other religious services.

Bro. HIMES made a few remarks in reference to the propriety of bringing to remembrance for our improvement the life, character, and labors of our deceased and beloved Bro. MILLER, and that a letter of sympathy and condolence be addressed to his afflicted family.

Voted, by Bro. S. BLISS, that a committee be appointed to prepare this letter and address to his surviving family.

Voted, that Bro. J. V. HIMES, S. BLISS, A. HALE, and G. NEEDHAM constitute this committee.

The committee appointed to nominate the regular officers of the Conference now presented the following as their report:—

N. N. WHITING, Pres't; J. LITCH, Vice Pres't. O. R. FASSETT, S. BLISS, Sec's. A. HALE, L. OSLER, G. NEEDHAM, P. HAWKES, J. PEARSON, JR., H. H. GROSS, Business Committee.

Voted to adjourn to 2 o'clock P. M.

AFTERNOON SESSION.

Meeting opened by prayer and singing.

Discourse upon the Two Covenants, by Bro. O. R. FASSETT. Bro. HIMES and ROBINSON followed with appropriate remarks.

Voted, that Bro. D. I. ROBINSON be authorized to have a public notice of our meetings in the various secular and religious papers of the city.

Voted, that to-morrow afternoon be set apart for the consideration of the life, character, and death of the late Mr. MILLER.

Conference adjourned by prayer.

WEDNESDAY, MAY 8TH—MORNING SESSION.

Meeting opened with prayer, by Bro. J. LITCH.

The Business Committee presented the following preamble and resolution:—

Whereas, our position as believers in the Advent at hand, and its relative Scriptural events, still appears to us to be as fully in accordance with the Word of God, and of as great practical importance as ever; and whereas, there are serious indications of defection from this position among those who profess the

Advent faith; and whereas, there are cheering encouragements to constancy in our testimony for the truth, in the interest with which many sincere minds, who are dissatisfied with prevailing errors, turn to the sure word of prophecy, as we understand it, it becomes us, from a sense of duty to ourselves, a desire to warn our brethren, and to benefit our fellow men, to re-affirm the leading features of our faith as Adventists; therefore,

Resolved, That the Conference appoint a committee, whose duty it shall be to prepare an address, which shall embody the principles of the Advent question, and be particularly adapted to the dangers of our brethren, for presentation at the Boston Conference.

Moved, that the report be accepted and adopted.

Bro. HIMES remarked, that no man ought to set himself up to teach until he had fairly settled in his mind what to teach. He will then be able to instruct and establish others in the truths, or sentiments, he teaches. When we first began in this glorious cause, we took nothing upon trust. We did not believe the doctrine of the Advent because Father MILLER, or any one else, taught it; but because the Bible taught it;—and the main doctrines that constituted our faith in the beginning I believe to-day. In respect to the Judaizing notions that prevail, we have battled the whole church, and now shall we turn our backs, and give up the whole ground gained? The church and the world have felt the power of Mr. MILLER's views, and why did they fear him? It was because he spoke out his sentiments in a plain, and fearless, and unequivocal manner. While other men had greater learning, yet the farmer of Low Hampton, in his plain and simple style, came forward, and presented the truth in its native simplicity, and they were led to cower before it. The same truths, spoken in the same unaffected, simple style, will do the same execution to-day as in the past. In the language of this preamble and resolution, I can say, with my whole being, Let us re-affirm our position, and maintain it to the end!

Bro. HALE remarked: It has been our usual custom to re-affirm the sentiments we entertain. But we do not do this to-day because it is our usual custom merely, but because it is an injunction of the Bible. PAUL would have TIMOTHY constantly affirm the truth. It is in accordance with the Word of God; besides, we should do this for its great practical benefit. It is a duty we owe to ourselves, to others, and the truth itself. There are serious defections from the truth, and you cannot corrupt one part of the truth without more or less affecting the whole. If we are led to deny one part, we are in danger of doing so to the remainder. We have taken our position heretofore on certain Scriptural principles. Now, if we change our position, and say that there is to be probation after the Advent, we do not occupy the same position that we did in the beginning. If probation and repentance do not cease at the Advent, how shall we reconcile the statement of Scripture? Says the apostle: "Behold! I show you a mystery: we shall not all sleep; but we shall all be changed in a moment, in the twinkling of an eye, at the sound of the last trump." All experience a change at the same time—at that moment. What need of probation after that? If we are not ready to undergo the change then, I fear we never should be ready. While Bro. HIMES was speaking of the commanding influence of Father MILLER, it brought to my mind the time when he visited Andover, the stronghold of orthodoxy. The old gentleman commended his labors in the Baptist church in that place, and great and learned men came out to hear him. He preached there as in other places, and when his heart grew warm in the subject, he remarked: "I know I am in a town of great men; but if they are not great in the estimation of my SAVIOUR, they are no more to me than so many flies; if they are, I esteem them as the servants of Christ." The students of the Institution came out to hear the old man, and becoming interested, they went to Professor STUART to inquire about these things, of which Father MILLER had been speaking. He told them to call on him in one week, and he would be ready to inform them. When the week expired, they called, and were told: "Oh! there is nothing in this old man's theory that need give you any uneasiness." It was not till then that they dare speak against the old man, or the doctrine he taught. But now they gave to reproaching and sneering so much, that they were chided for their irreverence.

This is but one illustration of the influence that attended the old gentleman's lectures. When the Advent faith is preached in its native simplicity and purity, it commands respect. Whatever is true of the Advent body, is true of the church at large.—More mischief and evil have resulted to the truth from the injudicious course of its professed advocates, than from the whole force and combined influence of its enemies. Read the history of the past, and you will find this statement fully corroborated. It becomes us, as men who have taken our position on truth, to maintain it; to re-affirm our faith, that men may see what we believe, and be saved "in the day of the Lord Jesus." I did not take this position on the Advent faith because others did, or to become a

popular man. It was being convinced that it was the simple truth. And I feel bound to stand on that to-day, and to maintain it to the end; and feel ready, too, to stand alone, as at the outset. My office I feel to be a simple witness for the truth, not a judge, or a lawgiver. I know that it is difficult to bring forward before this Conference such a preamble and resolution without being misunderstood. Our design is not to cripple one's opinions. We are willing for any man to enjoy his opinions. I want to enjoy my own. But the question is, whether we will peril the Advent faith by presenting our peculiar views and opinions—pressing them as of special importance. We ought to be careful that the work entrusted to our charge should not be marred in our hands by our shades of opinion on various (comparatively) unimportant and foreign questions. It is more difficult to contend against the evil course of those among us than with all the difficulties without. But I here stand upon the same truth I embraced in the beginning, and am willing to stand alone in its defence.

Bro. I. E. JONES remarked: I will add one word to what has already been said. There are some who suppose that a re-affirmation of the doctrines of the Advent at such a time amounts to an attack on opposing sentiments. If it is so understood, such individuals feel nervous and uneasy. But so far from this being the case, it is an act of moral defence, and not an aggression. We have, as a body, been identified under one single name: that name is "Adventists,"—a word coined by Bro. WHITING, and adopted by Bro. MILLER and others, as one most convenient and expressive of our sentiments. This is the name by which we are known abroad. But it is assumed by some as a covert to sanction and proclaim opinions which those who coined and adopted the name never embraced or fellowshiped, and from which they have been compelled to demur. Because some of a number have thus done, we have been supposed by the community to sanction their opinions. It is a matter of moral honesty to clear ourselves. We cannot do otherwise than this, and consequently it becomes necessary on such occasions, to re-affirm the essential truths which bound us together in the beginning.—While we were thus laboring together for the promotion of the same cause, under the one and significant name, all the combined influence of the professed church and world could not withstand us. Everywhere we went, we went forth conquering and to conquer. But more recently we have been compelled to spend our energies in combatting errors among ourselves, which ought to be used for the good of others. Bro. JONES then referred to the reports that had been circulated in reference to his course, how that he had left the main question to defend other views; but he made his appeal to his whole past labors and present attitude in his defence, and closed by remarking, that he should constantly re-affirm the same truths, in concert with other brethren, he hoped, to the end.

Bro. E. R. PINNEY wished to make a remark upon a few points referred to. So far as re-affirming, he most cheerfully and heartily could do it. Yet, however, he was disappointed in the report. He wanted something done to advance more directly the great interests of the cause, to extend more widely the principles of the Advent faith. I constantly re-affirm, said he, my faith in these things. I begin where God begins, in Eden, and show the great design God had from the beginning in the creation of the world; and I am more and more established on the first principles of our faith than at the first. Every time I read my Bible I am ten-fold more convinced of their truth.—My faith is not only increasing, but my knowledge is increasing. There have been remarks made upon defections from the Advent faith. This has been the case, brethren, from the beginning, and why should we turn aside from our great work to attend to these evils? I think we ought to let these evils cure themselves; and if we go forward proclaiming the truth from God's word, they will see their error. I feel that we want to concert measures that these great principles of our faith can be more extensively promulgated. We need not fear these defections. There is something new got up in Rochester, but I do not regard it. I read my Bible, and am ready to confute the ideas presented by that. Our great aim should be, to devise measures to do more good. We ought to raise two or three thousand dollars to spread publications, and back up such resolution like the one before us. I say in the language of the resolution, let us re-affirm our faith. I care not if it is done at every Conference. I conclude I would say, that I feel no dissatisfaction with the resolution, and what has been said; but I am disappointed in the report of the committee. I did hope that something would have been done to advance the cause—that some measure might be taken to spread the knowledge of our faith throughout the land.

Bro. OSLER remarked, that if our brother will wait, he shall hear what he desires. The report of the committee is not all couched in this preamble and resolution. In reference to the resolution, he said: Paul warned the flock at Ephesus, that "grievous wolves would enter in, not sparing the flock;" and when I left my home, from which I design to be absent several weeks, I warned my brethren to beware, not of responsible, but of irresponsible persons. I accord heartily with Bro. JONES in his remarks. I do not wish to be identified with the sentiments that are put forth by some as the Advent faith. I do not want the world to understand other men's notions as my own. I could not in conscience tell the world that a peculiar view I entertained was the faith of Adventists. If I embraced anything else than what is peculiar to our faith as a people, I should feel it duty to say publicly that is my opinion. In the city of Salem things have been put upon us that do not belong to us. But we spread there publications that we are not ashamed to distribute to correct all such errors. I think a duty we owe to our God, his truth, and ourselves, the relation we sustain to the church of God and the world, and our relation as pastors of the churches, call upon us to re-affirm our faith. I do not have any kind of faith in this eternally scattering and destroying the principles we have been endeavoring to sustain. I for one do not mean to do it, M. R. President.

Bro. Burnham said: I think Bro. Pinney speaks well in regard to our spending too much time in discussing questions not practical. He wants us to preach our Advent faith with our whole souls, and endeavor by all possible means to circulate the truths we entertain. This is what the resolution contemplates; and I like the manner in which it has come before the Conference. The idea given by Bro. Himes I also accord with: "that a man ought not to teach, until he knows what to teach." It is easier to ask questions than to answer them; and we see some wholly given to this: they are constantly propounding new queries to distract the minds of good brethren,—queries of which they themselves know nothing, and respecting which they have no settled opinion. I like to see an open and manly course in whatever a man professes to believe and preach. It is not right for a man to preach his peculiar views, and press them upon a congregation as Advent views. I have preached on the subject of the state of the dead; but I never gave my views as the belief of the Advent body. A person has a right to his opinion, and to give it. If a person believes in the Jews' return, he too has a right to his opinion on that subject; but he has no right to put it forth as the faith of an Adventist. Whatever a man does, let it be done frankly and openly, and there will be no difficulty. No incidental question should be dwelt on to the exclusion of the great question of the Advent. If this resolution was legislative, I should object to it. If it had said we would not fellowship those differing from us, on any part of our faith, I should have opposed it. The resolution is of a different character. It is advisory. It proposes to correct and warn them who would err from the faith. There ought not to exist unkind references among ourselves: we should be careful, and faithfully represent one another, and never forget that "One is your Master, and all ye are brethren." Let us plant ourselves on the common ground of our faith, and maintain it to the end.

Bro. Gates remarked, that our work was a specific one, and he enumerated the several points which were regarded as the doctrines of the Advent faith when he embraced it, and which he still adhered to, and felt disposed to re-affirm in Conference capacity.

Bro. Marsh, after referring to some remarks made by the preceding speakers, remarked, that on the subject of the final destiny of the wicked, he had been satisfied more than twenty years; but in regard to the thousand years of Rev. 20th, he had never been fully satisfied. If he understood the resolution, it referred to the choosing of a committee to present this in form to the Boston Conference. To this he was opposed. 1. This matter can be acted upon here. 2. Many of us are unable to be at the Boston Conference. To re-affirm our Advent faith, he would give a hearty amen. He believed in re-affirming, in every way, and in every manner possible, and felt happy in saying to this audience, that his faith was strong as ever in the immediate advent,—that we have reason to look for the Lord every moment, and to prepare ourselves and others to meet the event, and give our influence to awaken a slumbering world. He was not opposed to the idea of re-affirming our faith, and would recommend that something be done at this Conference in this particular. He might not understand the merits of this resolution. If it is designed to shut out heresy, (he did not say that he thus understood it, or that this is its purport,) it should be made manifest; then he could not sustain it. He spoke against such a course being assumed by the Conference, and remarked, that though dissatisfactions existed, yet we were not to treat those entertaining different views from the Advent body as heretics. He himself had written on the "Age to Come," but he was satisfied that these articles were misunderstood, because they were not carefully read.

Bro. Burnham remarked, that Bro. M. did not fully understand the purport of the resolution. We act upon the resolution in this Conference, and by this we, as a Conference, here tell what we mean to do—that we mean to re-affirm our faith; and then it is carried to Boston, that we may know what the Conference there mean to do.

Bro. Gross said he hesitated very much about having a resolution of this kind brought before the Conference, because he knew that many would misunderstand its design and character. He said there was a difference between simply advisory measures and legislation. This body does not legislate, but simply advise the brethren abroad in their proceedings. In my field of labor I feel the necessity of such a resolution as the one before us. I am repeatedly asked, What do you preach and believe now? If we re-affirm our faith here in Conference capacity, it will help us preach. I feel a responsibility in maintaining the Advent faith that I never did before. We have a great and a definite work; and that is, "The Lord is at hand!" There are some among us who say they are Adventists; but they spend all their time and strength in incidental questions. Such a course is deleterious in its effects. It shuts the door against our efforts. I, for one, do not want a community shut up against the Advent faith by the promulgation of incidental questions. By this resolution we do not propose to limit the faith of any one; but we wish to re-affirm our faith as held in the beginning (in the main outline), that it may aid in our future labors.

Bro. Himes remarked: I have always been happy to associate and counsel with my brethren on the best means to promote this great cause. To this end I called the Boston Conference in 1840. I go for acting as a body of brethren, and not for standing aloof, and excommunicating every brother that does not see in all points with me. I want brethren to be heart and hand in the main questions of our faith, and co-operate together; and then something can be done. But I cannot associate with a brother who will never define his position. We speak of defections from the Advent views. Yes, there are,—and serious ones too. Judaism is being taught. If brethren do not mean to teach it, let them tell us so, and not teach this under the cloak of Adventism. Judaism and Adventism are two different things. The former we have been battling from the beginning; and whenever our brethren have embraced it it has perfectly bewitched them. It did the Galatian brethren; for, says the apostle, "Who has bewitched you?" "I marvel ye are so soon removed from the hope of

the gospel." There is a sort of bewitching influence about this Judaism which is seen everywhere, where its foot-prints can be traced. This is evident from its effects in Albany, and elsewhere, where no good, but evil, was the result of its promulgation. I want to act with a body of brethren who are true in the faith, and which will act unitedly and harmoniously in the great work that we have so long been enlisted in. I go against the *one-man power*. If there are fifty men only who are going to proclaim the Advent faith, we are capable of acting together. I want to work with such an army as will be true to the faith. I would re-affirm the main principles of our faith. Judaism we have repudiated from the beginning, and I make an eternal and open repudiation of such a faith. A man, said Bro. H., must have a heart as hard as adamant, to see the whole Advent body distracted and torn by the suggestion and enforcing of extraneous views, and still persist in such a course, and constantly be getting up something new to feed the excitement. If a man knows not what he is teaching, he ought not to teach. What great principle of our faith has not been attacked!—and that, too, by the professed friends of the cause. I feel an interest in this cause. I have been engaged in it in its darkest hours, and my heart has never faltered. I hope to help sustain it to the end.

Voted, That the resolution be laid on the table.—Adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Prayer by Bro. A. Brown.

A committee, consisting of Bro. Burnham, Pearson, and Matthewson, was appointed to prepare for the ordination of Bro. P. B. Morgan, Miles Grant, and A. Brown.

Bro. H. H. Gross bore a favorable testimony to the result of the labors of Bro. Grant, in the section where he has been occupied. He felt deeply the need of more laborers there, and regretted that this brother preferred to confine his labors to his native state. In a large section of country in the neighborhood of Little Falls, where there is a manifest desire to hear on the subject of Christ's coming, and where judicious preachers would be gladly welcomed, the necessity of laborers is deeply felt. He felt the need of more prayer, that the Lord of the harvest would send forth laborers into the harvest. We should put forth all our energies to extend a knowledge of the evidence indicative of the nearness of the advent.

Bro. Bliss read the following letter of condolence and sympathy to the surviving family and relatives of Bro. Miller, prepared by the committee appointed yesterday:—

"To Mrs. Lucy Miller, her children, and other relatives:

AFFLICTED FRIENDS:—Since our last meeting, you have been called to mourn the death of a beloved husband, a tender parent, and an affectionate friend. In your bereavement we truly sympathize. In your loss we also have lost a friend and brother. But we mourn our loss in view of higher considerations.—We regard him as a man called of God to a most important work; and as a man greatly blessed in the successful performance of that work. The unsullied integrity of his life was crowned by a peaceful and hopeful death. The deep sense of gratitude we feel to God for the benefits conferred on us, through his instrumentality, we trust will find a response in many Christian hearts. Through the divine blessing on his teaching, our attention has been directed to a more faithful study of the Scriptures, to clearer, more harmonious and correct views of divine truth. We have thus been led to rejoice in hope of the glory to be revealed at the appearing of Christ. We fondly hoped that he might have been spared till our expectations were realized. He has passed away.—May we remember that our obligations are increased by the truth which he taught. May we be prepared for a re-union with him and all the redeemed on that day. Our sincere and united prayer is, that the grace which sustained him under his severe trials, and in the closing scene, may support you in your bereavement, and in all the afflictions of the present state, and secure to you the enjoyment of the glorious future. Tendering to your acceptance this expression of our sympathy and condolence, we remain your affectionate brethren in the faith once delivered to the saints."

Bro. Needham moved that such letter be accepted and entered on the minutes, signed by the Chairman and Secretary, and sent to the family of the deceased.

Bro. Bliss spoke of the Christian character of the deceased, and, in connection with the committee, deplored the severe loss occasioned by his death—mourning him as a departed teacher, who went into the field diffidently; but being called of God, he went forth through the land, and effectually exhibited the harmony of truth, and showed the interpretation of the prophecies, and the truths were blessed by their reception in the hearts of men, and, therefore, gratitude was felt to God for the results of Mr. Miller's preaching among them. Few had appreciated his character and discernment, which had exhibited itself in wise suggestions in the government of affairs, and he hoped that he should be united with him hereafter.

Bro. J. V. Himes, of Boston, said:—It was a remarkable providence that associated my destiny with William Miller—a thing unsought and unpremeditated; but by an all-wise providence, I was brought into connection with him and the Advent mission. About ten years since the acquaintance commenced, upon the occasion of his lectures at Boston. He there instilled into my mind such ideas as deeply impressed me with the truth of his principles. A private consultation followed, wherein he stated he had been working seven years, wherever he had the opportunity; he showed me the proofs of the time from the types, shadows, and symbols, in glorious harmony. In our next interview, we arranged to go into the cities of the land, and endeavor, by all practicable means, to spread the great and glorious doctrine of our coming Lord and Saviour. The synopsis of the doctrine we taught is summed up as follows:—

1. The Lord Jesus Christ will come to this earth a second time.
2. The second coming of Christ will be personal and visible.
3. There will be no millennium previous to the second coming of Christ.

4. The Jews, as a nation, will not return to Palestine, because they are not the rightful heirs of the promised land.

5. Believers—Christians—are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land.

6. This earth renewed, is the promised inheritance of the saints.

7. The wicked who are living on the earth when Christ comes, will be destroyed by fire.

8. At the coming of Christ, the righteous dead will be raised, the righteous living changed, and together escape those things that shall come upon the earth.

9. The period of Christ's coming is fixed by the Scriptures.

10. There will be two resurrections, one thousand years apart—the first, of the righteous, to take place at the coming of Christ.

11. Christ's kingdom is not yet set up on the earth, but is to be at his coming.

12. The second coming of Christ, in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.

We had two objects—one to enlighten men to the truth, and the other to press men to embrace that truth. The work was commenced, and the truth was spread and scattered to the best of our ability. The press then took up the matter in the way of correspondence; his lectures were published. A newspaper (the "Signs of the Times," now "Advent Herald") was then started in full confidence, without a subscriber. It cost me above \$300, and for two years it did not sustain itself. It was designed as a medium for the wider diffusion of Mr. Miller's views, all other mediums being closed against him. I was advised and guided by him in the conducting of that paper. He confided in my integrity in the matter; and let others attempt to destroy my reputation, he was always as a father to me. Bro. Himes then expressed his high feeling of pleasure in the conduct of his associates in the work. He then alluded to his last interviews with Mr. Miller, which created emotion, in one of which he requested that a memoir of his life might be published, which is now in progress. He hoped to meet Mr. Miller on the resurrection day, with an honest heart, having demeaned himself honestly toward the cause. He closed by alluding to the respect shown upon the decease of Mr. Miller, and at the funeral. He hoped to be faithful himself, to the end, relying upon the living God.

Bro. Whiting, Hale, and others, made addresses of an experimental character, and the afternoon meeting closed.—(To be continued.)

THE POPE IN ROME.

The *Giornale di Roma*, of the 13th ult., contains a long account of the ceremonies which took place on the entrance of the Pope at Rome on the previous day. His Holiness arrived at Genzano on the 12th at 9 A. M., where he alighted, received the benediction in the church, and gave his blessing to the Neapolitan troops that had accompanied him to that place. He again gave the benediction at Ariccia, and arrived at Albano at 10 A. M., where he was received at the entrance of the cathedral by Cardinal PATRIZI, Bishop of the palace. He again gave his blessing from a balcony to the crowd that had assembled, and accepted of a collation in the Bishop's palace. He set out for Rome at 2 P. M., and arrived there at 4 o'clock. The French and Papal troops were drawn up on the Piazza Lateranense, and presented arms, while the salutes from the French artillery and the guns of the Castle Sant Angelo rent the air, mingling with the solemn sound of the bells. Cardinal BARBERINI, arch-priest of the Basilica of Lateran, received the Pope at the head of his chapter, while the provisional municipal commission presented to him the keys of the Eternal City. Chevalier ALIPRANDI read a short speech in the name of the commission, to which his Holiness was graciously pleased to make a becoming answer. On alighting from his carriage his Holiness was received by their eminences the Cardinals of the Commission of State, and by the Cardinal Vicar, preceded by all the secular and regular clergy of the capital. At the vestibule he received the homage of the diplomatic body. He then received the holy benediction in the church, which he afterwards left and returned to his carriage. The procession then went to the basilica of the Vatican, where the Pope was received by Cardinal MATTEI, at the head of his chapter, and by the Sacred College, which accompanied him to the altar. The oration of St. Austin was then recited, the Ambrosian hymn was sung, and the benediction given; after which the holy father kissed the foot of the statue of St. Peter, and retired to the palace. In the evening, the cupola of St. Peter's, the Capitol, the Strada di Borgo Nuovo, the Monte Pincio, the Piazza del Popolo, and the Nia Condotti were illuminated. Not the slightest disturbance took place.

The first impression in the city certainly was that the reception of the Pope was very respectful, but cold. Now there is a change in public opinion, and men augur well from the absence of boisterous demonstrations and wild excitement. Certainly the number of arrests is very much to be lamented, but in the face of these facts what is to be done? The people will not be free; that is, they will not enjoy, or permit other people to enjoy, a rational amount of freedom. In this way the happiness of the masses is interfered with. It was the knowledge of these conspiracies which prevented the grand illumination of the cupola of St. Peter's, the high mass on Sunday,

at which his Holiness was to have assisted, and, some people assert, the blessing of the people. All this has been put off *sine die*, and it is evidently the intention of the Government to prevent as much as possible all public festivities and rejoicings.

When the Pope went to the Vatican, after the ceremony at St. Peter's, he sent for all the Ambassadors and Foreign Ministers. They had already been presented to his Holiness on the threshold of the Lateran, but the Pope wished to express again his acknowledgments for the consideration which had been shown him by the great Powers. He was affected to tears when the *corps diplomatique* entered, and thanked them warmly and with courtesy. "*L'arc en ciel*," was his phrase, "*L'arc en ciel a chassé les nuages*." M. MARTINEZ DE LE ROSA, as the *doyen* of the diplomatic corps, replied, in the name of his colleagues, "They had done their duty, and no more than their duty. The protection of the Catholic Powers would never be wanting to the Head of the Church. When all other ties were broken, that of religion remained." They kissed the Pope's hand, and retired to make way for the chamberlains and other members of the household. These were headed by a Monsignore, in the picturesque dress of his high office—the black velvet vest with slashed sleeves and doublet, the richly embroidered *sacchetto* thrown over his shoulders, the uncompromising frills and ruffles, the bonnet with the black plume, and the insignia of knighthood round his head and on his breast. "Oh! my companions in exile," exclaimed his Holiness as they entered, "we meet now on a glorious day." "We loved your Holiness in exile," was the reply; "we cannot love you more in your good fortune." "My children," said the venerable Pontiff, "up, up," and he raised them affectionately from their knees. They were followed by the *guardia mobile*; to each of these successively his Holiness said some kind words—those words which are never forgotten when uttered by a Sovereign to a subject. "And now, gentlemen," said his Holiness, in conclusion, "I confide myself in your hands. You will do your duty toward your God and toward your sovereign.—I confide myself to you." After these several interviews his Holiness retired, much fatigued, and on Saturday morning a line of carriages extended from the Vatican to the Corso, containing anxious inquiries after his health.

Saturday and Sunday morning there were great crowds at St. Peter's expecting a high mass, but they were disappointed. The Sistine Chapel also had its crowd of curiosity-hunters, who waited there in vain. In the afternoon there were *Te Deums* in every Church—the finest was at the Ara Celi, on the Campodoglio, the scene of all Pagan, profane, and Christian ceremonies. To that spot the white oxen of Clitumnus dragged the triumphal car—there RIZZI, unsheathing his sword, thrice brandished it to the three parts of the world, proudly exclaiming, "And this, too, is mine,"—on that spot the great poet of Italy was thrice crowned with ivy, myrtle, and laurel—and on that spot MAZZINI, AMELINI, and SASSI celebrated the inauguration of their Triumvirate—to that spot the mob marched, with banners waving, when the Pope fled from the Quirinal, chanting with dull monotony, "*Andiremo al Campodoglio*"—and on that spot the return of Pio Nono is blessed; singular association of ideas and events, of ages and actors.

THE CONFERENCE AT NEW YORK was one of much interest and importance. Those annual gatherings, where kindred hearts can meet and sympathize with each other in the great work of spreading abroad the evidences of the Advent near, are cheering to those who joyfully anticipate that blessed hope and the glorious appearing of the Great God and SAVIOUR, JESUS CHRIST. When heart responds to heart, and a brother can take his brother by the hand and feel that he grasps the hand of a brother, such can go forward in the fear of the Lord, and all the machinations of the evil one cannot harm them. "Is thine heart right, as my heart is with thy heart?" was the inquiry of one of old. "It is," was the ready response. "If it be, give me thine hand," said the first speaker. "And he gave him his hand," and they rode together in the same chariot. Let confidence like that in the integrity and love of associates exist, and those thus cemented together in any good work will be a tower of strength. While in the Advent cause we have had to mourn the insincerity of some, and the heartlessness of others, we have ever felt that our work has brought us in connection with some of the salt of the earth—with some of the tried ones of this generation. It was our happiness to greet such at this annual gathering. It is cheering to recognize in brethren such a singleness of purpose to the one great object of our hope, a devotedness to the cause, and a confidence in each other, that the slanders of open foes, and the whisperings of secret enemies, are alike ineffectual to move. When those who do not thus sympathize come among us, the contrast is very apparent, and thus their presence is also productive of good.

It will be seen that an effort was made to re-affirm our faith, and to "set in order things that were wanting," in order to harmony of action. We can but hope that all our brethren will candidly consider the evils of disorder, and the importance of Gospel order to save ourselves, and so be in a condition to help others.

We thank the brethren in New York and Brooklyn, for their hospitality.

CORRESPONDENCE.



"WE WOULD SEE JESUS."—John 12:21.

We would see Jesus,—sweet the thought
Thus kindled in our breast!
This chosen wish, 'mid all our wants,
We cherish as the best.
That friend above all others prized,
Our Saviour, Teacher, Guide,
Shall still remain to us more dear
Than all the world beside.

Our hearts, with heavenly love inspired,
Would claim an heirship here;
And faith would stretch her pinions wide,
To soar to One so dear.
That endless source of light and truth
Still claims our highest praise;
His love shall be our constant theme
Throughout our future days.

While absent from the strongest tie
Of pure angelic love,
Our hearts would wish their joys to know,
And all their pleasures prove.
Then would our bliss be most complete,
To see Thee face to face;
Around Thy throne our longing souls
Would find a resting-place.

We wish to share those lovely smiles
Which Thy disciples knew,
When from Thy lips sweet counsels fell,
When chosen friends were few.
Thy words, distilling like the dew,
Would cheer each fainting mind;
No other friendship would we seek,
Nor other pleasure find.

We love to think of all thy deeds
Of mercy, while below.
The friendless, poor, and suffering ones,
Knew where their wants to show;
In Thee they found a pitying friend,
Who made their burdens light:
The dumb rejoiced, the sick revived,
The blind received their sight.

His love for all our sinful race,
His sorrows, and his fears,
His cruel death and sufferings here,
His anguish and his tears,
All, all excite our hearts to love
That Friend we hold most dear,
Nor shall our earnest prayer be stilled,
Till he in clouds appear.

Yet Jesus lives, though veiled from sight,
The Christian's bosom friend;
He knows each want and sorrowing tear,
And will from foes defend.
He will abide a willing guest
With every humble heart;
From those who truly love his name
He never will depart.

As on the sacred mountain, Lord,
Thy glorious seal was set,
So shall thy presence once more grace
The brow of Olivet.
The earth impatient waits for thee,
To bear thy form again;
Her groaning millions wish to see
Thy long-predicted reign.

To see this Jesus is our wish,—
Our earnest, constant prayer.
Soon may we in his likeness wake,
A victor's crown to wear.
Thy little flock all waiting stand
To hear those joyful words,
"The kingdoms of this world are now
The kingdom of our Lord."

Confiding in each promise given,
Our hearts with ardor burn:
We soon expect with joy to hail
Our blessed Lord's return.
Then, then shall dawn upon the earth
Millennial glory, bright,
And all the saints of God shall shout
With rapturous delight.

Portsmouth, N. H.

PASTORS.

I want to say a few words to Adventists about a regular ministry. For though in many places they are not able to support a minister, yet if several societies would unite, they could form a circuit, support a pastor, and each society have his labors a part of the time.

The evils of not having pastors are great. Unless a preacher is acquainted with his people, and with their spiritual and intellectual wants, he cannot so well adapt his instructions to them—laboring for the "perfecting of the saints, and for the edifying of the body of Christ, till we all come in the unity of the faith unto a perfect man, and unto the measure of the stature of the fulness of Christ." What would a patient do who had a new physician every day? Or what a school, that changed its teacher every morning? But some may say that a minister should be taught directly of God what to do and say to his people, and not be under the necessity of getting acquainted with their wants by the ordinary means.—Such persons ought to learn, that while God does sometimes, in peculiar circumstances, extraordinarily teach ministers what to say, this is not his ordinary method. He generally works by means. "Have faith in God," said Cromwell to his soldiers, "Have faith in God, and keep your powder dry."

Where a congregation has different preachers, it is liable to have the same subjects presented to it which have been presented to its present, or to have some subject not adapted to its present wants.

A people also greatly needs the pastoral visits, and spiritual instructions adapted to each one's particular case, in order the better to grow in grace, and be "complete in Christ." What will it profit a man to be looking for the coming of the Lord, if he be not prepared to meet him. To be thus prepared; to be abundantly useful while we are in the world, having all the powers and privileges of the gospel; and to enjoy the comforts of religion while we have its crosses, we must use all the means of grace: and one important means of promoting vital religion, is to have pastoral labor. Without this, a people will be very apt to suffer in spiritual things.

Furthermore, where a minister has a regular field, he will be much more likely to seek out, and to be able to supply, the destitute places within his reach, than when he comes into the region only to preach at one place, and then return, perhaps to a distant home. And when a minister has a regular field, he feels at home, and does not feel that delicacy about going ahead that he otherwise would, nor the fear lest others will think he is assuming too much if he go forward in anything. How important is order, in building up a cause! Go to the carpenters, and masons, and manufacturers, ye who are opposers of order; consider their ways and be wise.

I would suggest that feeble societies unite,—as many as are necessary for the support of a minister,—and engage a circuit-pastor, at least for a year at a time. It might involve the least trouble, if a conference of ministers and laymen in a given state or district should divide it off into stations and circuits (subject to subsequent alterations), and then the respective societies of each such circuit appoint delegates to meet at some central place in the circuit, and choose their pastor. They can of course have, besides their pastors, the labors of evangelists, as often as they need and can get them. And pastors can exchange with each other as frequently as they or the people may think best.

Be assured, my brethren, that some such system as this would greatly promote the cause—the conversion and edification of souls; and Advent ministers under it would be no longer like a number of shepherds having the care of a large number of flocks, scattered in all directions, and going forth to feed them without any regularity—two or more to one flock, and none at all to others. "Let all things be done . . . in order." But it cannot be brought about unless the societies take it in hand. They must agree to sustain a certain minister for a certain time. And I, for one, think, that if each society should pass a resolution indicative of its views on this subject, and publish it in the papers, it would be bringing to view facts important to all concerned, and which might result in the establishment of regularity.

ADDISON MERRILL.

THE FRUITS OF THE SPIRIT.

"Now if any man have not the spirit of Christ, he is none of his."—Rom. 8:9.

Christ's devotion and benevolence were the fruits of the spirit he possessed. He was meek and lowly in heart (or spirit). "The Spirit of the Lord God was upon him, because he was anointed to preach the gospel to the poor, to bind up the broken hearted," &c. Therefore it was the Spirit of God that actuated him in his transactions. He manifested the purest principles of love to God and man. His holy devotion and humble submission showed his pure love to his Father. His kindness showed his sincere love to man. His acts of kindness, his humility, his prayers and tears, showed the purity of the spirit he possessed. He was a clear representation of God, who is a spirit—who is love. He is "the way, the truth, and the life." "No man cometh to the Father but by him." Hence our only way, to be in the truth, to have life and communion with God, is to be in Christ. "If any man be in Christ, he is a new creature."—2 Cor. 5:17. That is, we shall be created anew in Christ Jesus unto good works, and we shall possess his spirit, "for if any man have not the spirit of Christ, he is none of his."—Rom. 8:9. Therefore, to be Christ's we must be Christlike. "He that saith he abideth in him, ought himself also so to walk even as he walked."—1 John 2:6. We are bound to obey Christ as our master, to follow him as our example, and love him as our friend. Christ's precepts and examples correspond. He has taught us to pray,—he prayed. He has taught us to be humble,—he "humbled himself." He has taught us to be merciful and kind,—he was so. He has taught us to pray for and love our enemies,—he did so. He has taught us to bear our cross,—he bore his. He taught us to be submissive to the will of God,—he was so. He has also taught us to love God and each other,—that love he possessed. Christ was innocent, spotless, and pure. "He did no sin, neither was guile found in his mouth."—1 Pet. 2:22. Those who profess to be in Christ, should strive to be like him. My brethren, if we were like Christ, where would be the room or disposition for vain pleasure? for carnal pursuits? for joining affinity with the world? Where the room for jesting or joking?—Where the time for careless indifference? None! We should not be conformed to this world, but should be transformed by the renewing of our minds. We should be watchful, prayerful, humble, and devout. We should be kind, tender-hearted, and affectionate one to another. We should show to the world that we have "Christ formed within, the hope of glory." Then they would take knowledge of us that we have been with Jesus. Our whole deportment would show the superior excellence of religion. Looking on many professors at the present day, and reasoning from effect to cause, would not the bystander conclude that Christ's kingdom was of this world, seeing its professed subjects have such an alliance with the world? But, my beloved brethren, these things ought not so to be. May our whole hearts be devoted to God; our whole souls be engaged in his service; our lives comport with our profession; our affections be on things above, where Jesus sitteth at the right hand of God; and may we enjoy much of the spirit of Christ, and—

"Thus let our lips and lives express
The holy gospel we profess;
And by our life and conduct show
How Jesus lived and walked below."

A. G. RONEY.

LETTER FROM G. W. CLEMENT.

DEAR BRO. HIMES:—There is one habit, too common, perhaps, even to some of our dear Advent brethren, to which I feel constrained to make a passing allusion. I sincerely hope that I shall not be misunderstood.

As Adventists, and as lovers of the doctrine of the Saviour at hand, we shall certainly lose nothing by guarding our words with a good degree of circumspection, and by being watchful that they comport with the word of God and the spirit of Christ. We should all be as conspicuous for our candor, discretion, and prudence, and burning love, as some of our brethren are for their fearless courage and zeal; or, on the other hand, as some are for their manifest determination to shut themselves away from every opportunity to do good to our fellow-men, and to stand aloof from every benevolent movement, designed, as many honest and persevering brethren believe, and as matter-of-fact clearly demonstrates to be the result, of such movement, to ameliorate the condition of suffering humanity. It is to be regretted that so many of us find it "convenient" to use unguarded and harsh epithets, in speaking of an opponent, with whom we may come in contact, or one whose course may not, in all respects, coincide with our own.

The bitterness and folly, not to say actual madness, which characterize some of our opponents, I know are provoking; and are apt to betray us into unguarded replies, unless we are on our watch. But in all such cases, would it not be found that discretion would prove to be "the better part of valor?" To return "railing for railing"—to throw back the same arrows that have been directed at us, appears more like approving the course of an enemy than condemning it. We "answer a fool according to his folly," and "become like unto him." It is no very pleasant task to find fault with one's friends; if it were, much objectionable matter might be culled from the course and words of some of our beloved Advent brethren, and be very justly criticised. Let no one suppose for a moment, by this remark, that the writer's wish is to do nothing himself but to stand still and find fault with those who are trying to do all they can to promote the welfare and interests of our blessed cause. No, no. He only wishes his brethren to present as few defects as possible in their lives and conversation, and in what they present as the truth. He would have them rich in the great truths of the Bible, which enjoins the duty of doing good unto all as we have opportunity; and spread them out before the world, stainless and unspotted by human notions—bearing the impress, as they do in most cases, of noble minds, clothed in a garment of humility and loveliness. But if we cannot as fully attain to this as we could wish, in the midst of the jarring conflict through which we are passing, let us approach it as near as possible. The conflict will soon be past, and what we do must be done quickly. But, says some desponding, disheartened soul, who may have hopelessly secluded himself from the society of his brethren, "What can we do?" This inquiry is often made—sometimes by individuals possessing the real spirit of inquiry, like Paul, when he tremblingly exclaimed, "Lord, what wouldst thou have me to do?"—sometimes by such as deride and scorn any attempt at doing anything, for fear our labors may tend to popularity—and not unfrequently, it is to be feared, is it made, as a cloak for idleness in the cause; or, as an excuse "for a little more sleep, a little more slumber, a little more folding of the hands in sleep." But notwithstanding the too frequent perversion of this inquiry, it can but be deemed of vast importance, and its weight should rest home upon the hearts and consciences of all.

"What can we do?" The word of God and reason has been defined to be, "the combination of means for the attainment of an end;" and the poet adds—

"Right ends and means make wisdom."

Then let us, for the Lord's sake, and for our own souls' sake—for the sake of the souls of our own children and our dying fellowmen—try to answer the end for which we are placed here, by doing no harm—by doing all we can to alleviate the sufferings of the afflicted, even in this world, and point them to the blessed inheritance beyond this vale of tears, where the pure in heart shall see God—where the wicked shall cease from troubling, and the weary shall be at rest.

Bro. Himes, and all our brethren scattered abroad, to whom these lines may come, remember us in your prayers, and invoke the blessing of the Most High on the labors of our anticipated conference at this place on the 25th and 26th inst., that they may redound to the honor and glory of God, in the quickening of the saints and the conversion of souls.

Yours, as ever.

Landaff (N. H.), May 7th, 1850.

LETTER FROM C. CHISMAN.

DEAR BRO. HIMES:—I am still striving, through the strength of divine grace, to make my peace with God, and lay up for myself a good foundation against the time to come. Believing that the coming of the Lord draweth nigh, I desire to have my heart established with grace, and sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession.—We receive with delight and pleasure the "Herald," in its weekly visits, and are well pleased with the wise and Scriptural course it has pursued, and I feel a settled conviction that the principles adopted by the Albany Conference are founded upon the revelation of God to man. When I consider the prophecies—how minutely they have been, and are still fulfilling—I cannot but feel a deep impression that we are living near the days of the seventh angel, and that soon he will begin to sound, and the mystery of God be finished. Then the kingdoms of this world are to become the kingdoms of our Lord and of his Christ; then he shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth; then shall the righteous shine forth as the sun in the kingdom of their father; then he whose right it is shall reign forever and ever.

We live in an age of wonders, and there is no time for us to be loitering by the way. It is time we all had our garments washed in the blood of Christ, that having done all, we may stand entire at last. O let us not cast away our confidence, which hath great recompense of reward; for we have need of patience, that after we have done the will of God, we might receive the promise; for yet a little while, and he that shall come will come and will not tarry. This world, in its present condition, appears to my mind like a passing shadow. Soon all its busy multitudes will be hurled into eternity! O my God, what a picture! See them running to and fro, eagerly grasping at phantoms, perceiving not the gulf into which they are about to plunge when the Son of man comes. O for the application of that blood that speaketh better things than that of Abel, to purge our consciences from dead works, that we may serve the living God. Let us be patient, and endure hardness as good soldiers, for we soon shall reap if we faint not; for the Lord hath said, "He that putteth his trust in me shall possess the land, and inherit my holy mountain." O let us strive to have the mind that was in Christ; be careful to depart from iniquity; shun every appearance of evil; keep ourselves unspotted from the world; and soon the restless waves of time's troubled ocean shall cease to toss us to and fro, and the Lord our God will gather us into that land, which he hath promised to give unto us for an everlasting possession; for if we be Christ's then are we Abraham's seed, and heirs according to the promise. Then, with all the Israel of God, we shall see Jerusalem a quiet habitation, whose walls are salvation, and whose gates are praise. And the voice of weeping shall be heard no more in her, nor the voice of crying, and the inhabitant shall never say, I am sick. But there the glorious Lord will be unto us as a place of broad rivers and streams, for in the wilderness shall waters break out, and streams in the desert. Then we shall be permitted to drink of that pure and crystal fountain proceeding out of the throne of God and the Lamb, and eat of the fruit of the tree of life, which grows on either side of the river. Then, with all the redeemed, we shall ramble over the plains of eternal light, where we shall inhale the sweet and balmy zephyrs that steal over the hills, which will ever be green, and whose verdure blooms in immortal beauty.

Aurora (Ind.), April 6th, 1850.

RELIGION.

[The following, written by a little girl 14 years of age, was sent to us by Bro. MUNGER some time since, and has been mislaid until now. It is printed as received, with the exception of grammar, spelling, and punctuation.—Ed.]

Religion is what I am living for, and what I am resolved always to live for. It is the only lasting enjoyment which the human race can obtain in this world. There is enjoyment in serving the Lord, and there is no real comfort in anything besides. Religion is what carries a person through trials and temptations, however severe, and what consoles the Christian on a bed of sickness or death. It enables him to close his eyes in peace, thinking all is well: for if he has done his work, and done it well, he will have a part in the first resurrection; while the sinner's part is in the second. How awful will be the sinner's condition then! His reward is everlasting death—banishment from the presence of the Lord forever.

It is our business here to get ready. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Let not pride, nor anything, prevent us from serving the Lord. If we are ashamed to own him before men, he also will be ashamed of us before his Father in heaven.—Matt. 10:33. "He that loveth father or mother more than me, is not worthy of me."—Matt. 10:37. "Take my yoke upon you, for my yoke is easy, and my burden is light." I know we are few, but we are resolved to go through at the risk of our all; and if we put our trust in him, we shall by and bye come off conquerors through him that has loved us. "Whoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." "While ye have light, believe in the light, that ye may be the children of light."—John 12:36. "Watch and pray, that ye enter not into temptation." The devil goes about tempting the poor saints, but his time is limited, and he knows it. Resist him, and he will flee from you.—If the Lord has been pleased to give us one talent, we must improve it. When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. Condescend to men of low estate. Keep peace with all men, as far as in you lies. Be humble and submissive. Be always found where Mary was, at the feet of Jesus, and learn of him, who was acquainted with grief, and was tried in all points as we are, yet without sin. As a sheep is dumb when led to slaughter, so he opened not his mouth. He died, that through his death and sufferings we might live, and not die. We have been dead in sins, but we are now resolved to live forever in the kingdom of God. Religion is worth living for if anything is. Let us not only say we are Christians, but may we be so from the heart. The Lord looks at the heart. O that I may be a true child of God, and be kept unto his coming and kingdom.

"THE NIGHT IS FAR SPENT."

How cheering this sweet sentence!—cheering to the lone sorrowing pilgrim, who is shrouded in gloom, wearied by journeying, and pelted by the raging storm that howls around him! How cheering the thought that the night is far spent, and that its shadows are passing away!

How cheering are these words to the watchman on Zion's walls, who has long waited for the ascending of the "morning star," that should tell him of the speedy termination of his lonesome watch! With what joy he beholds its pure ray, piercing the gloom that surrounds him, and enabling him to say to the anxious inquirer, "The morning cometh!"

How cheering are they to the voyager on life's trou-

bled sea, who has been "tossed on time's rude, relentless surges!" Dark clouds are sweeping o'er the midnight sky, and the storm howls fiercely around him; but the morning cometh, and its golden beams, like oil upon the troubled deep, will hush the storm, and bid its ragings cease.

How cheering are they to the prisoner that, girt with the bands of death, slumbers within the gloomy prison of the king of terrors! for then his bondage will be ended by Him who bears "the keys of hell and of death,"—who is the God of the dead and of the living.

The morning cometh! Bright morn! O when shall thy holy lustre be poured upon the pilgrim band! When shall they cease to journey lone and sad! When shall the retreating gloom of night give place to the holy beams of the Sun of Righteousness! Thank God, the night is far spent. Soon shall the pilgrim's toilsome journey end, when the watcher's care shall cease. Soon shall the stormy voyage be past—the harbor gained. Soon shall the bonds of death and hell be riven, and the slumbering myriads shall arise: roused by the trump of God, those who have long dwelt in silence shall "awake and sing." O glorious morn! no tongue can tell thy splendors, but ere long we shall behold thee,

"Cloudless and bright in our home." H. L. H.

Extracts from Letters.

We commend the following to the consideration of parents, though not designed by the writer for publication.—Ed.

DEAR BRO. HIMES:—I have been desirous, for a long time, of writing you, but as you are a stranger to me, I have felt somewhat diffident about it. But I trust we are both of one family,—both journeying to the celestial city,—to our Father's house, that he has prepared for his children.

And now, my apology for writing is this: I would like to subscribe for the "Children's Advent Herald." I have a family of six children, and some of them are old enough to know that without an interest in Jesus they must be shut out of the kingdom of God. When I realize that Jesus is soon to come and destroy those that know not God and obey not the gospel. My heart is pained within me. I feel to say, Who is sufficient for these things! O, I feel deeply for their souls' salvation! O, if parents could but realize for a moment the responsibility that rests upon them, and also how soon probation will cease, they would be up and doing; they could not rest, and see their children going rapidly to destruction, as fast as the wheels of time can carry them; they would cry mightily to God, that he would pluck them as brands from the burning. I feel sensible that I am not faithful as I should be, viewing as I do (in some measure) the shortness of time.

We live now where we have not the privilege of attending meetings from Sabbath to Sabbath, and hear about the coming of our blessed Lord. We have no meetings nearer than between two and three miles. The Advent meeting in Northfield is distant over three miles. They have had Bro. Needham there a few days. They are having quite a revival there. My longing heart is with them, but we have no way of conveyance, and I am thus obliged to stay at home. There is but one family in this place who are Adventists. They are subscribers for the "Herald," and I have (by that means) a privilege of reading it. If it was not for that and my Bible, I do not know what I should do; for I am poor and have not the means to pay for it; but I am willing to be poor in this world, if I am only rich in faith, and heir to an inheritance in the kingdom. I do not wish to be enriched by the gold of California. No, I have often thought that

"The gold of California is not the gold for me, It glitters only to betray—it yields but vanity."

And now, if I am living for God, when he comes I shall be ready to enter into his kingdom, which he is about to set up. It is all I ask. If I am poor, what of that? My Master was poor before me: He had not where to lay His aching head. But I hope, through grace, to inherit those mansions he has gone to prepare for those that love him A PARENT.

A HARD CASE.—The following, from a sister in the far West, is truly painful. We are aware of the difficulty of living without the stated means of grace. We deeply sympathize with our friends in such circumstances. But we would advise, in all such cases, that our friends keep themselves untrammelled. Better have no visible connexion with a church than to be denied the blessings of freedom to profess and speak the whole truth on the coming kingdom. We hope our friends who are thus circumstanced may have aid and sympathy.—Ed.

BRO. HIMES:—There are but few in this place who are looking for the Saviour. They have no meetings, nor place of worship, in consequence of which we are very unpleasantly situated. Our number is so small that we have been compelled to attach ourselves to a church, feeling deeply the necessity of assembling ourselves with some body of worshippers. But they are so opposed to what they call Millerism, that we are denied the privilege of expressing our views in reference to the Advent near in their social meetings; and when we hear them expound the Word, they make it appear in so different a light from what we see it, that we are led to question whether it be meat in due season. Yours, in hope of a better and more enduring substance.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Pet. 3:3, 4.

It appears that mankind would naturally suppose that such events as the coming of the Lord, the resurrection, the destruction of all earthly kingdoms, together with the ungodly, and the establishment of his kingdom, which is to stand forever, would cast their

shadow before, inasmuch that we should be apprized of it, even by a change in the face of nature. How can we expect such events to take place without this being the case? Why should we not suppose that day yet far distant? There seems to be nothing taking place that our (so-called) wise men cannot account for, as in the case of Pharaoh and Moses; still the magicians failed in some instances, as even those do who believe the conversion of the world is at hand, and cannot tell why it is growing worse, and why infidelity is increasing. They account for the casting down of the thrones (Dan. 7:9) by saying the world is more enlightened, and going for free government. In order to induce men to take shares in railroads—church members, for instance—they will say that God, by the means of railroads, will bring about the conversion of the world. Supposing it looks to us as though these works have a tendency to corrupt, rather than reform, will it do for boys like us to come up, right in the face and eyes of these great men, and say these things are not so, and that the end of all things is at hand? Certainly it will, and why? For the very reason that God's Word will bear us out in it. And those who give heed to the sure word of prophecy certainly will not be looking for the conversion of the world; for he has taught us, that "when they shall say, Peace and safety, then sudden destruction cometh upon them." What! upon a converted world? Certainly not. Of a truth Paul says: "Ye, brethren, are not in darkness." We find it truly so. Why?—Because even the blessed Son of God, who laid down his life for us, has said: "When ye see all these things come to pass, then know that it is nigh, even at the doors." Let us give heed to his words; for certainly, one who loved us so as even to die for us would not deceive us. And now, we can with confidence depend on the signs, and say, that our journey's end is near, and we are soon to enter the port of eternal bliss, if we have made the necessary preparation. If we have not, may God help us to do so. Amen. H. B.

FAITH IN GOD.—Faith is a gift of God. Through this gift, time and events that passed centuries ago, and far distant prospects, are brought home to our present view. This gift is constantly adding new charms to our earthly career, softening our cares, and giving support to all our toils. Through it we are saved from the snares of this wicked and treacherous world. Yes, and by faith in God's holy word we know that heaven and earth were created by his omnipotent hand. Faith is a servant of righteous, owning Jesus as its King and Priest. It cuts down the sinner, and lays him low at the feet of his Intercessor, veiling him with self-reproach. It does this work with power, giving no title to itself, but taking Jesus's righteousness for its stay and dependence.

Faith is the stay of the Christian, whereupon he leans his sorrows. When he is surrounded with the raging tempest and foaming billows, it is his soul's anchor. It proves to him the existence of invisible Divinity, upon which to cast his hopes.

Wherever faith is bestowed, it is a precious grace, cheering the heart that mourns, and healing the wounded conscience. At the approaching moment of death, every fear of the Christian's heart is controlled by its heavenly power, and the soul is filled with triumph. Thus it gives life to the dying.

C. D. NOBLE.

BRO. GEO. W. BURNHAM writes from Brackett's Bridge (N. Y.), May 2d, 1850:—

DEAR BRO. HIMES:—I rejoice to be able to inform you of the special prosperity of the Advent cause in this section. The labors of Bro. Ingmire and Gross of late, together with the tent-meeting held here last summer, have proved a blessing to this community. To God be all the praise. Some will go forward in baptism next Sunday. We have the most solemn reasons to "humble ourselves in the sight of God," when we consider the work of his gracious power among us as a people. And may we lay the lessons of past and bitter experience to heart, and be at peace among ourselves. I will not divide from any child of God. Yours in the blessed good news of the kingdom near.

BRO. T. SMITH writes from Orleans (Mass.), May 2d, 1850:—

DEAR BRO. HIMES:—For the information of those of the readers of the "Herald" who are anxious for the spread of the truths of these last days, permit me to say a few words. At Provincetown, the lowest town on the cape, I found but little opportunity of access to the people. The season of the year is such as to produce a general excitement among the people. Husbands and sons about leaving for their various fisheries,—whaling, codding, and mackereling,—would very naturally produce feelings of deep anxiety among the friends with whom they were parting, and perhaps for the last time. And this may be said to be true of the people of the county of Barnstable generally. I therefore distributed a few tracts, obtained one subscriber for the "Herald," the first ever sent to this town, and proceeded to the next town (Truro). There the officiating clergyman gave me no opportunity of preaching on the Sabbath, notwithstanding he knew of my presence, I having seen him the evening previous. In Central and South Truro I obtained a candid hearing from a few, some of whom are very deeply interested in the Second Advent of near. In South Truro and North Wellfleet I found that the prejudices of the people were much removed during the past year, and some influential ones in Wellfleet were deeply interested in the Second Advent, resurrection, &c. I can but hope, should time continue, an effectual door may be opened for the preaching of the gospel of the kingdom in that place. Last Sabbath I was permitted to occupy the M. E. meeting-house in this place, and had a patient and candid hearing, the present preacher behaving himself like a brother and friend. At the close of the service he of himself gave out the hymn in the M. E. hymn-book commencing with—

"Lo! He comes, with clouds descending,
Once for favored sinners slain!"

I purpose on the morrow to visit Harwich, to ascertain the state of the minds of the people there. My brethren in the Advent, our calling is a high one, and God and men require exertions answerable to the

truths we profess to believe; and with St. Peter I may add, "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation [conduct] and godliness, expecting and earnestly desiring [McKnight's Trans.] the coming of the day of God." That we may be ready, prays, night and day, thy brother.

BRO. J. D. WHEELER writes from Peacham (Vt.), May 3d, 1850:—

DEAR BRO. HIMES:—There are but few here who believe in the speedy coming of that same Jesus who, when about to leave his disciples, said, "If I go away, I will come again." His second coming will be far more glorious than his first. There were but few at his first coming that believed he was the One that was to come, though the multitude at times were almost persuaded he might be. "Tell us plainly if thou art the Christ." Again, "If thou art the Christ, come down from the cross." In fact, the Jews at times were, from the miracles and doctrines which he taught, almost persuaded to believe in him. But when he comes the second time there will be no almost persuaded ones, but all will then be persuaded that it is he. Yes, every tongue will confess it is the Son of God. He is coming to execute judgment and justice in the earth. Who shall abide the day of his coming! who shall stand when he appeareth! He that hath clean hands and a pure heart. He that hath this hope in him purifieth himself even as He is pure. Blessed is that servant, whom, when his Lord cometh, he shall find watching. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Yours, looking for speedy redemption.

BRO. A. L. POST writes from Montrose (Pa.), May 5th, 1850:—

I am glad that your health is so much improved. The Lord keep you, and make you an instrument of great good. Eld. F. Glanville is now the pastor of our church. We have had an interesting and powerful revival since he came here. Some ninety have been baptized, and others probably will be soon.

Obituary.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live; and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Shiremanstown, Pa., April 20th, MARY E. WISE, daughter of widow Rebecca Wise, aged four years and four months. Also, the same day, ANNETTA BATES, youngest child of Jacob and Catherine Bates, aged one year and eight months. These little ones have fallen victims to the common enemy, that knows no distinction in rank, climate, or age. Yet how cheering the prospect presented in the gospel to the eye of faith,—(the life and immortality are brought to life.) Rachel's hope (Jer. 31:15-17) was composed of three parts: 1st, her children should come again from the land of the enemy (the resurrection); 2d, they shall come again to their own border—[the land promised to Abraham, Isaac, and Jacob]; 3d, Rachel's work shall be rewarded. May this affliction be sanctified to the spiritual good of the parents, lead them to trust fully in Him who can never fail, and teach the remaining children the fear of the Lord, that in the end they may receive the reward of righteousness, is my prayer. I. P. RONEY.

DIED, in Lewiston, N. Y., April 24th, of typhus fever, SPARROW S. SAGE, in the 64th year of his age. He united with the Baptist church in 1829, of which he continued a member till 1842, when he became convinced, from reading Mr. Miller's Lectures, of the truth of the doctrine of the Saviour's speedy advent. He continued in this faith and hope until his death. His sickness was a trying ordeal, which brought into exercise the graces of the Spirit, preparing him for the kingdom. Patience, that grace so frequently enjoined in the Scriptures, and of which he felt himself so much in need while in health, shone most conspicuously through his whole sickness. The prospect of soon enjoying a part in the first resurrection, was to him truly cheering. On the Sabbath before his death, he gave his last admonition and counsel to his weeping family, encouraging them with the hope, that the Saviour would soon come, when they would meet, no more to be separated. He then requested them to sing, "How long, O Lord our Saviour," after which his speech began to fail. Feeling desirous of knowing his state of mind, we asked him how he felt; he replied, with much earnestness, "Happy! happy!" He continued sensible to the last. It can emphatically be said of him, that he fell asleep in Jesus. In compliance with a wish he expressed before his death, Elder Galusha, of Lockport, delivered a discourse founded on 1 Thess. 4:13, to an attentive audience.

Thou'rt resting in Jesus, how gentle thy sleep,
Though storms of the valley may break over thee,
The Saviour thy spirit will undisturbed keep,
Till that morning come when thy waking shall be.

Thy spirit has gone to its paradise home,
Its conflicts and fears forever are o'er;
In hope thou wilt rest, till the Saviour shall come,
To beauty unfading thy body restore.

T. S. SAGE.

FELL ASLEEP in Jesus, in Rupert, Vt., April 8th, CELESTIA MARIA JENKINS, only daughter of Bro. Jordan and Sister Martha Jenkins, aged six months and sixteen days.—Celestia is gone from our embrace, and from an unfriendly world, to rest in Jesus until the resurrection morn, when He will bring her, with myriads now held captive in the grave, into their own border. It is hard to part with those we love, especially our little ones, who have just become intermingled with our very being, and on whom our strongest affections are placed. Yet the child of God can lay them down in the hope of receiving them again. Such is the hope of our dear brother and his companion. Although the blow is a heavy one, yet having the grace of God to sustain them, may they bear their loss with patience, and profit by the chastisement of their heavenly Father.

"The loved, the bright, the beautiful,
From earth must pass away;
And bitter are the tears that fall
Above the sleeping clay.

"Yet, little one, but short thy stay
Within thy narrow bed;
Thy little form may scarcely see
Corruption's withering tread,
Ere thou shalt hear thy Saviour's voice,
'Arise, ye dead, and sing.
Where is thy victory now, O grave!
And where, O death, thy sting?"

W. B. MAYNARD.

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TEETH.—M. M. MUMFORD, Surgeon Dentist, Newburyport, Mass.

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W. A. BREWSTER, M.D.

"This may certify, that I was afflicted with a very severe cough in the winter of 47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.'"

WEST KILLINGLY, Ct., Sept. 28, 1848.

DIRECT EVIDENCE.

"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could not sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., Principal Mt. Hope Seminary.

FROM DR. BRANT, Druggist and P. M., Chicopee Falls, Ms.

"Dr. J. C. Ayer—Dear Sir: Inclosed please find remittance for all the 'Cherry Pectoral' last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRANT. Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 16-3m.]

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FROM A. HALE, Charlestown, Mass.

Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them,—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines.

A. HALE, 8 Chardon-street, Boston. [mar. 16-3m.]

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P.S. The "American Fowl Breeder" is done up in thin covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 16.]

THE ADVENT HERALD.

BOSTON, MAY 18, 1850.

Conference in Boston.

To be held in the Chardon-street Chapel, commencing Tuesday, May 21st, at 10 o'clock A. M., and continue three days. The friends will observe, that the meeting will be held a week earlier than the regular anniversaries.

THE PRESS.

No human agency is so capable of producing good, or evil, as the Press. Hence, it is alike the duty of the patriot, the philanthropist, and the Christian, to strive to make so mighty an engine subservient to the best interests of society. If this be not done, none can estimate the danger that is likely to accrue from a prostitution of means so vast and important. Perhaps there is no right that men are inclined to insist on with more determination, in this country, at least, than the freedom of the press. To be deprived of the liberty to express their views on all subjects through that medium, unrestricted by any supervisory power, would be considered by most men, an abridgment of their liberty so great, as to demand the most active and energetic resistance. None can fail to see, that an instrument so powerful as the Press, and the use of which is so easily and universally exercised, can be made a means of incalculable mischief.—And unless those are virtuous who have its management, it will inevitably be made so.

That the Press has become corrupt; that it has degenerated into licentiousness, none who have the use of their eyes can fail to see. Read the papers of the political parties of the day! In them will be discovered the most reckless disregard of all the obligations binding on men of probity and honor. Solely on the ground of mere difference of opinion on controverted questions, men's characters are vilified, their motives and actions impugned, and the measures they advocate denounced, in terms so gross and violent, as to induce disgust in all who aim to perform their duty with uprightness. Let a man be brought forward as a candidate for any office; it makes no difference, if he is absolutely free from reproach; that he has been, his life long, without an enemy, and that he possesses all the qualities that constitute an honest man, and a statesman; such an act would be the signal for an instantaneous and incessant warfare on his character. His good name, which he so much prized, and which he had been so anxious to guard, will be assailed, and torn, and mangled, with all the remorseless and vindictive fury of fiends. Nothing is too monstrous to charge, and no terms are too vile and gross to be used. Papers there are, which can be and are hired to slander and abuse, with the most cold-blooded unconcern, an honorable man, to-day, and which are ready, for the same price, to defend him, with energy, on the morrow. Indeed, happy is that man, who, even though his private and public character is assailed, and every virtuous action of his life misrepresented, escapes without bringing on his innocent family the same cruelties, from those who are so low in the scale of creation, as to be unable to conceive a generous thought, to value a virtuous principle, to perform a magnanimous action, or to appreciate the sacred and tender relations of the family circle.

We might say much of publications, that periodically send forth a stream of moral pollution, in the shape of vile and trashy literature,—equalling Gehenna in corruption, and Sodom in obscenity,—contaminating all within their reach. Those who circulate this demoralizing stuff, are as clamorous for the freedom of the Press, and the inalienable rights of man, as they would be were they capable of understanding their value. What care they, so long as they reap a golden harvest, if the innocent are defiled, the pure fountains of thought and emotion choked up and poisoned, until the whole framework of society becomes a pestiferous gangrene, gnawing and making its way to the vitals of all that is pure and lovely? What if families are rent asunder, and society polluted, disjointed, and abased? The certainty of any or all of these results, would not prevent the utterance of one of those publications to which we allude, by those assassins of morality, if one cent would thereby be added to their ill-gotten gains.

All these atrocities are daily perpetrated. It is not here and there, and in a manner to show that the perpetrator is unwillingly impelled to his course, that such things are seen; but everywhere, and in a manner that shows that he is urged onward by the inherent depravity of his own heart, which glows on ruin and devastation.

We have spoken above of the wickedness of an unscrupulous partizan Press, and one which panders to the most vitiated taste. Terms too strong in condemnation of them can hardly be selected. We see in the great fact of the freedom of the Press,—the exercise of which none would maintain with more earnestness than we would,—a broad avenue opened, in which those fearful evils, which the Bible predicts were to characterize the "last days," stand forth in all their rank luxuriance. Read: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God," &c. An unrestricted Press makes manifest this fearful state of things. Look where we will, and we cannot avoid the conclusion, that we are in the "last days," and that the Press, instead of becoming the promoter of virtue, is too often prostituted, and made the sluiceway of everything that is corrupt and worthless.

Courteous.

We copy the following paragraph from the *Erskine Miscellany* of May 4th, published at Due West, Abbeville District, S. C. The *Miscellany* is one of our exchanges, and purports to be a religious paper. One of its editors is a clergyman:—"Rev. J. V. Himes, the companion and successor of Father Miller, the false prophet, is bringing out a life of the latter. Adventism is not yet dead."

There are more ways to utter a falsehood, or to convey an impression contrary to the truth, than by direct assertion.—And there are others than those of whom we have spoken in

the preceding article, who can stoop to slander and defame. It is very easy to insinuate, and very safe, in many instances, to seize and circulate unauthenticated reports, deeply compromising character, but not equally creditable, perhaps. It would be a redeeming feature, were attempts to decry men, and to convey a false impression of their views and opinions, confined to those who live by detraction, and make no pretension to uprightness and courtesy in their dealings. Whether men give currency to a report, injuriously affecting others, of the truth of which they are ignorant, or do so maliciously, the effect is the same. If the person most deeply concerned is innocent, then a wrong has been done not easily repaired. We see little difference between the moral turpitude of direct mendacity, and that of circulating unfounded reports, without the trouble of inquiring into their truth. Especially is such a course dishonorable, when the evidence disproving such reports are abundant and at hand.

Paragraphs similar to the above we meet with every day, and we certainly expect to see many more; but we are very little affected by them. We should not have noticed the one under consideration, but for the fact that the *Miscellany* is a stranger to us (having been entered on our exchange list within a month), and we desire to learn what we may expect in the way of reciprocal courtesy. When a paper requests us to exchange, we invariably comply; and it is fair to presume, that such a request would not be made, without there was a previous desire to learn our views, through the medium in which they are made known. Hence, there can be no excuse for giving currency to an idea not in accordance with those views, even on the score of ignorance. When we promulgate sentiments at variance with truth, or contrary to the teachings of the Bible, (and we appeal to no other authority,—we acknowledge and regard it as all evangelical Christendom do,) we shall not complain of correction. Most of our exchanges are free from anything at which we feel disposed to take offence. We are perfectly content if they maintain a perfect abstinence from recording anything good concerning us; and it certainly is not unreasonable that we should expect them to refrain from recording that which is false as well as evil. Either course is compatible with courteous treatment, and we shall not complain of either.

Now, we would kindly ask the *Miscellany* to answer the following questions. We wish to ascertain how well acquainted it is with "the false prophet," his "successor," and "Adventism."

1. In what are we the successor of "Father MILLER?"
2. Please to state when and where Mr. M. claimed to be a prophet, or pretended to exercise, in the remotest sense, the functions of a prophet.
3. What is Adventism?

Now, we do not wish to be referred to the false and insulting paragraphs that garnish the columns of newspapers that are utterly destitute of the slightest regard for the truth, for an answer; we know what they contain. For ten years we have been employed in publishing to the world what "Adventism" is; and none, that find it convenient, or necessary, to speak of us, or our principles, can have the least excuse for maligning us, or misrepresenting our views, either directly, or by implication. But having done either, a due regard for truth and justice will lead them to state the grounds on which they predicate their statements.

The Compromise Report.

Mr. CLAY has submitted to the Senate the report of the committee of thirteen, appointed in accordance with a resolution of Senator FOOTE, for the purpose of removing, by a compromise, the difficulty between the North and South on the slavery question.

We understand a compromise to be, an agreement in which two parties consent to settle their differences by mutual concessions. Correctly speaking, the issue on the slave question is not between the North and South; nor is it simply a struggle for political preponderance. It is emphatically a struggle between freedom and slavery,—right and wrong,—light and darkness. It is in that aspect we look at it, and that light we speak of. Any compromise whatever, therefore, can be nothing less than a sacrifice of right; it makes no difference, if the claim to perpetrate a wrong is at the same time relinquished. We are told of the binding force of the laws, and of the obligation that all are under to comply with their requirements. Assent to this obligation is said to be implied by all who voluntarily remain where those laws are in force, and by such act claim and receive their protection. Let this be as it may;—we leave it to the consideration of those who are not troubled with very stubborn consciences. Senator SEWARD, in a recent speech on the subject, said, "There is a higher law than the Constitution," the law of God,—the golden rule,—“As ye would that men should do to you, do ye also to them likewise.” When this latter law conflicts with human laws, we see not how Christians can hesitate as to the course they are to pursue. When this is palpable, we conceive they are not at liberty to view the circumstances of the case in the light of human expediency.

But supposing the dispute to concern merely the North and the South,—affecting only political rights—What concessions do the parties make? Are they equal? Mr. CLAY reports, as the basis of a compromise—1. Texas may, when deemed necessary, be divided into four independent states, and admitted into the Confederacy, with or without slavery, as their people may determine. 3. (We transfer the second proposition to the end, to balance the account)—Utah and New Mexico are to have territorial governments, without the proviso against slavery. 3. Defining the boundaries of Texas, giving to that state a considerable portion of New Mexico, (to which she has no more right than she has to the moon,) and a sum of — (it is said at least ten) millions of dollars, if she will relinquish her claim to the remainder. 4. Provision to be made for the capture of fugitive slaves. Masters may go to the authorities of their own state, establish the fact that their property has eloped, obtain the necessary papers for the purpose of identification, &c., and, armed with these, and presenting them to an officer, the slaves shall be delivered up; their claims to freedom, if they make any, to be decided by the courts of the state in which they are held in bondage. The right of the state in which the person claimed is found, to ascertain whether the one it is called on to surrender to hopeless bondage, is a free man, or not, is

completely taken away! 5. Slavery not to be abolished in the District of Columbia, for which every state in the Union is responsible. All of the above are plain, unequivocal concessions on the part of the North. Now, what does the South concede? Why, they consent—2. (in the order of the report) that California shall be admitted into the Union as a state, after diminishing the boundaries she has settled for herself. California is an independent state, and is entitled to be recognized as such on her own merits. The attempt to make the admission of an independent commonwealth contingent on wholly foreign matters, is an outrage on common honesty, and would only be made by men who are insensible to every just and manly principle. And 6, (and this, by an effort, may be regarded as a concession,) the slave trade in the District of Columbia to be abolished, after the model of the law lately enacted in Maryland.

We should like to be shown where any "compromise" is to be found in the above. If there is a single point secured to freedom (and we use this phrase in its obvious sense), or a single point claimed by the South surrendered, or modified in the least, (except it should be that the slave trade in the District should be terminated,—not slavery abolished,) we are not able to discover it. The whole is a yielding up to the demands of the slaveholders of everything that favors freedom. And yet some Southern Senators have opposed this iniquitous scheme on the ground, that by it the South sacrifices everything, and the North nothing! Senator HALE expressed a hope that they would persist in their opposition, for then the scheme would fall to the ground. We share in that hope.

The Washington correspondents of the various papers that come under our notice, represent the majority of either branch of Congress as decidedly hostile to the measure. It is said that Mr. CLAY feels sanguine as to its ultimate success. If the measure should pass, there is no doubt that it would deeply affect the moral feeling of the North, and form the basis of an agitation unprecedented in power by any that have preceded it, and which will be content with nothing less than its repeal.

To Correspondents.

C. H. FULLER—We send you a paper that will answer your inquiry.

Dr. WALSH—We cannot publish at length on that subject. Your friends will get the reasons of your faith in your *Herald of Truth*, the prospectus of which we gave a few weeks since. The May number is received.

J. BAUMAN—Thank you for your confidence and good wishes. We do not object to the reception of truth.

ERRATA.—In the portion of Bro. SOUTHARD'S lecture on Geography published last week, Mexico was said to have been 12 degrees north, instead of 19, as it was written. At the close of the last paragraph but one, an important part of the sentence was left out. It should have read thus: "Again, if the earth, retaining its present form, should move twice as swiftly as it does, the oceans would all be gathered in a belt of water round the torrid zone, and consequently would be drawn away from the frigid zone, and probably leave their beds empty."

United States Railroad Guide, and Steamboat Journal.—Published on the first Monday in every month, by Geo. R. Holbrook & Co., 114 Nassau-street, N. Y. Price, 12 cts. Postage, 2½ cts. to any part of the United States.

New England Railroad Guide, Steamboat and Express Journal.—Published on the first Monday in every month, by Geo. R. Holbrook, Railroad Guide office, 37 Court-square, Boston. Price, 5 cts.

We acknowledge the receipt of these neat and very useful periodicals. Travellers and others will find in them much valuable information.

Christian Parlor Magazine.—We have received the May number of this magazine. The present number, like the previous ones, contains articles of much excellence.

SUMMARY.

—About a year since, Mr. Ezra H. Corning, who was personally injured in one of the trains of the Connecticut River Railroad, sued the Company for damages. The jury awarded him \$9000. The Company considered this verdict excessive, and appealed. The case has just been tried again, and the jury have rendered another verdict of \$19,000.

The only prisoners in the Sussex county (N. J.) prison January 12th, 1850, were a father and his son, eleven or twelve years old.

A lad about 11 years old, named Amos C. Miller, son of Mr. R. Miller, residing on Wright's Mountain, Vt., lately came to his death in the following manner. A rope swing was suspended in the wood shed, and he thought to frighten his little brother by putting the rope slip-noosed round his neck, and telling him he would hang himself. The little boy remonstrated, and ran into the house and told his mother, but before she got to him life was extinct, though his knees nearly touched the ground.

The "Louisville Journal" gives the following incident that occurred during the recent burning of the steamer "Relle of the West," on the Ohio river. A boy, 12 years old, leaped into the river, and whilst swimming towards the shore, saw his mother on the boat struggling to make her escape, overburdened by the weight of two little children. Lifting his hand from the water, he beckoned to her to throw one of the children to him, and she did so. He swam with the child to the shore, and the mother escaped with the other. Many other families were less fortunate. Of the family of a man named Amos Waggoner, a Virginia, consisting of himself, wife, and eight children, three of the latter were lost,—a daughter of 17, another of 13, and a son of four years. They were on their way to Iowa, and lost everything they had. About fifty German Moravians from near Lancaster, Pa., were on board, and many of these lost children, and other relatives.

A Mrs. Crozier recently died in Halifax, Vt., at the age of one hundred and seven years.

Two street preachers, named Evans and Hill, have been arrested and committed for trial in New Orleans for preaching incendiary sermons to slaves. As anything and everything in the way of doing good to the slaves, is deemed incendiary, we suspect that the incendiary nature of the sermons consisted in little else than the information, that the slaves had souls to be saved, or lost.

A brilliant meteor was seen at Chicago and Milwaukee on Friday night, the 3d inst., about 20 minutes past 10. It described an arc of nearly 40 degrees, stretching from the zenith to the eastern horizon, and presented the appearance of a globe of fire as large as a half bushel measure. Although the full moon shone brightly in a clear sky, the light thrown out by the meteor was exceedingly brilliant. It remained visible about ten seconds.

Joshua Titchomb, a lad about 14 years of age, son of Edward Titchomb, of North Yarmouth, N. H., was instantly killed on the 7th inst. by the discharge of a gun. He and a somewhat older boy were at play with the gun, when the latter, not knowing it was charged, aimed at him and pulled the trigger. The whole charge entered his breast, causing instant death.

The ultra slavery party are about establishing a paper in Washington, to advocate their side of the slavery question. It is said that \$40,000 have already been subscribed to carry on the project. The paper will be called "The Crisis," and is to be edited by Elwood Fisher, and Mr. Garnet, of Virginia.

Accounts from the coast of Africa, to Feb. 23d, state that the British ship "Retriever" had captured a large American brig with 540 slaves on board. The "Cyclops" took a full cargo not long since, and the "Pluto" had lately taken three American vessels, empty. The "Water Witch" captured a brig called the "Encarnacion," with 800 slaves on board. This brig had American papers, and was sailing under the American flag. She sailed from Boston for Valparaiso last April, but meeting with a disaster off Cape Horn, she put

back to Rio, where she was condemned and sold to go under a foreign flag. She was clipper built, and hailed formerly, we believe, from Portland.

During the shower on the 6th inst., in Brunswick, Me., over one hundred gains of glass were broken in the dwelling-house of Mr. W. Simpson. In the westerly part of that town, a child was knocked from a chair, and a lady, sitting at the window, stunned by a stroke of lightning. In one place on the roof, eleven out of twelve telegraph posts were shivered to pieces, and several of them prostrated to the ground.

In attempting to pass from the bark "Bacchus" on to the Eastern Railroad wharf, East Boston, a few nights since, David Reese, a sailor, fell into the water and was drowned. His body was recovered the following morning.

A Scotch couple named McDonald, living in Picton, N. S., two years ago lost their son, aged six years, and supposed that he was dead; but they have learned that he is alive with a tribe of Indians, a short distance from Picton.

The rise of the Hudson river through Warren, Washington, and Rensselaer counties, N. Y., has done great damage to property. Over 200,000 saw logs have been swept from their moorings near Glen Falls, the loss from which is estimated at \$100,000.

A letter from Smyrna, dated April 6th, says that a severe shock of an earthquake was felt there, which left scarcely a house uninjured, and in some cases threw them to the earth a mass of ruins. There have been several shocks since, but less violent than the first.

In Atkinson, Piscataquis county, Me., Mrs. Hutchinson, formerly of Glenburn, in a fit of derangement, cut the throats of three of her children and her own. Two of the children are dead, and the youngest will probably survive. It is thought that the mother will not recover.

Reports are prevalent, that another project is on foot in this country, connected by a horse of lawless desperadoes to revolutionize the island of Cuba, and separate it from Spain. The New York "Sun" says that the vessels composing the expedition are probably now on the coast of Cuba. The men chosen are strong and well-armed. They are commanded by Gen. Lopez. Reports originating with the N. Y. "Sun," should be received with caution.

Mr. Clure, a temperance lecturer, was severely beaten in Hallowell, Me., immediately after giving a lecture.

On the night of the 3d inst., six offices and stores in Chicago were broken into. About \$100 in cash was taken from the safe in the bookstore of Joseph Keen & Co., and a polite note left by the thieves, addressed to Mr. K., thanking him for his handsome contribution, and advising him to be more careful where he left his dimes in future.

James French, aged 19 years, died in New York last week, from injuries received by the explosion of a camphine lamp which he was engaged in filling.

On Friday noon, the 10th, as one of the trains on the Naugatuck Railroad was passing the village of Humphreysville, Ct., a young man by the name of George Jaynes, about 15 years of age, deaf and dumb, was discovered walking upon the track, with his back towards the train. As soon as he was seen, the engineer gave the alarm with the whistle, reversed the motion of the engine, and did all he could to warn the unconscious traveller of his danger; but it was in vain, and he was instantly run over by the locomotive, which severed his legs from his body, and crushed him in a shocking manner. After lingering in great distress for about four hours, he expired.

A colored fireman on board a steamboat running from St. Louis to New Orleans, having lost all his money in gambling with his companions, staked his clothing, and being still unfortunate, pledged his own freedom for a small amount. Losing this, the bets were doubled; and he finally, at one desperate hazard, ventured his full value as a slave, and laid down his free papers to represent the stake. He lost, suffered his certificates to be destroyed, and was actually sold by the winner to a slave dealer.—*Presbyterian Advocate.*

It has been found by a late census, that, in consequence of the introduction of railroads, the number of horses in England has been reduced from 1,000,000 to 300,000. Now, it is computed that it requires as much land to subsist one horse as it does to subsist eight men. Consequently, it would appear that the 800,000 horses displaced by railroads make room for an additional population of 5,000,000.

A barn belonging to Mr. Thomas E. Hale, in Castine, Me., was destroyed by lightning, together with a yoke of oxen, two cows, and a number of sheep, during a thunder-storm on Monday evening, the 6th inst.

Mr. Charles Harrison, a weaver, of Thompsonville, who, with others, was fishing for shad on the river bank near Enfield Falls, with a dip net, was suddenly drawn into the river, carried over the rapids, and perished.

A son of Mr. Charles Leonard, of Watertown, Ct., was killed on Monday last. He had gone into the barn on some errand, just as it was struck by lightning—and was killed by falling timbers.

In Woonsocket, R. I., on Friday, a little son of a Mr. Brown fell into the Blackstone river, and was not discovered until his crushed body stopped the water-wheels of one of the mills.

BUSINESS NOTES.

J. W. Bonham.—The parcels were duly received. Also the books from "Bertie's Mother." Please to convey to her our acknowledgments for her consideration.

W. E. Woodworth.—We have none of No. 3—send those we have. A. J. Post—Cash received. Should have been glad to have seen you at the Conference.

Marsh & Finney—Money received of Dr. D.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

TEXT MEETING IN CANADA EAST.—If Providence permit, there will be a text meeting in Shipton, C. E., to begin on Wednesday, the 5th of June, and continue over the Sabbath. Also in Safford, C. E., to begin on Wednesday, the 12th of June, and continue over the Sabbath. The rest of the meetings will be announced as soon as they are fully arranged. Bro. Burnham, and the brother who may accompany him, are requested to remain in Canada five weeks at least. N. B. If it is thought best, the latter half of the time allotted for Shipton will be spent in Melbourne. R. HUTCHINSON.

A conference will be held in the Advent chapel in Landaff, N. H., commencing on Saturday, May 25th, at 10 A. M., to continue over the Sabbath. Bro. Edwin Burnham, Berwick, and Eastman, will attend. Brethren and friends, far and near, who can make it convenient, are invited to attend. M. CLARK, G. W. CLEMENT.

Bro. R. V. Lyon will preach at Houghtonville, Vt., May 2d, 2 P. M.; Vernon, 24th, 7 P. M.; Ashfield, Mass., 10th, 4 P. M.; Plainfield, 25th, 2 P. M., and remain over the Sabbath.

Bro. McWilliams, of Buffalo, will preach at Four mile creek, Niagara county, N. Y., Sunday, June 9th, and at Toronto, C. W., the 10th. If the brethren in each place will make the requisite preparations, the Lord's Supper will be attended to. Friends in the adjoining settlements are invited to come in and hear the word.

Bro. C. R. Griggs will preach in Westboro' Sunday, May 19th.

Bro. A. Merrill will preach in Northboro' Sunday, May 26th.

A conference will be held in Feacham, Vt. (in the M. E. chapel), Thursday, May 30th, and continue over the Sabbath. Bro. I. H. Shipman, Edwin Burnham, and F. H. Berick, will attend. May the Lord come with them and bless the word. We are weak and feeble, but we hope that God will increase our number. Brethren, remember us at the throne of grace. J. D. WHEELER.

Bro. N. Billings will preach at South Berwick, Me., Thursday evening, May 30th, and remain over the Sabbath; Great Falls, N. H., June 5th, and remain over the Sabbath; New Durham Rhode, 11th, and remain till Monday, 17th. Brethren will arrange for meetings in each place.

Bro. T. Smith will hold a meeting in Bangor, Me., Lord's-day, May 25th, where the friends may appoint; also one in Orrington the first Lord's-day in June, where the brethren shall think best.

Bro. S. W. Thurber will preach in Southwest Strafford, Vt., Sunday, May 13th.

Eld. D. I. Robinson's P. O. address is, for the present, Boston, Mass., care of J. V. Himes.

C. O. Town's P. O. address is Kensington, Hartford Co., Ct.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

Jacob D. Mitchell, of Bellefonte, Pa., stops his paper, owing 1 50

Total delinquences since Jan. 1st, 1850 45 90

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

S. French 1 00

C. F. HORN, Dentist, Watertown, Mass., has an office near the C. Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 15.]

Receipts for the Week ending May 15.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

Z. W. Hoyt, for books, sent; S. French, 495; A. Barnes, 42; C. Barnes, 482; E. Smith, 482; N. Smith, 493; B. Stone, 493; R. Count, 508; J. Burford, 482; J. T. Hall, 436; L. Lawrence, 508; John Morrison, 454; T. Capsey, 462; A. B. Reed, 493; O. Stone, 493; J. W. Heath, 493; A. M. Osgood, 309; J. Bauman, 492; J. Howells, 492; E. B. Parker, 493; J. Henderson, 491; W. B. Gillingham, 504; R. T. Price, 508; S. G. Mathewson, 482; E. Burnham, 482—each \$1.
J. Cubison, 482; J. B. Martin, 500; J. Jewell, 334; W. Cousins, 508; J. P. Townsend, 472; S. A. Beers, 508; N. True, 482; E. Clifford, 482; A. S. Calkins, 493; J. G. Gillingham, 508—each \$2.—R. W. Woodworth, 508; Wm. Little, 539; F. Gilding, on acct—each \$4.
S. P. Smith, 482; G. W. Clement, 493; S. Trask, 482—each 50 cts.



Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, MAY 31, 1830.

No. 17. WHOLE No. 473.

THE ADVENT HERALD

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THE NIGHT AND THE MORNING.

"At evening-tide trouble; before the morning he is not."—Isa. 17:14

To dream a troubled dream, and then awaken
To the soft gladness of a summer's day;
To dream ourselves alone, unloved, forsaken,
And then to wake 'mid smiles, and love, and joy;—

To look at evening on the storm's rude motion,
The cloudy tumult of the fretted deep;
And then at day-burst upon that same ocean,
Soothed to the stillness of its stillest sleep;—

So runs our course,—so tells the Church her story,
So to the end shall it be ever told;
Brief shame on earth; but after shame the glory,
That wanes not, dims not, never waxes old.

Lord Jesus, come, and end this troubled dreaming!
Dark shadows vanish, rosy twilight break!
Morn of the true and real, burst forth, calm-beaming,—
Day of the beautiful, arise, awake!

London "Journal of Prophecy,"

Lecture on Geography, AS ILLUSTRATING THE BIBLE.

BY N. SOUTHARD.

(Continued from our last.)

The geography of the Old Testament naturally begins with the separation of Noah's sons from Mount Ararat, or rather, their dispersion, about one hundred years afterwards, reckoning by the chronology of the received Hebrew text. Though Noah, Shem, Ham, and Japhet, must have preserved some distinct recollections of the earth, when sustaining an immense population, before the flood, yet, when the ark rested on Ararat, they might have found themselves as complete strangers as if they had been transported to a different planet. The expression, (2 Pet. 3:4,) "The world that then was, being overflowed with water, perished," seems to indicate, that old continents were so broken up and revolutionized, that the world after the flood presented a very different surface from what it did before. It is on this account, that I have refrained from all remark respecting the garden of Eden, as I think the time spent in endeavoring to find its locality is thrown away.

With these views, we shall consider the family of Noah as a company of strangers, exploring a new world. They differed from all adventurers of modern times, in several particulars. They had the whole world open before them, without the possibility of finding any part of it pre-occupied. The entire globe was theirs; and though they could not expect to see a thousandth part of it, they had no fear of losing their immeasurable estate, by neglecting to take possession. "Their right there was none to dispute." But they were so few in number, that they would naturally cling together for the sake of companionship; for there must have been a feeling of solitude, in their condition, at best. A kind of cheerless and forbidding loneliness, must have oppressed their feelings, as they thought of themselves,—only eight in all,—and then carried their thoughts outward to the desolated earth—the grave of their kindred.

It does not appear that Noah ever had any other sons or daughters. It must have required a considerable time for children enough to be born in three families, to make it desirable to separate into new neighborhoods and explore distant regions. Still, they travelled:—but it was the entire human race, moving together. In their travels, they could not have practised any regular cultivation of the earth, though they might not have found it very difficult to keep domestic animals with them, as the lately-flooded earth must have brought forth the green grass most luxuriantly.

When it is said that Noah began to be a husbandman, there is nothing to show whether it was in the immediate neighborhood of where

the ark rested, or after they had removed to a considerable distance:—but the fact that Canaan is mentioned, as if he were a guilty partaker with his father Ham, shows that a considerable time had elapsed. But wherever this event occurred, the human race must have been stationary there,—probably for several years; for we cannot suppose wine to have been produced in less time from the first planting of a vineyard.

The 11th chapter of Genesis begins with these words: "And the whole earth was of one language and of one speech, and it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and dwelt there." The natural inference from this language seems to be, that the whole human family removed from near Ararat, leaving the earth unoccupied behind them:—though many learned men are of a different opinion. But be that as it may, those who did thus travel, performed a journey through an uncultivated country, subsisting on the provisions they carried with them; and on the spontaneous productions of the earth they gathered as they proceeded, together with the milk and flesh of their flocks,—a journey of more than 600 miles, pursuing their way along the valleys, by the route which caravans pursue in modern times.

Josephus informs us that mankind long remained together, as one family, in the country round Ararat. While they were thus united, it is generally allowed, that their future destinations were assigned to them by Noah, speaking under the influence of divine inspiration. Moses seems to refer to this division in Deut. 32:7, 8: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." As this was spoken when Israel was on the borders of the Holy Land, it has been inferred that Moses was reminding them of a thing well known: that Canaan had been, from the beginning, the lot of their inheritance.

Mr. Bryant and others are of opinion, that some of the families dispersed in an orderly manner to their respective settlements, while the sons of Cush, disregarding the divine command, under the leadership of Nimrod, removed to the plain of Shinar, whence they were dispersed by the confusion of tongues, and wandered in predatory hordes over the regions where their brethren had settled, conquering them, building cities, and founding kingdoms, and propagating idolatry. It is evident from the Bible, that the sons of Ham were the first builders of cities, and the first to engage in what are commonly called great enterprises.

Mr. Faber supposes that mankind continued in Armenia till after the death of Noah and his three sons;—adopting the chronology of the Samaritan Pentateuch. According to this learned and ingenious author, in the year 559, after the deluge, the whole human family moved in a body, under the influence of the family of Cush, who had gradually gained a great ascendancy over the rest, and at length arrived in Shinar.

The Jewish writers believed that seventy-two languages were spoken upon the dispersion from Shinar, corresponding with the number of the heads of families. The learned Joseph Mede supposes there were but sixteen, corresponding with the heads of nations. But the learned Orientalist, Sir William Jones, tracing the languages of the earth back to their probable original, seems to have demonstrated that three languages only succeeded to the one language spoken at Shinar.

But we must leave these conflicting opinions, and come to what is best established with regard to the dispersion of the sons of Noah, and the founding of ancient nations. According to the common chronology, Peleg was born one hundred years after the flood, and he lived two hundred and thirty-nine years, in which time the earth was divided. But if his name was given to him at his birth, for the reason that the earth was then divided, it is certainly a matter of some difficulty to understand how three fami-

lies, in one hundred years, could have become sufficiently numerous to found different nations. Yet those who adopt the Hebrew chronology assign the year of Peleg's birth for the founding of the Chinese empire. Persons travelling from Shinar to China must have performed a journey of more than 4000 miles, finding their way among the mountains, crossing the Indus where it is a large river, and pursuing their way among the head waters of four or five other large rivers, before reaching that distant country. It is certainly difficult to understand by what impulse they were driven to travel so far in so short a time. As those who founded China are understood to have been the descendants of Shem, we will begin with the supposed locations of his sons.

SONS OF SHEM.

I. *Elam*, on the east side of the Persian gulf.—Dan. 8:2. Shushan, or Susa, was in the province of Elam.

II. *Ashur*, from whom the Assyrians took their name. By them the cities of Nineveh, Rehoboth, Calveh, and Resen, were founded, on the banks of the Tigris.

III. *Arphaxad*, the first born after the flood, and the progenitor of Abraham. We may naturally suppose that he settled in the neighborhood of his brother Ashur, perhaps in Mesopotamia, the country from which Abraham sprang. We have but a very incomplete account of the descendants of Shem. There were, doubtless, many, whose names are not mentioned, who proceeded east, and peopled the immense regions of India China.

A great-grandson of Arphaxad was Joktan, and Scripture records the names of his eleven sons. Among them are Sheba,—who seems to have given name to the south-eastern part of Arabia, (the country whose queen visited Solomon),—and Ophir, who, perhaps, gave name to that unknown region from which Solomon obtained gold.

IV. *Lud*. Of this son of Shem, nothing certain is known. He probably went east. His name occurs Isa. 66:19.

V. *Aram*. His descendants are supposed to have peopled Syria, and the regions north and east, including a portion at least of Mesopotamia, which was called Padan-Aram. Among the four sons of Aram, one was named Uz, who seems to have given name to the native place of Job, who was one of the greatest men in the east. At the conclusion of the names of the sons of Shem, it is added, "And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east." Although nothing is known of these particular places, yet the naming of the east naturally implies that the sons of Shem settled in that direction.

SONS OF HAM.

I. *Cush*. He settled in Arabia. Moses' wife was a Midianite, and she is also called a Cushite, as we learn from the margin of Num. 12:1. Midian was on the east side of the northern extremity of the Red Sea. In Hab. 3:7, the word Cushan in the text, is Ethiopia in the margin. Cush seems to have given name to Ethiopia. His descendants probably crossed the straits of Babel-Mandel, and peopled the regions south and south-west of Egypt.

Nimrod was a son of Cush, and it is well known that the centre of his possessions was at Babylon.

Seba was also a son of Cush. He was probably father of the Sabeans, wandering robbers, who plundered Job.

II. *Mizraim*. He settled in Egypt. Dr. Clarke says, that both in the east and the west, Egypt is called Mezz and Mezraim: seven tribes are mentioned as descending from him. They probably settled in Egypt and west of it. The Lubin and Lehabim seem to have given name to the Lybians.

III. *Phut*. Supposed to have been the father of the Mauritians, in the western part of

the Barbary states. Their soldiers were in the ships of Tyre (Ez. 27:10), and in the armies of Gog (Ez. 38:5), and of the Egyptians.—Jer. 46:9.

IV. *Canaan*. He gave name to the promised land. Of his eleven sons, six at least were fathers of tribes which were to be driven out, by the Israelites.

SONS OF JAPHET.

I. *Gomer*. Supposed to be the father of the Cimmerians, around the north coast of the Black Sea. Thence, they have spread westward, over Europe. The Galatians, to whom Paul wrote, on the southern coast of the Black Sea, are called Gomerites by Josephus. It is supposed they can be traced as far west as Gaul.

Ashkenaz was a son of Gomer, and is named in Jer. 51:27 as one of the nations to come down from the north against Babylon, with Minni and Ararat, or Armenia. The modern Jews understand by this name Saxony, or all Germany.

Riphat, another son of Gomer, is supposed to have given name to the Carpathian mountains, also called the Riphean mountains.

Togarmah, another son of Gomer, is mentioned by Ezekiel as coming from the north quarters (38:6), and as bringing horses and mules to Tyre.—27:14. He is said to have given name to a province of Armenia.

II. *Magog* is esteemed, by general consent, as the father of the Scythians E. and N. E. of the Black Sea.

III. *Madai*. The name seems to have led many to think he was the father of the Medes; but Dr. Jenks seems to believe they settled in the west of Asia Minor. Mede thinks the ancient inhabitants of a part of Macedonia derived their name from Madai.

IV. *Javan*. He first settled in the southern part of Asia Minor, where was a tract anciently called Ionia:—but he evidently proceeded west, and is the father of the Greeks, who seem to have taken their name *Hellas* from Javan's son, Elishah. By the Isles of Elishah, celebrated for the manufacture of purple, Ezekiel probably means Greece.

Tarshish, another son of Javan, evidently removed to a great distance,—probably to Spain, the far-distant country to which Jonah intended to sail from Joppa. Ships, intended for long voyages, were called ships of Tarshish.

The Kittim and Dodanim also descended from Javan. The ships of Chittim are mentioned (Dan. 11:30), evidently referring to regions on the shores of the Mediterranean. In a similar manner, the phrase is used in the book of Maccabees.

V. *Tubal* seems to have given name to a considerable portion of northern Asia. Tobolsk is said to be derived from Tubal, and is the modern name of the most important portion of Siberia.

VI. *Meshech*. The old name of Muscovy, applied to the ancient Russians, is said to be derived from Meshech, as also the name of their old capital—Moscow.

VII. *Tiras*. The father of the Thracians, along the western shores of the Black Sea. —(To be continued.)

"The Hope of Israel;"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.

By HENRY DANA WARD.

(Continued from last Herald.)

THE LAND OF PROMISE TO ISRAEL.

The land of their captivity and dispersion being "this present evil world," the people of God have the promise of a "better country, even a heavenly,"—which is the world to come.—Their captivity is the state of death: their deliverance is from mortality and the grave: and their restoration is to immortality and the paradise of God. All the prophets expatiate on the

glories of the promised land, and the triumph of Israel's return to it. The imagery is earthy, and cannot fail to blind the eyes of those who look not through the drapery clouds to "the testimony of Jesus" in the clouds. But when we read, as in Isaiah, 60:20, "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended," we perceive that the description belongs to the world to come, eternal joy and light not being promised to any condition of this world. "For in their land they shall possess the double: everlasting joy shall be upon them; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. 61:7, 9. Now, the seed which the Lord hath blessed is not the natural seed of Abraham: not to them belongs everlasting joy: or, if it does, the saints possess it with them, and that not in this world's Jerusalem, but in the New Jerusalem. Ezekiel describes the city with much particularity, and calls it "THE LORD IS THERE." Waters flow from its temple in a swelling stream, which heals the waters of the sea: "and every thing shall live whither the river cometh."—Ezek. 46:9. Trees of fruit for food, and leaves for medicine, bearing monthly, grow on either side of the river, and it is the city and country into which Messiah will lead his restored people, and rule over them there forever. It appears to be the same city, river of life, fruitful banks, and blessed country, that John describes in the last chapter of Revelation. "The hope Israel" is the hope of all the spiritual seed, both Jew and Christian, to attain to the promised land, which appears to be the same heavenly country where Messiah is their King forever. He will gather them from the land of their dispersion and captivity, and will lead them to a state of eternal rest and blessedness, in that world of which the Creator says, "Behold, I make all things new." This is the hope of Israel, even

THEIR RESTORATION.

Magnificent descriptions of this are repeatedly given in the prophets, too resplendent for this present evil world. All the terrors of the Lord's person are arrayed against the enemies of the holy people; he comes with power and great glory; he takes vengeance on all that oppress them: he leads them manifestly: he rules them personally: he plants them in their own land, and they shall no more be pulled up out of their land; the sinful kingdom he will destroy from off the face of the earth: evil does he will cut off: the thing that hurts, defiles, or makes a lie, shall not be in his kingdom: but "thy people shall be all righteous,"—every one.—Isa. 60:21; 4:3; Rev. 21:27.

If the carnal Jews must have a restoration in order to fulfil the Scriptures, it is apparent that the restoration of which the prophets delight to speak, embraces all the chosen and faithful in Christ: and any peculiar promise to the carnal Jews, compared to the literal promise of the resurrection, is no better than a pine torch compared to the sun: suitable for a type, and without a most useful and necessary thing to guide the traveller in a land of darkness; but when the sun is once risen, the pine torch is no longer of use; it is a troublesome incumbrance, and every wise traveller will dispense with it. The Almighty and blessed God is able to drown the world, and save one family; is able to burn the world, and save one nation; is able to destroy all the kingdoms of the world, save only the natural Jews—and they are very confident he will do it. "Lo, I will save thee from afar, and thy seed from the land of their captivity; for I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."—Jer. 30:11. Intimations of this sort abound in the prophets: and if the natural Jews are "the holy people," the Gentiles are "the sinful kingdom;" and if the Jews have a restoration in the blood of old Adam, the Gentiles may never see it; the return of the Jews is the signal for the extermination of all other nations: and our carnal race is sealed with the stamp of death, so sure as their carnal race is sealed with the stamp of an everlasting inheritance in this transitory world. But it is impossible, to our view, that they should have an eternal inheritance in this world of mortality, whose heavens and earth pass away. Taking their restoration to be "the hope of Israel," as doubtless it is, the New Testament reconciles all difficulty, by showing this promised restoration to be the resurrection of the dead in Christ.—This is the restitution of Israel, and "of all things, which God has spoken by the mouth of all his prophets since the world began."—Acts 3:21. This is the hope of Israel, for which creation waits with groans and travailing pains: to wit, "redemption of our body." Rom. 8:23, "in Jesus and the resurrection."

THE TIME OF THE TRUE ISRAEL'S RESTORATION.

The Old and New Testaments harmonize on this point, as they do the others preceding.—Their language is different, as becomes independent witnesses; but the fact is made out by both alike, as becomes faithful witnesses. The time is "when God shall send Jesus Christ,

which before was preached unto you."—Acts 3:20. "The day of the Lord's vengeance, and the year of recompenses for the controversy of Zion."—Isa. 34:8. It is when "he will utterly destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:7. This wonderful passage portrays "the hope of Israel,"—"a feast of fat things, a feast of wines on the lees well refined."

In 2 Cor. 3:16, the Holy Spirit assures us "the veil is done away in Christ," and "the veil shall be taken away" from the Jews. In Heb. 10:20, "the veil" is expressly declared to be the "flesh," which veil was manifestly done away in Christ, by the resurrection: and the same veil will he remove away from the Jews, and from covering the face of all nations, when "he will swallow up death in victory:" that is, in the resurrection of the dead.—1 Cor. 15:54. Then, and not before the resurrection, the Lord God wipes away tears from off all faces, and the rebuke of his people he takes away from off all the earth; and "the ransomed of the Lord," (they are his people, ransomed with his precious blood,) "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10. This is the hope of Israel: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2:9.

In Daniel 12:2 it is written: "At that time (the time of the restoration) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book: and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The Jew understands this deliverance and this resurrection to belong wholly to his own people, and the scene to be laid in this world, where Daniel and the holy dead are to stand in their lot among the restored of Israel in Palestine. On the contrary, the Christian understands by the people who are delivered, all believers in Jesus Christ: and the scene of their deliverance is the end of the world, when the judgment will sit, and the books be opened, and Daniel, with the holy dead out of every kindred and nation, will sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. The time in these two interpretations, concurs in the coming of Messiah in glory: and the difference lies in the carnal and exclusive spirit of Judaism on one side, and the universal and heavenly spirit of Christianity on the other. The former takes hold of this natural world and natural heart: the latter discards this world, and requires a new creation to fit the holy people to see God and to enjoy him for ever. Jews and Christians agree in this deliverance, that he is Messiah: and in the time of his deliverance, that it is at his coming: but they differ in their name of the Messiah, and also of the subjects of this deliverance: save that he is Messiah, and Israel are his people.

The almanac-maker sets out the four seasons of the year in their order, and describes their character, that men may note the progress of time, and prepare for winter. So Daniel the prophet has noted the progress of time in four divisions of the world's great year, from his day to the end of time, when "many that sleep in the dust of the earth shall awake." Four great monarchies give their names to the four prophetic seasons; and the last of the four has three grand divisions, marked in Daniel's image, and noted in the book, that men may take warning; these three divisions are known by the legs of iron, the feet of iron and clay, and the subdivision of the toes. Similar divisions are noted in the life of the fourth beast by his time without horns, his time with ten horns, and his time while one horn came up among the ten, displacing three, and ruling over the residue unto the end. Christians and Jews agree that we are living in the last division of the fourth season of the great year of prophecy, and have run ten or twelve hundred years toward the end of that; but men do not take warning; the world does not regard it. Because the time is mercifully prolonged it were folly to conclude it has no end. And what follows the last term of the fourth monarchy, and the last season of prophetic times? Is it a Jewish monarchy in the blood of old Adam? Is it a Kingdom of the carnal Israel? Is it an empire of mortals?—Read Daniel 7:7, to the end, and see if the coming of the King of the fifth monarchy is not like unto him described by Enoch, the seventh

from Adam, accompanied by myriads of saints, to execute judgment upon all the ungodly for all their ungodly deeds. See if there be any limit to that empire, whose King will have dominion and glory, and a kingdom, that all people, and nations, and languages shall serve him." Mark, and see whether it is the carnal Jews, or "the saints of the Most High, shall take the kingdom and possess the kingdom for ever, even for ever and ever." And consider whether time and this world will endure long enough for such an empire! See, when "the judgment shall sit," whose kingdom they shall take away, "to consume and to destroy it unto the end;" whether it is any dominion now upon the face of the earth, and the name of it. And whether the succeeding one is not given to an immortal race, even "to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

As a man, he is of the seed of Abraham and David; and he is "the King of the Jews," crucified with mockery and derision in this world, but having an eternal throne of power and great glory in the world to come. Before Pontius Pilate he witnessed a good confession, (1 Tim. 6:13,) to wit, "Thou sayest that I am a King; to this end was I born, and for this cause came I into the world, that I should bear witness of the truth."—John 18:37. That truth is: He is King, not of the Jews only, but of all in every nation who believe on his name. His kingdom is not of this world, or of time; but of the celestial world to come, where lies the city and country which Abraham sought; and into which "the hope of Israel" is to enter in the resurrection of the dead. This appears to be the testimony of Jesus, and the spirit of prophecy: this is the gospel of Christ, and of the kingdom of heaven. This is the promise made in Eden. The woman's seed shall bruise the serpent's head; and the promise made to Abraham, that he should be the heir of the world. This is the end of the law, and the perfection of grace, "Jesus and the resurrection."—(To be continued.)

From the London "Journal of Prophecy." Nineveh and Nahum.

It is now five-and-twenty centuries since men began to point to a succession of mounds and dry heaps on the banks of the Tigris, and to say as they passed by, that Nineveh once stood somewhere near that spot. During these five-and-twenty centuries no discovery was made to assure the world that the site of Nineveh was really there. When, in the seventh century of our era, Chosroes met Heraclius on this spacious field, it is remarked by one who relates the battle, that "the city and even the ruins of the city had long since disappeared," leaving a wide plain for the operations of the two armies. Until a few years ago, all that had been found of Nineveh's remains was a few fragments, the whole of which might be contained in a case three feet square. Many a time the Arabs of the district pointed to an old dam across the Tigris, and spoke of it as "The Causeway of Nimroud," the mighty hunter; but no other definite tradition existed regarding the spot, except as connected with the remnant of the tower, ascribed, in like manner, to Nimroud. In the second century Lucian had said, "Οὐδὲν ἔχοντες ἡμῶν, οὐδ' ἀπὸ τῆς πόλεως ποτ' ἔην." (See Newton on the Proph.)

For more than twenty centuries, then, how emphatically true were the words of Nahum (3:17—19):

"Thy crowned are as the locusts,
And thy captains as the great grasshoppers,
Which camp in the hedges in the cold day,
But when the sun riseth they flee away,
And their place is not known.
Thy shepherds (i. e., rulers) slumber, O king of Assyria!
Thy nobles are in their tents (שכנו),
Thy people is scattered on the mountains,
And no man gathereth them.
There is no healing of thy bruise!
Thy wound is grievous!
All that hear the bruit of thee shall clap the hand over thee."

And then,—as the prophetic harp's last string is touched,—the reason for this complete and continued desolation is given,—

"For on whom did not thy wickedness pass unceasingly?"

Nahum was a prophet of the Ten Tribes, born at Elkeshi, in Galilee. His prophecy may have been carried to Assyria by some of the captive people; for a village remains, called *Elkosh*, three hours' journey to the north of Mosul, inhabited by Nestorians, and resorted to by Jewish pilgrims, who fancy it the birthplace of the prophet. They honor Nahum thus specially because it was he who was sent to tell of Nineveh's doom. His prophecy is, "the burden of Nineveh, the book of the vision of Nahum, the

* Spoken ironically.—They have found a tent at last, and this tent is the grave. The Sep. renders the words freely, "ἐκοίμισε τοὺς δυναστὰς σου," he has laid thy nobles to rest. The French of Olivetan, "Se sont tenus en leurs tentes."

Elkoshite." He was sent about ninety years after Jonah's time to pronounce the certain doom of the city once so exalted. It may be well, therefore, to confine our attention for a little to the writings of this prophet,—at least, more especially to these,—while we look upon recent discoveries and investigations which cast light on many a statement of the Word of the Lord regarding that city, and the kingdom of which it was the proud metropolis. Little did Botta, the French Consul, think of the service he was rendering to the illustration of prophetic truth when, some years ago, he was providentially led to prepare the way for Layard, by lighting upon sculptured slabs and other indications of what the mounds of rubbish contained. It was the Lord who led thither Botta first and Layard next—that same Lord who said in ancient days of the king of Nineveh, "I will send him." "Howbeit he meaneth not so, neither doth his heart think so."—Isaiah 10:7.

The most important details of these recent investigations and discoveries are now pretty generally known; we do not, therefore, undertake to repeat them. Calling in the aid of Arabs to carry off the rubbish as it was dug, and Nestorians to handle the pick and spade, Layard has done great service to the cause of truth. And it is not a little interesting to find him using as his laborers the supposed descendants of those tribes which were the first to be carried captive by Assyria. Dr. Grant tells us that the Nestorians believe themselves descended from the tribe of Naphtali especially, which tribe was the very first carried captive by Pekah to Assyria (2 Kings 15:29). And now their descendants are employed in bringing to light those remains of the Assyrians that verify the Word of that same Jehovah, for apostatizing from whom their forefathers were sent into captivity.

No book but the Bible is now in existence to cast illustrative testimony on these excavated remains.

Let us, then, take up the Book of Nahum, and survey Nineveh and its remains with that book in our hands. We begin to read—

"God is jealous,
And the Lord avengeth," &c. (1:1—13.)

The principles of Jehovah's actings are laid before us—his dealing toward adversaries and toward friends, and His almighty power to carry into effect His just and righteous sentences.—This occupies us from ver. 1 to ver. 14. In ver. 8, "Darkness shall pursue his enemies," is a general statement, though the veil so long drawn over Nineveh is a special instance of the accomplishment of the general threatening.

It is, however, at ver. 14 that details regarding Assyria begin. In this verse, we are struck with the expression,

"I will make thy grave!" (1:14.)

It may indeed be spoken generally of the entombment of all Assyrian greatness and glory; but do not yonder mounds, that have appeared for five-and-twenty centuries to the eye of the passer-by no better than the hillocks in a graveyard—do these not give an emphatic meaning to this Assyrian "grave?"

Again, in that same verse, we read "House of their gods" in connexion with the Assyrian king. Now, though this, too, might be taken generally as indicating that the idolatry of Assyria would perish along with the kingdom—their idols left to shame, unable to aid their worshippers—yet is there not an additional interest imparted to the words by the fact, brought to light in the course of Layard's researches among the old buildings of Nineveh, that the residence of the king was itself a temple (vol. 1, 473,) and that temple or palace invariably full of sculptured slabs, with gigantic figures of their deities, eagle-headed, lion-headed, or the like? Does not this fact give force to the words, addressed to the Assyrian king,—

"Out of the house of thy gods
Will I cut off the graven image and the molten image!" (1:14.)

It is at this point that the Prophet, who had hitherto been telling in brief the ruin that awaited Nineveh, is led to introduce Israel by way of contrast:—

"Behold! upon the mountains
The feet of him that bringeth good tidings,
That publisheth peace!
O, Judah, keep thy solemn feasts!
Perform thy vows.
For the wicked shall no more pass through thee;
He is utterly cut off."

Glancing through the future, the prophetic spirit sees ages of desolation pass over Nineveh—her "grave" remains unopened for more than twenty centuries; and when at last the mound of her tomb is pierced, it is not to prepare for her a resurrection, but only to call the attention of nations to her utter ruin. * * * * *

In ch. 2 the Prophet is addressing Nineveh, bidding her prepare for a day of no common trial. And why?

"For the Lord hath turned away the excellency of Jacob,
As (he did to) the excellency of Israel;
For the emptiers have emptied them out
And marred their vine branches." (2:2.)

Has the Lord turned away "Jacob's excellency,"

—all that his people gloried in—and shall He not show His wrath upon idolatrous Nineveh? Shall He not spare His peculiar people, and yet spare you? If his own must feel chastisement, then prepare you for the full vial, of vengeance, yea, for the very dregs.

Nineveh is all astir. The foe is in sight: the defenders must run to the ramparts. A few graphic touches are given by the pen of Nahum, or rather by his pencil; for his writing is vivid painting. Æschylus has not reached, far less surpassed, Nahum's sublimity and fire. But our part is to observe how, amid all this fire and fervor, the Prophet has described not imaginary but real scenes. He speaks of—
"The shield made red"—"The valiant men in scarlet," (2:3.)

The Assyrian red is repeatedly noticed by Layard, in his "Researches." He says that it excels that of Egypt (vol. 2, 311). Vermilion is the general color of the sculpture at Khorsabad, while a bright crimson prevails in those of Nimroud.* The warriors' shields, made of the bull's hide, were dyed fiery red, and themselves were dressed in bright scarlet—not, perhaps, unlike our own soldiers in some respects.

We do not attempt to give a minute comparison of Nahum's words with recent discoveries; but it is desirable to try to be as minute as our space may allow. We notice, then, the "chariots." The chariots were furnished with "irons flashing fire," i. e., with scythes which, by their coruscations, seemed as of fire, while they rapidly shot along (ver. 3).

"The chariots rage in the streets." (2:4.)

Chariots for war were common in all ancient nations, and Assyria was not behind others in these warlike equipments. The sculptures abound in representations of chariots; you cannot turn up Layard's engravings without lighting upon many such. But it is superfluous almost to notice this, as no one could doubt the use of the chariots—only the frequency of this figure on the sculptures shows how Assyria gloried in them. What follows is less obvious:—

"The fir-trees shall be terribly shaken." (2:3.)

The fir-trees describe the spears of the warriors, who were drivers in the chariots—"the fir-tree" being a name for the spear or lance, just as Homer calls Achilles' spear "πρηνειάδα μίσην," and Virgil tells of the "Lunga abies" of Camilla.—(See Henderson's *Minor Prophets*.) Now, it is at least remarkable that in the sculptures the fir-tree is a very frequent emblem;—(see Layard, vol. 2, p. 334:—) so that we may infer that Nahum had a peculiarly Assyrian reference in speaking of the spears under this appellation.

The defence proceeds; but in vain. At length they find themselves overpowered; Nineveh is like an emptied pool of water (ver. 9) once full, now dried up. The "gates of the rivers," or canals, "were opened" (ver. 7), and the waters allowed to flow out, leaving the channels dry; and the palace sunk, dissolved, though once "firmly established."

"The palace is dissolved." (2:6.)

The word *נחל*, "dissolved," applying well to the melting away of the walls of friable brick; and the Prophet may have meant to tell us by this clause of the wasting away of the palaces of Nineveh by the fire flung into them by the foe, and also by the after-process of decay. At all events, "dissolved" does not apply at all so well to the sweeping away of them by a flood (though most interpreters understand it so), as to that state of mouldering ruin in which the palaces of Nineveh have been discovered by the excavations of these recent years.

The enemy has carried off all the valuables on which they could lay their hands; and the capital is left to sink into oblivion. The prophetic spirit sees the city left for ages,

"Empty, and void, and waste." (2:10)

Nothing but mourning and intense distress can be the lot of those who were her friends (v. 10). Let us suppose some of those ancient nobles returning at this day to gaze on the scenes of their former revelry, and pomp, and show.—When they saw these heaps of rubbish, when they breathed an atmosphere laden with the dry dust of crumbled walls, when they surveyed that immense plain of buried dwellings, would they not stand in the attitude of mourners, as Nahum describes them, "their heart melting, their knees smiting together, much pain in all loins, all faces gathering blackness?" For truly Nineveh is "empty, and emptied, and wasted." Let us hear the testimony given by travellers on the spot.—(To be continued.)

God Remembered Noah.—Gen. 8:1.

CONSIDER the condition of Noah and his family in the Ark, with numerous beasts, some of them of savage nature. Five months he had been pent up from the sweet freedom of nature, and the fresh products of the ground. Five

months had the waters gone on increasing, with no prospect of abatement, although long since, as far as he could see, the object of the flood had been accomplished, and mankind had perished from the face of the earth. How long was this to go on? When might he hope for release? Since the Lord had shut him in, he had received no communication from Him. Had he no misgivings? Noah was a man as we are, though good and holy; and his faith was greatly tried. It scarcely detracts from the glory of that faith to suppose that there were moments in which he feared that God had forgotten him. "But the Lord remembered Noah," and His covenant with him. He had never forgotten him; and although He gave no sensible token of His presence, He had never been absent from him. Speaking after the manner of men, the Lord is said to remember him, whom He had at no time forgotten, when the time had come that He should manifest His knowledge of him, His kindness for him, and His remembrance of him.

"Strange to our ears the church-bells of our home, The fragrance of our old paternal fields May be forgotten; and the time may come When the babe's kiss no sense of pleasure yields Even to the doting mother; but thine own, Thou never canst forget, nor leave alone."

Let not the fact, that "God remembered Noah," pass unnoticed as a matter of no concern or profit to us. Let us see farther, that Noah was not alone remembered, but He also remembered "every living thing, and all the cattle that was with him in the Ark." Not the smallest creature in that large Ark was forgotten by Him. "Are not two sparrows sold for a farthing?" asked our Savior; "and yet not one of them is forgotten before God."

How many are they, to whom the consideration of these facts suggests needful and profitable reflections? How many are they who, "shut in" upon themselves, and shut out from the world by privation, poverty, or pain, are tempted to think the Lord has forgotten them, because he has not yet moved for their deliverance? Daily have they cried to Him, and asked a token for good—some sign that they are still the objects of His care, that they are still unforgotten by him, even if the time for their deliverance has not yet come. The world has left them. They know that by-and-by, when the morning light again shines, the Darriuses of the world will come to ask them, "Hath the God whom thou servest continually, been able to save thee out of the mouth of the lions?" And they burn with desire to be enabled, not less for God's glory than for their own comfort, to return the proper answer—that when men had forsaken them and left them to pass the long and weary night alone, the Lord had taken them up and made them more than conquerors over pain, and toil, and care.

But they have not yet this comfort. To task the care and thought of others for us, is hard. For in this age, man, like Martha of old, "is careful and troubled about many things." The world is a hard task-master to one who devotes himself to its affairs, and but seldom

"Leaves him leisure to be good."

Besides, the complications of our social system, the hardness which the intense world-worship of the age engenders, tends more and more to narrow the circle of human sympathies and affections; and we are fallen upon times in which man heeds but little, or heeds but briefly, the sorrow that does not touch the bones and marrow of his own house. How often, therefore, do we meet, away in solitary corners, those whom the world has forsaken, and who sit there waiting for God to appear in their behalf? Their hope from man has ceased. They have tried the world, and have sorrowfully learned the value of its promises and hopes. They now, therefore, rest wholly upon God. They know His power. They call to remembrance His loving kindness of old. They have not forgotten the days of the right hand of the Most High.—Many a time have they been brought low, and He has helped them. But He does not come at their call. He does not hasten at their prayers. Then grows the thought—Has He also forgotten—is He also weary of them—will not even he come to their help? "O, thou afflicted, tossed with tempests and not comforted," be of good cheer—He hath not forgotten thee, He is nigh, intimately nigh—

"He sees thy wants, allays thy fears, And counts and treasures up thy tears."

Behold, He has graven thee upon the palms of His hands; behold, thou hast His seal upon thy forehead; behold, he shall yet lay thy stones with fair colors, and thy foundations with sapphires. O, thou of little faith, wherefore didst thou doubt? But so it is, we are creatures of sense; we will not believe that God is nigh, unless we see Him; that He has not forgotten us, unless He is continually affording us some strong sign of His remembrance. Yet is His presence and carefulness not less truly shown in the silent watchings of his love, than when He stretches forth his hand to pluck the brand from the burning. Yet he often condescends to our infirmities, remembering that we are but flesh,

and grants to us the sign our feeble faith requires. To Noah, the assurance, that he who never forgets, remembered Him, was conveyed to Him by the wind that blew over the waters, and before which they assuaged.

There was a prophet of old, who knew more of the ways of God than most men. He was led to expect the manifestation of God's presence. There arose a mighty wind that brake the rock in pieces; and after the wind there was an earthquake, and after the earthquake a fire; to all this the prophet stood motionless. But after that, a "still small voice" was heard; and then the man whom the wind and the earthquake and the fire had not moved, "wrapped his face in his mantle and went out;" for he knew that God was there. Let us not, therefore, be in haste to think ourselves forgotten of God, or think less of the insensible than the sensible tokens of His remembrance of us. An anecdote will point out our meaning. A minister was once speaking to a brother clergyman of his gratitude for a merciful deliverance he had just experienced.—"As I was riding here to-day," said he, "my horse stumbled, and came near throwing me from a bridge, where the fall would have killed me; but I escaped unhurt."

"And I can tell you something more than that," said the other; "as I rode here to-day, my horse did not stumble at all." Kittó.

Benevolence of the Law.

The Jewish Economy—the Law, was a merciful institution. Every plan or design is a merciful one, if it is designed to relieve distress and procure happiness. The merciful plan may be a violent one, but the necessities of the case may demand violence. "Violent diseases require violent remedies." Pain—physical pain, is a merciful institution and benevolent. It stands fast as a sentinel-guard to protect us. If we approach too near the burning furnace, instantly the sense of pain warns us to retire. If we draw near to the point of the sword, and are but touched with its glittering edge, we withdraw, because of the pain. Besides, pain is useful, merciful, and benevolent in pointing out the unhealthy condition and parts of the body. It instructs the physician. Pain is never the disease. It only marks the disease,—its locality and its quality. And by the kind and measure of the pain, the skilful physician applies the proper restoratives to the diseased part.

The Law was a merciful institution. The wisdom and the benevolence of the Almighty designed and promulgated it, for the relief of the ruined state of man. All its political, judicial, and religious arrangements; all its commands and penalties; all its dark shadows and thrilling sacrifices, all its works, sufferings, and toils, were appropriately and essentially remedial. It may be regarded as the strong, the hard, the rough, first truth, enclosing the radiant offices of the great redemption. There is not that smooth, that serene, that touching flow of truth—the truth for the penitent heart—in the Law—that is to be found in the New Testament unfoldings. Its force, its rigor, its strong and unflinching virtue, its frowns, its arrows of death to the guilty soul, taken from a quiver of fire, and shot from an unmeasured and avenging bow—its thundering mountains and its wilderness wastes—do not compare at all with the mildness, the sweetness, the soft, and heaven-kindled, soul-melting pathos, the smiles of hope, and the joys of promise of the teaching of the New Testament—of Christ. The one is the scalpel of the surgeon, flaying and laying open the loathsome disease; the other is the soft and soothing balm which is poured in to heal both the wounds and the disease. The surgeon is as essential as the nurse. The knife is as remedial as the balm. The Gospel of the Old Testament was as remedial as the Gospel of the New, and was as essential to the plan of redemption as is the Gospel of the New. Abraham believed the Gospel. The Old Testament announcements preached the Gospel to Abraham. But how? The rigor and sternness of the Gospel's first demands upon the heart were terrible. Abraham must despoil his family circle, to be accounted righteous, and point his faith to the great eye of heaven, in the fearful coloring of blood. Isaac, his son, his only son, his dearly-beloved son, the son of his old age, and the child of promise, must be taken from his home to the distant Moriah—be bound on an altar of sacrifice, and gaze on the death-telling flourishes of the sacrificial knife, grasped in the determined hand of his faithful father.

But "the law was our schoolmaster, to bring us to Christ." To lead us on to a state of worthiness for higher truth, and there gives up the charge of us. Where the law ends, Christ begins: that is, in the law ends the representative sacrifices; Christ begins the real offering.—Christ, as an atoning sacrifice for sin, was the grand object of the sacrificial code of Moses; his passion and death were in fulfilment of this object. Rob the law of the typical sacrifices, and it is nothing—it has no meaning. There, as the furniture, the machinery of the code, serving their purpose in the scheme of redemp-

tion, give place, in the fullness of time, to the great, the final, the all-redeeming sacrifice, who becomes the end of the law for righteousness to every one that believeth. Independent.

A Child over the Falls.

Two or three weeks since, a party of little children were playing by the brink of the Niagara River. There was a boat partly drawn up on the shore; and the children in their play were jumping in and out of it, when it suddenly slipped out into the waves, bearing with it one little boy towards the rapids.

It was the Sabbath, and the churches were just coming out, when the alarm was given that a child was going over the Falls. The poor mother of the little boy reached the shore among the first, and saw her darling child drifting out into the rapids. A good swimmer might then have saved him, but the only man near her could not swim, and before others came he was beyond the reach of aid. The little fellow stood up in the boat, and stretched his arms towards his mother, calling,

"Mamma, mamma, take me; I want to come to you, mamma."

The poor frantic mother ran screaming along the shore, beseeching those near her to save her child. But nothing could be done—it was a hopeless case. A thrill of horror ran through the spectators, as the boat struck against a rock and upset, and the little fellow was seen no more, until the body was found twenty miles or more below the Falls.

After hearing an account of this sad event from one who witnessed it, I saw in my mind's eye another scene, far more sad and terrible, and which should cause in our hearts a deeper interest than the above scene.

I see hundreds of immortal beings drifting down the rapids of time, towards the fearful precipice over which they will plunge into eternity. Heedless of approaching danger, they are hurried on, till suddenly they strike an unseen rock, disappear, and are seen no more.—There is a time when they might be saved, if friends were to put forth all their efforts; but those who stand by appear not to see the danger, and raise not their warning voice. O, how strange, how unaccountable is this apathy! If their danger was to be seen as plainly as was that of the child drifting towards the cataract, what effort would be made, what shrieks, what prayers, what warnings, what cries to God for deliverance from the impending ruin!

If, my young friend, you have not given your heart to the Saviour, if you are not in reality a Christian, even though all may seem smooth and pleasant around you, you are surely and certainly drifting on, and will soon be in the fearful rapids. But remember that you are not yet beyond the reach of safety. There is a strong arm stretched out, upon which you may seize, and be drawn from those waves and your feet firmly placed upon the "Rock of Ages." There, and there only, you will be saved; the billows may dash and foam around you, but they can never disturb that firm foundation, or harm him who rests his hopes therein. Then seek that rock in time, for the dreadful precipice is before you, and you know not at what moment you may strike an unseen rock, and disappear from human sight forever. American Messenger.

DOING NOTHING.—"He made me out a sinner for doing nothing?" This remark fell from the lips of one who was under conviction of sin, and of whom we asked the question, How were you awakened? "Woe to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad. But now he saw that his greatest sin was the very thing in which he had been comforting himself—doing nothing!

We are reminded of this incident by meeting in an old religious magazine with the following ingenious interrogations on the words, "Curse ye Meroz." The writer says:

By whose authority? The angel of the Lord's.

What has Meroz done? Nothing.

Why then is Meroz to be cursed? Because they did nothing.

What ought Meroz to have done? Come to the help of the Lord.

Could not the Lord do without Meroz? The Lord did do without Meroz.

Did the Lord sustain, then, any loss? No, but Meroz did.

Is Meroz then to be cursed? Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing? Yes, when he ought to do something.

Who says so? The angel of the Lord. That servant which knew his Lord's will, and did not according to his will, shall be beaten with many stripes.—Luke 12:37.

BIGOTRY ILLUSTRATED.—The venerable William Jay, in one of his sermons at Surrey Chapel,

* This verifies Ezekiel 23:14, men "portrayed on the wall with vermilion."

† The sculptures exhibit even the "precious clothes for chariots," mentioned in Ezekiel 27:20.

a few years since, illustrated his views of bigotry among different branches of the household of faith, by the following anecdote:—

Some time ago, a countryman said to me:—"I was exceedingly terrified, sir, this morning; I was going down to a lonely place, and I thought I saw at a distance a huge monster; it seemed in motion, but I could not discern the form of it. I did not like to turn back, yet my heart beat; and the more I looked the more I feared; but as we approached each other, I saw it was only a man; and who do you think, sir, it was?"

"I know not."

"Oh, it was my brother James."

"Ah!" said I to myself, passing away from him, as he added—it was early in the morning and very foggy—"ah!" said I, "how often in a lonely place, and in a foggy atmosphere, has brother James been taken for a foe! Only approach nearer each other and see clearer, and you will find, in numberless instances, what you have dreaded as a monster, was a brother—and your own brother."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 25, 1850.

THE GOSPEL THE SAME IN ALL AGES.

The religion of the Bible is essentially the same in all ages, and in all dispensations. The Gospel, is our Gospel. The Gospel of the Old Testament, is the same Gospel that is preached in the New.

The Gospel, is the Good News of the Kingdom—the recovery of what was lost by the Fall. Each age of the world has had its peculiar duties, and trials; each, which were of moment to those living in its own time. But no truth or duty peculiar to any given age, was, or can be a substitute for the Gospel.—The essence of the Gospel consists in our believing God, and accepting him as our God, in the way he has marked out. "My son, give me thy heart," was a command no more, and none the less binding in one age of the world, than in another. To love the Lord our God with all our heart, and our neighbor as ourselves, was equally obligatory under both Jewish and Christian dispensations. For this, no speculative opinion can be a substitute. But with these, they who are led by the Spirit of grace, and submit themselves unreservedly to the teaching of the Scriptures, will see great truths peculiarly adapted to the age in which they live, and which were of less importance to those of previous ages.

The great thing, is to be willing and obedient believers of God. "If ye are willing and obedient, ye shall eat the good of the land," said God to the Jews. And to us he has said: "If any man will do his will, he shall know of the doctrine whether it be of God." ABRAHAM believed God, and it was accounted to him for righteousness. With such belief, the other graces naturally follow.

The Gospel is sometimes used to denote the whole system of Christian duties; but when thus used, it is only in view of the kingdom which is to be the portion of all who with the heart submit themselves to God's requirements. The Gospel was preached before unto ABRAHAM, when God promised to give him and all his seed, the land of Canaan for an everlasting possession, not a foot of which did he receive in his life time. It was preached to our first parents, when assured that the seed of the woman shall bruise the serpent's head. It was preached to the wondering disciples, when told that He whom they had seen ascend into heaven should so come again in like manner as they had seen him go into heaven.

Dispensation truth is that which has a bearing on the dispensation to which it is committed. The first coming of the MESSIAH was unfolded to the Jews in types and shadows of the greater good to come. The truths taught by the sacrifices, were the same truths which we are to believe. Their peculiarity under that dispensation consisted only in the form of their communication, and their relative position to the events predicted. They were required to believe in the same SAVIOUR, and hope for a part in the same inheritance, that we are. They were to trust in an atonement to be made in the future; we, in the same atonement in the past. Their faith in the coming sacrifice was to be kept in active exercise by the blood of bulls and goats freely flowing from the sacrificial altar,—types of the shedding of his blood, without which there could be no remission of sin.—We keep in remembrance the same vicarious work, by partaking of the emblems of his broken body and

shed blood, by which we show forth the Lord's death till he again come.

The unfolding of new truth, takes from its recipients none of their obligation to believe truths previously advanced. "The seed of the woman shall bruise the serpent's head," was an announcement sufficiently clear and full to excite in our first parents the lively exercise of hope. This was manifested by Eve in her joyful exclamation: "I have gotten the man from the Lord"—as critics render the passage—supposing that the promised Deliverer had come. In later times more full intimations were needed to remind man of his obligations to God, and of the glorious blessings promised to the just. It was needful for him to pass through scenes of trial and discipline, in which it was important for him to see the leadings of God's providence, and recognize the finger of the Almighty. An ark was required for the saving of NOAH and his household from the impending waves which were to overwhelm the doomed wicked. There was a present truth in the direction of the Almighty, which NOAH was to heed and obey; but it took the place of no previously uttered truth. He was none the less to believe that the Seed of the woman would bruise the serpent's head—a truth of equal moment to those in all time. Lot was to flee from Sodom; but he was none the less required to love the Lord with all his heart. Moses was required to speak to the rock that it might give forth water. He disobeyed that present duty—believed not that present truth, (Num. 20:8-12,) and smote the rock twice. Because he believed not, he suffered loss, even the privilege of going over Jordan. But because he trusted in the Lord, and believed the Gospel, his name was not blotted from the number of the redeemed.

If men set their hearts against any present duty, they endanger their whole spiritual well being. Had ABRAHAM refused to have taken his beloved son to Mount Moriah, he would have given no assurance of his readiness to obey. When the SAVIOUR came among men, a new duty was imposed on them. They were not only required to believe in a MESSIAH; but were obligated to receive Him as their promised Deliverer. When His own were not prepared to receive Him, He ceased to regard them as His own. But those who did receive Him, and were exalted to the blessed privilege of being called "the sons of God," while released from mere observances which pointed to that event in the future, were still obligated to believe all the truths of previous times, with the more full unfoldings of present teachings. Thus while every time has its duties, the great leading truths which bind the heart of man to God, are the same in all ages. And therefore PAUL said, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The truth for any age, embraces all the great truths of all ages, with the duties and motives peculiar to that age. As we approach the judgment, we are still to preach love to God, and love to man, faith in a crucified SAVIOUR, and hope in the glory to be revealed; but the proximity of the event imposes increased obligations on us for more energetic, and effective action. While we call on men to fear God, and to give glory to Him, we are not to withhold the all-powerful motive—"the hour of his judgment has come." This is a duty enjoined on the preachers of this age. If we are indifferent to it, we can but suffer loss. Let the whole truth and present duty, be the aim of every soul who seeks for an inheritance among the redeemed.

NEW YORK CONFERENCE.

THURSDAY MAY 9TH.—MORNING SESSION.

Meeting opened by prayer and singing.

The preamble and resolution, on re-affirming the views of Adventists, which were laid on the table the previous day, were taken up. They were discussed by Brn. Marsh, Osler, Jones, and others, and again laid on the table to hear the report of the committee on Ordination.

Bro. Burnham reported that the candidates for ordination were Bro. Pliny Brett Morgan, of Kent, Ct.; Bro. Miles Grant, of West Winstead, Ct.; and Bro. Artemas Brown, of Union, O. The ministers to officiate, Brn. J. Litch, J. V. Himes, and J. Morgan. The ordination was then attended to.

After a prayer by Bro. Himes, the order of the day was resumed.

Bro. Hale remarked: We have been acting in reference to this resolution as we have acted heretofore, in our Conferences, and by passing this resolution here, and giving it into the hands of a committee to prepare something to go out to the world as the declaration of our faith as here re-affirmed, we have done all that we supposed, as a committee, could be done. You will act on it in this Conference.—But we wish to send this out in a worthy form to the world, and for this purpose place it in the hands of worthy brethren to prepare what will be worthy of our sanction.

Bro. Marsh could not attend the Boston Conference, and felt it to be a reasonable request to act upon the resolution here. Could see no necessity of referring it to the Boston Conference. The measure proposed, without the amendment, throws a responsibility on a committee that he would not wish to bear.

Bro. Burnham remarked: The report of that committee is to be acted on by the Conference. It is to receive and adopt it if worthy, and not without.

Bro. Marsh remarked: Another reason I would assign. If it must be submitted to a committee, I propose that the points of disaffection be specified by them.

The Chairman remarked: The whole design of the preamble and resolution is, to re-affirm the great principles of the Advent faith.

Bro. Hale remarked: It is alleged that this committee will not be competent to the work assigned them. It is not for the committee to cut off schismatics, nor to denounce men who hold different views from others. We do not denounce those holding Judaism, as has been here intimated by Bro. Marsh. Had I denounced such men as "the Apostasy," as has been done, I should not affect so much sympathy for fear this Conference will take such a course. We have no controversy with men simply because they differ from us. It is no part of our work, nor the work of the committee spoken of in the resolution, to cut off heretics. It is simply to re-affirm our faith in Conference capacity.

Bro. White remarked: It seems to me that every intelligent Adventist will or will not re-affirm his faith. This matter can be disposed of in five minutes. It is simply to say Yea, or Nay.

Bro. Robinson made a few remarks, after which the resolution was adopted.

Voted, that a committee of five be nominated to draw up an address, re-affirming our faith in the great questions of the Advent.

Brn. Hale, Hawkes, Burnham, Gross, and Fassett, constitute said committee.

Voted, that Bro. Marsh have the privilege to make any remarks explanatory of his course, if he chose.

Bro. M. remarked: I return my thanks to Conference for the indulgence. He then referred to the result of the resolution, and said, I should not have opposed, or made the remarks I did, had I understood the nature of the resolution in full. I hope it will come out in the manner I now anticipate; and if it does, I shall give it my hearty approval.

Bro. Hale, as chairman of the committee, presented the following:—

The Business Committee respectfully submit the following resolutions for the consideration of the Conference:—

Whereas, all Christians, in their individual capacity, have a right to adopt the rules and plans which God has given in his word, to carry forward the work to which he has called them; therefore,

Resolved 1st: That what they have a right to do in their individual capacity, they have the right to do in their associated capacity; and that bodies of Christians associated as above are true and proper churches of Jesus Christ.

Resolved 2d: That the ministers of Christ have the right to associate together, not to legislate for others, nor to "lord it over God's heritage," but as equal brethren to confer together in arranging measures for the prosecution of their work as ministers of Christ.

Resolved 3d: That it is according to the order of the gospel that the churches provide themselves with officers called pastors, elders, or bishops, and deacons.

Resolved 4th: That when these ministers, and such other members as churches may see fit to appoint, assemble together to arrange and carry into effect the above measures, such assemblies are Scriptural Conferences.

Resolved 5th: That there can be no church properly organized without the order of the gospel; and that a delegation from churches thus organized forms a Scriptural Conference.

Resolved 6th: That as evangelists are Scriptural officers of the church, therefore, evangelists are also proper persons to be chosen as delegates to these Conferences.

Resolved 7th: That this Conference recommend to all our Advent brethren, who regard the order of the gospel, to associate themselves together, that they may be prepared to combine their influence, and thus to prosecute more efficiently and generally the work to which God has called us.

Voted, that it be accepted.

Bro. Marsh remarked: I would say, that I wholly decline acting on the resolutions. I am not identified with, nor shall I speak for or against them.

Brn. Needham and Burnham spoke to the affirmation of the resolutions.

Conference adjourned.

AFTERNOON SESSION.

Prayer by Bro. Litch.

The discussion of the resolutions under discussion in the forenoon was resumed. The preamble and first resolution were read, advocated by Brn. Weetsee, Himes, Pearson, Hale, Beers, and unanimously adopted.

The second resolution was, without discussion, decided unanimously in the affirmative.

The third resolution was likewise unanimously adopted, without debate. The fourth was discussed by Brn. Beers, Hale, and Needham, and unanimously adopted.

The fifth was remarked upon by Brn. White, Robinson, Whiting, Burnham, Hale, Gates, and Beers, was amended, and unanimously adopted.

The sixth was adopted unanimously, without debate.

The seventh passed in the same manner.

The following resolution was then presented by Bro. Hale, on behalf of the Business Committee:—

Whereas, the circumstances of the present time, the calls for labor among our regular congregations and in the general field, and our well defined duty as the stewards of Christ, to "occupy" till he comes, require that we faithfully, unitedly, and constantly labor in the great work of our mission as Adventists; therefore,

Resolved 1st: That this Conference recommend to our ministering brethren and the friends of the cause, to adopt such plans as may be deemed practicable in the different sections where they reside, as shall be best adapted to bring suitable men into the work, and to sustain all such laborers, and also to bring to bear for the accomplishment of the greatest amount of good possible all the means which Providence has furnished us for this purpose.

Resolved 2d: That the Home and Foreign Missionary fields, which have been entered by our brethren, and others now open for such labor, call for our

sympathy and aid, and we recommend that this Conference provide for the reception and disbursements of funds for the continuation of these labors.

Unanimously adopted.

On motion of Bro. Needham, a committee of five was appointed to receive and disburse such money in reference to this object; consisting of the following brethren: D. I. Robinson, J. Litch, H. H. Gross, J. P. Weetsee, J. V. Himes.

Voted, that certificates of ordination be given the brethren ordering.

Resolved: That a committee of three be appointed to prepare a circular, explaining and assigning reasons for carrying out the resolutions of this Conference, and calling on our friends to come into church order, and send delegates to a future Conference, and report it to the Conference at Boston.

G. Needham, A. Hale, J. P. Weetsee.

The following resolution was presented and passed:—

Whereas, the professedly Advent periodicals, and our other publications, have been a most efficient agency for good or for evil, according as their character has been judicious or otherwise; therefore,

Resolved 1st: That this Conference earnestly recommend to those who edit those periodicals, or publish other works as Adventists, that they be very careful not to introduce questions which have not been thoroughly digested; not to peril the interests of the cause in which we are engaged, by pressing questions of doubtful disputation; nor to permit a difference of opinion on such questions to cause alienation, uncharitable judging, or improper personalities.

Resolved 2d: That this Conference also recommend a liberal distribution of such periodicals and publications as are adapted to enlighten our fellow men on the prophecies, and lead them to prepare for the events of which the prophecies speak.

Resolved 3d: That this Conference further recommend the publication of tracts containing the testimony of distinguished writers on the prophecies, in the several branches of the professed church of Christ, with a special view to aiding the members of said branches of the church, in understanding the nature of the hope set before us, the evidence of its nearness, and its reasons.

Adjourned, to meet in Boston, on the 21st inst.

N. N. Whiting, Pres't.

O. R. FASSETT, } Sec's.
S. BLISS, }

Singular Discovery.

We copy the following from NOAH's Sunday Times. We do not vouch for its truth.

"A startling discovery, confirmatory of the truth of the book of JONAH, has been made by Mr. LAYARD. In excavating the city of Nineveh, he discovered the name of JONAH inscribed upon the ruins.—That prophet, as our readers know, was sent to announce to the people of Nineveh the destruction of the city. His eloquence converted many of them, and 'God repented him' of the doom He had pronounced, and spared the city for that time. JONAH then became the prophet of Nineveh, and was revered by the inhabitants. As was the oriental custom, they doubtless inscribed his name in conspicuous places on the walls of public edifices, and the inscriptions engraved by Assyrian hands a thousand years before the Christian era, have been found by Mr. LAYARD. This is one of the most extraordinary demonstrations of the accuracy of Biblical history we have ever heard of.

"As yet, we have only seen the beginning of the end. The city of Nineveh has scarcely yet been entered, and when the excavations shall have been completed, if Mohammedan jealousy should ever permit that consummation, we may expect illustrations of the prophecies that will strike the world with awe and wonder.

"Great credit is due to the British government for the munificent spirit they have exhibited in aiding the labors of Mr. LAYARD—placing at his command vessels for the navigation of the Euphrates, conveying to England the magnificent sculptures which he had disinterred, and affording him every facility which money or British authority could secure. We should be glad to see a similar spirit exhibited by the government of this country in reference to American antiquities."

New Works.

"A Summary of Biblical Antiquities; for the use of Schools, Bible-Classes, and Families, by John W. Nevin, D.D. Philadelphia: American Sunday School Union." Price, 75 cts.

Questions on the same. Price, 6 1-4 cts.

The above enable the reader to acquire a large amount of valuable information.

The "PNEUMATOLOGIST" for May and June, Nos. 2 and 3—a double number of 44 pages, has come to hand. We find the brethren are much interested in the consideration of the question. Price, \$1 per volume, in advance, or 15 cts. per single copy. Address J. LITCH, Philadelphia.

"WAVERLY MAGAZINE."—This is a magnificent mammoth weekly, just commenced by our old friend M. A. Dow, of this city. It is the handsomest paper on our exchange list, and contains more than twice the amount of matter in any other. We would, however, suggest that a larger type would be full as handsome, and much more easily read, and therefore more desirable.

We have received from Messrs. PHILLIPS, SAMP

SON & Co., vol. 4 of GIBBON'S *Decline and Fall of the Roman Empire*.

"Latter-Day Pamphlets. By Thomas Carlyle.—No. 5—Stump Orator. Published by Phillips, Sampson & Co."

An English writer thinks CARLYLE should be indicted for perilling his reputation for common sense. We think, if he would devote his brilliant intellect to questions of real utility, he would do more good in his day and generation.

OSWEGO CONFERENCE.—We give to our readers the report of the Oswego Conference, as published in the *Harbinger*, omitting some of the remarks for want of room.

We most heartily congratulate our brethren at the West, on this triumph of good sense and practical devotion to the Advent cause, over the opposition to everything essential to its prosperity, which has been made for years past in that direction. All we have ever contended for, they have now adopted.

The warning against the New York Conference, and against building what we have destroyed, is in character, and will be understood. "Consistency," et cætera.

GOLD PENS.—Messrs. S. and W. E. BLAKENEY, New York city, have just furnished us with an assortment of gold pens, of their manufacture. They are handsomely mounted in silver extension cases, and, we believe, possess as good writing properties as any pen in the market. Our brethren can be furnished with the article on application at our office, or by mail, at prices as low as offered by dealers in the article. The card of Messrs. BLAKENEY will also be found in our columns.

SALEM.—We spent the last two Sabbaths in this city, with Bro. OSLER's people. God has done a great work there the last year. May prosperity still attend them.

MR. EDITOR:—I see by the last "Herald" that you have noticed my communication in relation to A. Brown's article touching the conscious, or rather, the unconscious state of the dead, and your reply to the same, found in the "Herald" of April 6th.

I desire no controversy with you on the subject in question, neither do I intend to have any; but I like justice and fairness, and therefore propose the following questions for your consideration:—

1. Do you not suppose that "Jonathan's lad" and "Absalom's two hundred soldiers" knew some things? [Yes.—Ed.]
2. Did the "lad" "know anything" of the "matter" between David and Jonathan? [No.—Ed.]
3. Did the "two hundred soldiers" "know anything" of Absalom's treachery, or conspiracy against King David, at the time they left Jerusalem to go to Hebron? [No.—Ed.]
4. If the "lad" and "soldiers" were ENTIRELY UNCONSCIOUS of the things in question, does it not prove a little too much for you? [No. It proves just enough,—that while they "know not anything," they know something.—Ed.]
5. Who appears, in this case, to be the hardest "pushed," or compelled to resort to "subterfuge?"

T. M. PREBLE.

East Ware (Mass.), May 6th, 1850.

[We think, dear brother, that you are, from the fact, that as the "lad" and the "soldiers" were said to know not anything, when they are only ignorant of the subject to which reference is made; so also when it is said that the dead know not anything, and have no more a reward, and have no more a portion under the sun, it must likewise refer only to the subject of the context—viz., what is done under the sun. And that it can only refer to this, we demonstrate by other texts, which show that they are conscious of other things. Such is the only view that we can take. If others see differently, we cheerfully let them enjoy their opinions.—Ed.]

Foreign News.



The steamship *Hibernia* arrived at this port on Friday, the 17th, having left Liverpool on the 4th.

FRANCE.—The most important item of news from France is the election of Eugene Sue, the candidate of the Socialists, as a member of the Assembly in Paris, over M. Leclerc, the candidate of the Conservative party, by a majority of from six to seven thousand votes.

Paris during the election was perfectly tranquil.—The Socialists in the first moment of victory appeared calm and confident of strength, while the Conservatives in their defeat were struck with dismay. Repeated councils were held at the Elysee to deliberate upon what should be done in the emergency; but irresolution marked every step of their proceedings. It seems to be the universal opinion that some serious steps must be taken to arrest the actual progress of the Democratic party, but the disorganized state of the Monarchists precludes any well concerted plan of operations. Many of the friends of order are consoling themselves with a belief that the defeat of Leclerc will drive the National Assembly to the adoption of vigorous measures; and, first of all, the modification of the electoral law. If, say they, Leclerc be elected, the majority will do nothing; and under the intoxication of a victory which amounts to very little,

the Socialists will be permitted to continue their work of disorganization. On the contrary, if Sue be returned, the majority of the Chamber will concur in the necessity of immediate action.

M. Napoleon Bonaparte, the cousin of the President of the Republic, has been an active supporter of M. Eugene Sue.

M. Carlier, the Prefect of Police, has made an unwise attempt to stop the progress of Socialist doctrines, by the prohibition of the sale of certain Democratic newspapers in the shops, as he had before prohibited their sale in the streets. The effect has been to greatly increase the circulation of the proscribed papers, while that of the privileged ones has fallen off immensely. On Monday, the sale of the *Evenement*—one of the former class—at the office, was continued beyond midnight, the people formed *en queue*, as they do at the doors of the theatre, waiting for their turn to be served. Several of the Democratic papers say that "henceforward every workshop, every wine shop, every restaurant, every lodging house, every place, in fact, in which the working population assembles, must be provided, at least, with one Democratic journal. We are ready on our side to make all necessary sacrifices, and we reckon on the support of our countrymen. We will open a subscription list for the sake of defraying the gratuitous circulation of Democratic journals in Paris and the departments."

In the French Assembly, on the 4th, a grant for the expeditionary force of Italy was voted by a majority of 462 to 198. Lamartine voted with the opposition. It is believed that the commission charged with the examination of the new electoral bill will be obliged to present it to the Assembly in the beginning of next week. It is now estimated that the new electoral law will disenfranchise 3,500,000 voters.

The Government journals defy the mob to show itself. Urgency will be demanded in the Assembly for the consideration of the electoral law. The committee on the bill introduced by the Minister of the Interior, relative to the appointment of mayors, recommends the rejection of the bill.

ITALY.—The only item of news from Italy is the following: A letter from Rome of the 21st ult., in the *Nazionale* of Florence, states that an encyclical letter addressed by the Pope to the Bishops is in the press, as also the concession of a Council of State, a new system of municipalities, and a pastoral letter to all the generals of the religious orders.

Rome, April 24th.—No Papal decree had yet appeared. The Government was seriously harassed in its finances in consequence of Rothschild's refusal to negotiate the second portion of the loan.

SPAIN.—The Palace at Madrid has again exhibited one of those curious scenes peculiar to that court. The King, taking umbrage at Narvaez, determined to remove him, and threatened to leave Madrid at the approaching accouchement of the Queen of Spain. He also threatened to publish certain facts impeaching the legitimacy of the Queen's issue; and his menaces went to such an extent, that Narvaez sent a body of soldiers and made him a prisoner in the Palace, until he could be brought to reason. The King, thus imprisoned, was compelled to capitulate, and at last a reconciliation took place, and the matter was hushed up. The King appeared in public with the Queen, and once more Narvaez is reinstated in undisputed authority.

GREECE.—Little or no progress has been made in the settlement of the Greek dispute. A number of conferences have been held between Baron Gros and Mr. Wyse, but an adjustment of the demands made seems to be as remote as ever. It is said that Don Pacifico has refused the amount of indemnity offered to him. The danger of a blockade seems most imminent.

The Frankfort German Gazette has Trieste advices of the 28th ult., stating from Athens, 23d, that the question between England and Greece remains still in the same unsettled state.

RUSSIA.—The German Journals announce positively that Russia has at length executed the convention of Balta Liman, by reducing to 10,000 men the number of troops in the Danubian principalities.

Letters from Warsaw state that a great many arrests had taken place in that city. A conspiracy among the Polish and Russian youths had been discovered, and the young men of the universities and the army were indiscriminately arrested without any inquiry into their guilt or innocence. Some emigrants who had returned, and implored the clemency of the Emperor, were already on their way to the Caucasus. The armaments continue to so great an extent, that there must be some important project in view.

AUSTRIA AND HUNGARY.—The Ministerial Council has resolved that the raising of the state of siege of Vienna and Prague be postponed *sine die*.

It is reported that Baron Von Gehring has been recalled from Pesth to take the head of the Hungarian department in Vienna.

Most lamentable accounts of an earthquake in Dalmatia have been received at Vienna. Ragusa has suffered much, and Stagno is in ruins.

The Ministerial ordinance, and the power given to the Roman Catholic clergy respecting public education, continue to excite public indignation. The Times correspondent writes that this ordinance contains the germs of a second revolution. Reinstatements of the Jesuits in their churches and convents increased the discontent.

POLAND.—The *Free Press* of Hamburg says:—"It is announced that a Republican movement has broken out in Iceland, and that the Danish governor has been driven away. The maintenance of the commercial monopoly of Copenhagen, of which the Icelanders have long complained, is the cause of the outbreak. Two steamers have been sent with troops to chastise the insurgents."

The Emperor of Russia was expected at Warsaw on a visit for a general inspection of the army. The greatest activity prevailed in all the departments connected with the army and navy.

DENMARK.—Copenhagen.—Letters of the 29th

ult. express great satisfaction respecting the result of the audience granted by the king to the Schleswig deputation. It is even asserted that a way has been paved for the amicable settlement of that question.—Copenhagen papers, however, state that the deputation was not received in a body, but each individual composing it was admitted to a private interview. The government would not in any way recognize the deputation in an official character.

TURKEY.—On the 28th ult., the Austrian Lloyd's steamer Africa had brought to Trieste information of a rising against the Governor of Samos. The Divan was about to send a military force under the command of a Pasha to assist the authorities. The Greek corvette Lodovico had taken a piratical vessel near the island of Ipsara, together with nine of her crew. The remainder effected their escape. A letter from Constantinople of the 10th ult. states that Fuad Effendi was expected on the 12th from his extraordinary mission to the court of St. Petersburg on the subject of the Polish refugees. His arrival will cause a change in the Ottoman cabinet. The President of the council of justice, Arif Pacha, will be dismissed, and Ali Pacha, Minister of foreign affairs, appointed in his place. Fuad Effendi will be raised to the rank of Pacha, and will be Minister of Foreign Affairs in the place of Ali Pacha.

Since the foregoing was put in type the *Europa* has arrived, bringing news to the 11th inst. We give the following items:

In Parliament, an attempt to take off the duty on newspaper advertisements failed.

Lord John Russell is too unwell to introduce the Lord Lieutenantcy abolition bill.

One of the wealthiest Lancashire and Yorkshire manufacturers, Mr. Threlfall, had been arrested on a charge of forging bills to the extent of £40,000.—£12,000 had been discounted when he was taken, but the money was recovered. It was thought that he would have left in the *Europa*.

FRANCE.—The anniversary of the Republic was celebrated with great pomp. All was quiet; not a single arrest occurred. On Sunday, Napoleon's death was celebrated. On Monday, the "Napoleon" and "Voix du Peuple" journals ceased to exist. This will promote much good.

The new election law passed by a large majority, ty, although Generals Lamoriciere and Cavaignac voted against the government. The return is too large to report now. Three unlicensed vendors of papers were fined twenty-five francs.

Accounts from Guadaloupe to the 10th ult. represent the colony to be in rather an alarming position. The trial of the persons accused of being concerned in the affair of Marie Gollande, in which several individuals were assassinated, has caused great irritation between the white and the black populations of Basseterre, and the former threatened to massacre the latter. A bill to enact capital punishment for political offences, it is said, will shortly be introduced.

The Risor Gemento, of Turin, of the 16th ult. announces that the Archbishop Francioni had been arrested at his palace, with all the consideration due to his rank, and lodged in the citadel.

ITALY.—His Holiness had determined to confiscate the property of the deputies of the Roman Constituent Assembly, to the amount of 11,000,000 francs. The popularity of the Pope is materially on the decline.

DENMARK AND THE DUCHIES.—Serious disturbances may be expected soon. Denmark is fast recruiting her army, and to judge from Gen. Willisen's proclamation, the Holstein army must be in a most efficient state.

THE GERMAN EMPIRE.—Scarcely anything is talked of in Prussia, but the two Congresses about to meet in Frankfurt and Berlin. It appears that with the circular convening the Frankfort diet, Austria despatched a confidential note to each state, conceived in a spirit of firmness, relative to the recent negotiations with Prussia.

The Minister of Foreign Affairs is, it is said, now preparing an energetic reply to these notes.

Austria acted in the face of Germany, when she convoked the plenary Diet, and declared forfeiture of membership to penalty of non-appearance. Prussia will be expected to act with similar decision. Austria aims at perpetrating an illegal act, by restoring the old Diet, legally dissolved in 1849. Prussia demands a revision of the act of the 8th of June, and requires particularly three things:—that Austria shall assume a right of precedence, which she never enjoyed except in the old Diet; that she shall be content with a congress of plenipotentiaries, and a simple convention relative to the act of confederation, and that a re-distribution of votes may allow Prussia to represent the union, with the full power of all its members. The affairs of this empire are beginning to excite considerable attention in England.

AUSTRIA AND HUNGARY.—The Austrian government has addressed a circular, dated the 6th ultimo, to its ambassadors at the German courts. In this circular, after pointing out the necessity of creating a new central power for Germany, as the functions of the interior power at Frankfort were to cease on the 1st of May, it announces its intention of taking the initiative for convoking the representatives of the different states of Germany at Frankfort on the 10th of May for said purpose. The Austrian government justifies this step, in virtue of certain articles of the federal act.

The circular states that the imperial representation will leave immediately for Frankfort, to make the preliminary arrangements for the assembling of the representatives of the other states, on the 10th of May.

The large possessions of General Kiss, judicially murdered at Arad on the 6th of October last, have been conferred by the usurping Austrians on Jellachich, and to Haynau have been given the estates of the murdered Count Louis Bathyani.

RUSSIA.—The sum which Austria has to pay to Russia, as indemnification for the expenses of the Russian troops, during the late campaign, is three million seven hundred thousand silver roubles. Russia takes salt from Austria to the amount of 700,000 roubles, and the other 3,000,000 are to be paid in

yearly instalments of one million, and 5 per cent. interest for the outstanding capital.

POLAND.—It has been determined thoroughly to fortify Cracow.

TURKEY.—The "Wanderer," of Vienna, says that the Porte has communicated to the Austrian Intendant, that it has definitely fixed the term for the confinement of the Hungarian exiles at nine months, from the first of July last, and that at the expiration of that period they will be at full liberty to go wherever they may choose.

GREECE.—The Porocos was again blockaded by Sir William Parker. At the same time orders were given for the blockade of other ports of Greece. On the 25th, the Greek Chamber met, with closed doors, when the Greek minister explained that renewal of hostilities was in consequence of the refusal of the government to admit the claims of the English Cabinet, although the amount of the claim was nearly settled. In answer to a question as to the support to be expected from the two other protecting powers, the Minister of Foreign Affairs said he expected none, notwithstanding his pressing solicitations to that effect. A very stormy debate in both houses ensued, on a demand from the Minister for a bill of indemnity. Both houses refused the bill of indemnity, left all responsibility to the Minister, and passed a formal resolution to the effect that the government should act according to the interests of the country.

Mr. Wyse gave in an ultimatum, which was accepted by the government, and the Greek question was put an end to on the 28th. The Minister of the Interior has issued a formal notice to that effect, and an apology will be made by the Greek government. The English Minister agrees to accept 180,000 drachms and security for the settlement of the Pacifico's claim upon Portugal.

LETTER FROM ENGLAND.

DEAR BRO. HIMES:—Through God's kind providence I reached Leeds on March 1st. As you were unable to visit this place during your stay in England, I would state, that Leeds is the most populous market town in the West Riding of Yorkshire, and the great emporium for the manufacture of woolen cloths. The inhabitants of the borough number about 200,000. It contains about fifty-five places of worship, occupied by Roman Catholics, Episcopalians, and Dissenters. The Methodist chapels are considered the largest in England. Some are of such large dimensions that they will accommodate from four to five thousand persons. During my tour in England in 1848, I visited this place, delivered eighteen lectures, and immersed eighteen believers; and I have recently been introduced to individuals who saw the truths through the meetings then held. You will be pleased to learn that I met with a warm reception from the brethren on my return.

On Lord's day evening, March 4th, I preached at our brethren's place of worship in Merion-street, on which occasion we had a precious season. The Most High blessed the proclamation of his truth, and three individuals found peace to their souls through faith in Christ's atoning blood. On the following morning I was introduced to the Rev. Jabez Tunnicliff, who, as once recognized me, as he had attended some of the lectures delivered in the "stone chapel" in 1848. He very kindly invited me to occupy his pulpit at Hunslet as often as convenient and agreeable during my stay. His chapel being commodious, we decided to hold some special services for a fortnight, and issued notices announcing that twelve sermons would be preached between us, at the Baptist chapel, Hunslet, commencing on the 10th inst. Our meetings were interesting, and well attended. Mr. T.'s sermons were to the point, and well calculated to show the fallacy of much of the teaching in this age of boasted light. We held prayer meetings at the close of several of the public services. My limits prevent me giving particulars, but as Mr. T. may now be considered one of ourselves, the following may not prove uninteresting. He was formerly an evangelist, and has been engaged successfully in some interesting revivals. About eight years ago he resolved to visit America, and made some preliminary arrangements for leaving; but at the earnest solicitation of some ministerial brethren, concluded to remain in England, and visit the churches connected with the Free-Will Baptists. Subsequently he settled down as pastor of a church in Leeds.—About three years since he became interested in the doctrine of our Saviour's personal return, since which period he has been seeking and obtaining additional light on the subject, and he may now be denominated a decided Adventist.

After the conclusion of the series of meetings at Hunslet, I received an invitation to preach at the Independent chapel at Wortley, of which Mr. Armstrong is the pastor. I accepted the invitation, and preached two sermons on the subject of our "blessed hope," on Lord's-day, March 24th. As notices of the same had been given in four chapels, a good attendance was secured; but in the afternoon the audience was much larger than in the morning, the body of the chapel and the galleries being well filled.—The attention manifested was quite cheering. The minister expressed to me his interest and satisfaction relative to the evidences in favor of the views presented, and stated his willingness to hear more on the subject. We took tea together, with about twenty of the friends, at the residence of one of the deacons, after which we spent some time in conversation, and some of the evidences of our Saviour's nearness were presented. Mr. A. informed me that he had not been a believer in the modern theory of the world's conversion for some time past. He thanked me very kindly for preaching for him, and expressed his desire to see me again. O how cheering, in this age of deep prejudice, to meet with candid minds, unchained to human opinions, and especially to find here and there a minister and people willing to hear on the glorious, soul-cheering truth of Jesus' return!

On the 2d inst. I visited Wakefield, which is situated in the West Riding of Yorkshire, about nine miles from Leeds, and numbers about 18,000 inhabitants. Wakefield is distinguished for its large corn and cattle markets. Its Corn Exchange is a magnificent superstructure, the large room of which will

hold from fifteen to twenty thousand persons. The "National Prison," situated in the vicinity of this place, covers a large area of ground, and will contain about twelve hundred persons; and the number already within its enclosure proves that there is no prospect of the temporal millennium's dawn just yet. The Asylum for the Insane is also a very stately piece of architecture, and will contain a considerable number. I visited the Rev. W. Lamb, who was formerly the pastor of Salem (Independent) chapel, and made some arrangements for holding some services in connection with his church worshipping in Wood-street. I tarried with him during the night, and on the following morning returned to Leeds, in company with Mr. Haigh, Mr. Lamb's assistant minister. In the evening we accompanied Mr. Tunnecliff to the house of a friend, where we met two preachers of the gospel, and spent the principal part of the evening in investigating the Scripture evidence relating to "Gog and Magog," and the non-restoration of the Jews.

On Saturday, the 6th inst., I returned to Wakefield, and in the evening attended a most interesting meeting, held at the residence of Mr. Lamb, at which earnest prayer was made for the blessing of the Most High to rest on our contemplated meetings. On the following morning I met with his congregation, on which occasion Mr. Haigh preached on the importance of abiding by the Bible, and of enforcing its doctrines irrespective of consequences. He prepared the way for their hearing the evidences of our Saviour's nearness. During the interval of worship, Bro. Barker arrived from Worsbroughdalenear, Barnsley. It will be remembered by some, that Bro. B. formerly worshipped with our brethren in New York city, and took an active part in their services. In the latter part of '43 or beginning of '44, he returned to England in order to devote his time to the spread of the truth. He visited many places in England, and some particulars of his labors appeared in the "Midnight Cry." Affliction in his family, however, and other circumstances, rendered it necessary for him to cease travelling. He obtained employment as time keeper on the railway, in connexion with which he has labored for the Lord as opportunities have presented themselves. I was much pleased to see him, but regretted that he could tarry but a few hours. His acquaintance in New York and Brooklyn will be pleased to learn that he is still "looking for that blessed hope," and will also accept his Christian love.

In the afternoon we met to commemorate our Saviour's death and return, and realized the consoling design of that ordinance. Bro. Asher, a colored preacher and pastor of a church in Philadelphia, Pa., met with us. He has visited England for the purpose of raising about £800 sterling in order to pay for a place of worship in Philadelphia, and has already obtained £500 towards that object. He gave an expression of his gratitude for the privilege of meeting with and speaking to the friends then assembled, and referred to the prejudice manifested by certain professors in America, because God had not seen fit to make all men of the same complexion,—how they were treated in not being permitted to worship with them in the same places of worship,—that with but few exceptions they were compelled to worship alone, and also to the prejudice existing in the minds of his unconverted colored friends against religion in consequence of such treatment. He considered it a pity that Christians should act so towards those who were redeemed by the same blood. The coming of Jesus was appreciated by him, and he rejoiced that the period would soon dawn when the distinctions to which he had called attention would be at an end, and Christ would reign supremely as King of saints. He appeared much cheered at the prospect of the speedy passing away of the present state of things. He remarked that he had been so differently treated by Christians in England, that at times he felt tempted to remain here; but that as this would be shrinking from the cross and the tribulation through which all must pass, in some shape, he had concluded to return, and expressed his willingness to bear all the ills to which he had called our attention. The audience appeared shocked at the manner in which the colored people are treated by such professors of religion.—The following inquiries have presented themselves to my own mind:—What would the colored heathen nations think of Christianity, if they knew how some who profess it treat the converted colored people who live in their own towns and cities? And what would they think of the sincerity of the professions of those ministers who talk so loudly of their intense desire for the conversion of nations far away, and the introduction of Whitty's millennium, while they act so unchristianlike at home? During their millennium would they treat the sable skinned population of distant lands as they now treat those at home? Would they worship with them, or have millennial compartments? Consistency is a jewel!

In the evening I preached to a large and attentive audience, on the first and second advents of Christ, and we have reason to believe that the word spoken was not in vain.

On the 8th inst., as Mr. Lamb's congregation only occupied the "Music Saloon" on Lord's days, and held their week night services in different parts of the place, I hired it for three nights during the following week; and as Mr. Lamb kindly allowed me its free use during the two following Sabbath evenings, we had bills printed and posted through the place, announcing the delivery of five lectures, commencing Lord's day evening, the 14th inst., which was a day long to be remembered. In the morning fifteen believers were immersed by Mr. Haigh in the public bath. The ordinance was solemn and impressive, and as many spectators were present as could be accommodated. In the evening I preached to a large audience in the "Music Saloon." The lectures delivered during the following week were well attended, and with but few exceptions the audiences were much interested. Some Papists, however, manifested symptoms of dissatisfaction, and made a noise resembling frogs, while listening to a delineation of the character and doom of the Papacy, as marked out by inspiration's sure prophetic pen. They were not, however, allowed to disturb the audience. In the afternoon of each day on which lectures were delivered in the evening, a Bible-class was held in the

Saloon, for the further investigation of the subject of the preceding lecture. On Sabbath, the 21st inst., about seventeen of the brethren and friends came from Leeds, and met with us during the day. In the afternoon we held a fellowship meeting, when several of those just referred to occupied the principal part of the time in testifying as to the practical effect of the doctrine of Christ's speedy coming on their souls and their life. In the evening I delivered my last lecture as per announcement, on which occasion the body of the Saloon, the gallery, and the aisles were crowded. There were also about a hundred on the platform, and some in an ante-room; but many had to leave for want of room. Two or three reporters were present, and from the great attention manifested we have reason to believe that the word of the Lord will not return unto him void. I have no reason to regret visiting Wakefield, but on the contrary to rejoice. A good work has commenced. Many have heard, and several have received the truth. Messrs. Lamb and Haigh, with the majority of the members of the church, are deeply interested in the subjects presented in the lectures. The two preachers fully believe the doctrine of our Saviour's return and accompanying events, as advocated by us, and have resolved to use means for the spread of the truth. Although they believed in the Saviour's return, and non-conversion of the world previously, they now rejoice and thank the Lord for the additional light on these and other points connected with the "blessed hope;" and will henceforth give prominence not only to the work of our Saviour's first advent, but also to the glory of his second advent, to the resurrection, the inheritance of the saints, its heirs, the nearness of the end, and the importance of preparation for the event. Therefore I left Wakefield without forebodings of the interest dying away, as it will have its faithful witnesses for the truth, who will proclaim it fearless of consequences, believing that the Lord will enable them clearly to understand his word, and give them sufficient light to enable them fully to master the question of the Advent. Mr. Lamb has some thoughts of travelling to spread the doctrine, as soon as his health will permit. The length of my letter warns me to say no more at this time. Therefore, desiring an interest in the prayers of the friends scattered abroad, I remain, very truly, yours, in hope, J. W. BONHAM.

Leeds, April 30th, 1850.

THE SIGNS OF THE TIMES.

I have already presented several evidences that we are living in the last days; but I wish in this article to present some that will bring us to a point more definite, than those previously adduced, and in connection with these show that it is our duty to know something about these things, lest the day of the Lord overtake us suddenly, and find us sleeping.

God has always had a *present, dispensational truth*, with which the cross is always connected. Adam had a promise given him, which contained, as in a nutshell, the whole plan of salvation. Now, he was not required to believe all that was embraced in that promise, for it remained for future unfolding of the divine plan, through distant dispensations, to bring to light all of its then hidden meaning. But the fact that the seed of the woman should bruise the serpent's head, while it should bruise his heel, Adam was required to believe, while all the circumstances connected therewith, he was not able to understand—therefore could not embrace them by faith. Whether Adam believed this present truth or not, we are not told. It seems that farther light shone upon the promise some time after; for "Enoch, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with ten thousand of his saints." Now, when this truth was uttered, it became necessary that it should be believed, as well as that given to Adam. We come down to Noah's day, and we find the world so corrupt, that God determines to destroy it. Now, the warning voice must be given—the note of alarm sounded;—and "Noah, the preacher of righteousness," is selected, to bear this despised truth to the world. He dares encounter their wrath, their scorn, their scoffs; for dear to his heart is the present truth, and he knows that faith therein alone can save him. He does not believe one thing, and practice another, and thus give occasion for the remark so often made: "He does not believe what he preaches." He builds a huge ark upon the dry land, as God bade, and thus condemned the world. As they had never seen it rain, they probably thought it impossible for God to drown the world, and no doubt would scoffingly inquire of Noah where he expected to obtain sufficient water to bear up his ark. But God is never at a loss for means to effect all that he designs to accomplish. After all of Noah's family, with the animals, are safe in the ark, God shuts them in, and there they wait seven days, without any flood, exposed to the taunting jeers of the wicked multitude. It required strong faith to enter the ark under such circumstances, and it required stronger faith, if possible, for them to remain there seven days, without any indication of what had been predicted, coming to pass. It would appear very strange to us to see an individual building a large ship, far from any water, and then, after it was finished, to go on board with a crew, and assert that it was going to rain sufficiently to float that vessel, so that it could be borne upon the waters.—And were those individuals to abide there for seven days, constantly saying that what they had said would come to pass, we should be inclined to think them madmen, or fools. We can thus faintly picture to ourselves the situation of this family during their time of sore trial, but in this case, they had the word of the Lord, upon which they could stay their souls. No doubt, when the antediluvians beheld the beasts of the field, and the fowls of heaven, by pairs, going of their own accord into the ark, they were staggered, and said among themselves: "Well, this is very strange; I don't know but there is to be a flood after all." But when day after day passed on as before, their fears were allayed, and they deemed it all a humbug. But when the week has expired, the fountains of the great deep are broken up, and the flood-gates of heaven are opened, and the deluge is upon them, and there is no way to flee.

Here we see clearly illustrated the importance of believing *present truth*; for by its rejection, the

whole world of mankind, with the exception of eight souls, perished in the waters.

In Abraham's day we find new truths unfolded, or rather the first truth contained in God's promise to Adam, more fully developed. The promise of a restoration was contained in the one given to Adam, but so hid, as it were, in obscurity, that new revelations were necessary to develop, or unfold it to view.—This is done somewhat in the promise given to Abraham, of *land*, and he is also shown, that through him the promised seed is to come. The truths here brought to view bring out a people, entirely distinct from others, denominated "strangers and pilgrims," because they build themselves no cities to dwell in, but dwell in tabernacles, and thus declare plainly, that they seek a country, even an heavenly. All who believed this present truth, became a "peculiar people," and testified their faith by their works.

In the cities of Sodom and Gomorrah, the inhabitants had become so abominably corrupt, that God determines to overthrow them. But he does not do it without giving them warning of the doom awaiting them, unless they repent. Angels visit righteous Lot, who dwelt among them, and he utters the note of alarm, "but he seemed like one who mocked." The message is rejected, and in consequence they perish in that ruin of fire and brimstone. Was it any more necessary to believe God's truth then than now? Would he punish those rejecters of his word then, and suffer those who now disbelieve to escape?

It would occupy too much time and space for me to trace down from Adam to Christ the several unfoldings of that first promise, giving to each generation a portion such as they needed, to keep God's people "distinct," and "peculiar." But as we trace down each successive link of the great chain of truth, we find the path of the just shining brighter and brighter, as redemption's plan is developed, and spread before them, for their faith to grasp, and hope to lay hold upon.

We will now come down to New Testament times, when that Seed which should finally bruise Satan's head, is about to be manifested. A messenger precedes his coming, who, in the spirit and power of Elijah, declares the kingdom of heaven to be nigh at hand, and tells them to prepare the way of the Lord, and makes his paths straight. Those who received this message, this present truth, were prepared to receive that which followed, given by Christ himself. These truths were now the testing, saving truths of the age. The Jewish church might be very orthodox, as respected the former developments of the promise which stands at the head of all the promises, and is the foundation-stone of all prophecy, but now that that Seed had come, it was necessary to salvation that he should be received, and acknowledged as such, and without such an acknowledgment, their former faith now became valueless. With the effect had upon the Jewish church, by the proclamation of this message, all are perfectly familiar. Suffice it to say, they rejected it, as a body, and fell. When Christ was raised from the dead, and showed himself to witnesses chosen before of God, the testimony of those individuals relative to this fact, became the present truth; and though the people might confess that he was the Christ, who was crucified, yet that was not sufficient; they must also believe that he was raised from the dead, and taken up into heaven, or their former faith would be ineffectual to save them.

Thus we see, by the illustrations given, that a belief in the present truth has been always essential to salvation; and shall we take the position, that God will not always be so strict as to punish its rejection, or that the times for the dispensation of present truths are in the past, and that if we believed in Jesus Christ, and him crucified, it is sufficient? I believe, that from the creation to the end of time, there will be testing truths presented, with which to try the nominal professor, and call out a "peculiar people," separate from the world. Luther brought out present truth, and also a Wesley, and a Fletcher, with other reformers who have arisen, and their message was accompanied by the power of the Holy Ghost. Now, if "the sure word of prophecy," and the signs of the times, authorize us to expect the coming of the Lord as the next great event before us, the proclamation of this fact becomes the present truth, and that we are thus authorized I fully believe, and shall now endeavor to present my evidence for the same.

Much of the evidence upon which our faith is based, which is drawn from the prophetic periods, and the symbols of Revelation, I shall not present, for it would occupy a great many sheets, take a great deal of time, and be too great an amount of matter for the columns of a periodical. I shall, therefore, content myself with simply giving those portions which are the most readily expressed and understood.

When our Saviour was telling his disciples about the destruction of Jerusalem, he said to them:—"When ye, therefore, shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judea flee to the mountains." By-and-by the Roman army comes, and attacks the city. The Jews had several skirmishes with the enemy, and were successful, which served greatly to elate them, and they supposed that they would be able to overcome the enemy entirely. Was it right that they should have such expectations? I say, No, and give my reason.—Jesus had told them of their destruction, and they ought to have believed him. Daniel had predicted their overthrow, and they ought to have received his testimony. He had not only prophesied of the time when the Messiah would be cut off, which was fulfilled exactly, as foretold, but he had also said that the people of the prince that should come, would destroy their city, and sanctuary, and that the end thereof should be with a flood, and unto the end of the war desolations are determined (Dan. 8:26); but O, how blind were they to these things! Many deem the prophetic scriptures of but little value, and multitudes suppose that they cannot be understood until after their accomplishment. But had the Jewish nation taken heed to the "sure word of prophecy," they would never have crucified the Messiah; they never would have met with such a doom. One thing should be remembered, viz., there are prophecies recorded by that same prophet, which have a bearing upon our own time, and we should be warned by the

fate of that nation to take heed to them, lest destruction await us also.

By-and-by the enemy begins to cast a trench about the city, but this did not alarm them much; so sanguine were they of success. The disciples, who were attentively watching all these things, beheld in this movement a fulfilment of what their Master had said unto them, should take place. "For," said he, "the days will come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." Did the hearts of that faithful few fail with fear when they saw themselves completely encircled, and no way, seemingly, for escape? O no! they had faith in God, and as he had told them to flee to the mountains, they knew that he would open a way for them to go thither. Suddenly, and for no apparent reason, the Roman army withdrew from the city to the distance of a few miles, and then the disciples fled, and were safe. The hand of the Lord was in this matter. It was him who directed that army to withdraw, that his elect might be saved. When they were gone, the army returned, and destroyed the city and sanctuary. Now, if the disciples had not known that the city was soon to be desolated, and had not made their escape, as Jesus told them to, would they not have perished in the siege?

Christ next speaks of the tribulation, which would be such as there never was before, nor would be again. Many suppose that this tribulation was bounded by the desolation of Jerusalem, but I cannot think so, for the Saviour says that "these are only the beginning of sorrows," and proceeds to tell what would befall the church of God. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all men for my name's sake." I understand the tribulation here spoken of to refer to the sufferings which should come upon the people of God, commencing there, and continuing down through the twelve hundred and sixty years of Papal persecution, during which time about 60,000,000 of the saints were cruelly tortured and put to death. Such a tribulation far exceeds that inflicted upon the city of Jerusalem, and can have no allusion to the nation of the Jews. Many find a difficulty in reconciling this passage with one recorded in Dan. 12:1, as both speak of a time of trouble "such as never was." But be it remembered, there is a quite a difference between saying, "a tribulation such as never was," and one *greater* than ever was. The term "such" means, of a like kind, and this was, and will be actually the case. The first tribulation spoken of was such as never preceded it, nor will such a one ever be again. This was upon the people of God. The time of trouble spoken of by Daniel will be such as never was before, or of a different nature from any previous trouble; for this will be upon the whole world, at the standing up, or reign of Michael. If we are correct in our application of the former tribulation, then we must look for the darkening of the sun and moon, in connection with the ending of it; for Jesus said: "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light."—Matt. 24:29. "After the tribulation," but before the expiration of the twelve hundred and sixty days, or years, Mark says: "In those days, after the tribulation," &c. The Saviour said, that "except those days should be shortened, no flesh would be saved, but for the elect's sake (the 'flesh' spoken of) the days should be shortened." The days of persecution of the saints should be shortened; or all of the church would be destroyed. At the time when the last public martyrdom took place, which was 1776, nearly all of the saints were destroyed, and had the persecution raged as it previously did, God would not have had a seed to serve him on the earth. In 1780, May 19th, the sun was supernaturally darkened, and the moon the night following; and in 1798 or 1801 the Papal dominion was taken away by Bonaparte, and then the days expired. Thus we see that it was very soon after the tribulation ceased, but before the expiration of the time, times, and a half (twelve hundred and sixty years) that the first sign of Jesus' coming took place. The disciples not only inquired respecting the destruction of the temple, but also respecting what should be the sign of Christ's coming, and of the end of the world,—all of which questions are distinctly answered. I will give a brief account of this phenomenon, copied from Gay's "History of Rowley, Mass." The account runs thus:—

"The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and before noon, lights became necessary for the transaction of business within doors. The darkness continued through the day; and the night, till near morning, was as unusually dark as the day."

The clouds here spoken of did not continue through the day; for, as we are informed by some who witnessed the scene, stars were at times visible.

"The moon shall not give her light." As the moon shines by reflection only, deriving her light from the sun, if the latter was actually darkened, the former must be also. The moon was within twenty-four hours of the full, and would, therefore, rise at an early hour. But no moon was visible until past midnight. It of course would not shine forth until the obscuration of the sun had ceased,—and this affords evidence to my mind that these planets were darkened on other portions of the globe, as well as in New England. However this may be, the night was so dark that a piece of white paper, held directly before the eyes, was equally invisible with the blackest velvet.

No stars shone forth to cheer the gloom; for the Lord had said by the prophet Joel, "The stars, also, shall withdraw their shining."

All the heavenly bodies were shrouded in darkness,—and for what? To warn the world of the startling fact, that the Lord was at hand. But, alas, as it always has been, so it is now; men will not believe, but even scoff at the idea of these things being the fulfilment of the signs spoken of. But if not a fulfilment, how can they ever be fulfilled! As on the panorama one scene after another passes before the eye, and is gone, not to be seen again, so with the events of prophecy—they are fulfilled, num-

bered in the past, and will never be acted over the second time.

We next read: "The stars shall fall from heaven." Here the object comes forward, and says: "That cannot be understood literally, for the stars are many times larger than the earth, and if they should fall, the concussion would crush it to atoms." But the Saviour no where says that any of the fixed stars will fall. He simply tells us that stars will fall, but does not state what kind of stars. A star means any small luminous body in the heavens. Hence we frequently say, "See how the stars shoot!" having no reference to the fixed stars at all. It was a star that guided the wise men to the place where the infant Jesus lay; but it was not one of the stationary planets belonging to our system. In 1833 there was a wonderful phenomenon which took place, universally denominated, "the falling stars." They fell on the night of Nov. 13, like snow-flakes—the air was thick with them—and many who beheld them exclaimed, "See how the stars fall!" and no one thought of correcting the astronomy of his neighbor, any more than he would reply, "the sun does not move," when told that the sun was rising. The stars have fallen in no inconsiderable quantities, at two successive periods since, but not in such great numbers as at that time. This sign comes in just the order predicted, following the darkening of the sun and moon. Luke records more signs than Matthew or Mark, for one does not give all the particulars, but each records a portion, as it was brought to their remembrance; and when combined together, they produce one harmonious whole. After giving the signs in heaven, Luke says: "And upon earth distress of nations with perplexity." Has this not been the case? Read the accounts with which our newspapers have teemed, of dreadful famines, in Ireland especially, and pestilences—the cholera sweeping away its millions, and the plague also. "Perplexity."—When were men ever so perplexed in relation to political matters as they have been the past eight or ten years? They are at a loss to know what will be the end of these revolutions among the nations, and one predicts one thing, and another something else. The whole world seems to be in a state of perplexity.

"The sea and waves roaring." The year '42 was remarkable for its numerous shipwrecks. It was a year unparalleled in history for its storms at sea, and a loss of seamen. And what mighty floods have swept over the earth, carrying devastation and death with them.

"Men's hearts failing them for fear, and for looking after those things that are coming on the earth, for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in a cloud, with power and great glory." O how many hearts have failed with fear, while the proclamation of the judgment has been sounded through the length and breadth of the land; and while listening to the relation of those things which are coming on the earth, when not only that, but the heavens also, will be shaken, trembling has got hold upon them, and many have been led to seek a refuge in Christ, in order that when he comes in power and glory, they may be saved.

There are some who are learning the parable of the fig-tree, as the Saviour has bidden them. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things come to pass, know that he is near, even at the doors." Our Saviour gives a certain order of events, ending with his coming, and when we see all fulfilled that was to precede that event, then he commands us to know that he is at the door, just ready to appear.

"Verily, verily, I say unto you, this generation shall not pass till all these things be fulfilled." What generation? would very naturally be the inquiry. We must remember that the Saviour takes his disciples along with him in imagination, from that time down to the end, and when brought down to a point where the signs of the Lord's coming are seen, he addresses himself to the generation then living,—those who see these things come to pass,—and tells them to learn the parable, and then asserts that this generation shall not pass, until all be fulfilled. Many are of the opinion that the term generation means seventy years, as that is called a generation in the Bible.—Psa. 90:10. If it be thus, the generation will expire May 19th, 1850, but as Jesus said it should not pass before all was accomplished, and his advent is included, we should expect that event prior to the expiration of the seventy years. There are others, however, who understand it simply to mean, that all who witnessed the first signs will not pass from the earth until Christ shall come. This appears the most reasonable, for if limited to seventy years, the individuals composing that generation could not be more than one year old when the sun was darkened, therefore could not be embraced among those addressed by our Saviour, in the expression: "When ye shall see all these things, then know," &c. We think that it must refer to those who were of sufficient age to see and remember these things, and we have such a class among us,—a few, to be sure, as nearly all have passed away; but they will not all, for Jesus says they shall not. Do you see any evidence in all this that the Lord is at hand? O, do not turn from me, I entreat of you. Be "not in darkness, that that day should overtake you as a thief."

Some of the events spoken of in connection with the generation, are brought to view by John the Revelator, as transpiring under the sixth seal. Rev. 6:12. All expositors of prophecy admit that we are living under that seal, but differ respecting the nature of the events there recorded; some taking them literal, others thinking them to be symbolical. It ought however to be our rule when studying the Holy Scriptures to understand all to be literal, that will not make bad sense, by being so understood.—This seal was marked at its commencement by a great earthquake. We know that earthquake, in some parts of the Apocalypse, means a revolution, but we should not therefore suppose that it must always be a symbol, and if we can find a literal fulfillment, we will put it there, and no where else.

History informs us that in 1768, there was a mighty earthquake which shook down many cities, and dis-

troyed very many lives, and as it accords with the timewhen this seal was supposed to have been opened, we deem it a fulfillment of that prediction.

"And the sun became black as sackcloth of hair." This is the second event given us under the opening of that seal, and in 1780 we have a literal fulfillment of this also, and therefore believe it to be "that which was spoken of." "And the moon became as blood." This is the next event in order, and the fulfillment perfectly agrees therewith. In the relation I gave of the signs recorded by the evangelists, I spoke of the darkening of the moon, the night following that of the dark day, and there are living witnesses who inform us that when that planet became visible, it had the appearance of blood. The Revelator does not say that it became blood, but "as blood"—had the appearance of blood.

Next in order;—"The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Here the prophet sees in vision what Jesus told his disciples should come to pass, after the signs in the sun and moon. I will give a brief quotation from an eye witness who gave a very interesting account of the scene in one of the secular papers. After speaking of the stars falling in great multitudes, he inquires: "And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which is used by St. John the Revelator. 'It rained fire!' says one. Another, 'It was like a shower of fire!' Another, 'It was like the large flakes of snow before a coming storm, or large drops of rain before a shower.' I admit the fitness of these for common accuracy, but they come far short of the accuracy of the figure used by the prophet. The stars fell 'even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south, fell toward the south. And they fell not as ripe fruit falls. Far from it; but they flew—they were cast like the untimely fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."

We see by this description how exactly God fulfils his word; and with such evidence before me, how can I do otherwise than believe?

The prophet next sees the heaven departing as a scroll when it is rolled together; and every mountain and island removed out of their places, while the kings of the earth, (republicanism does not prevail exclusively,) and the great men, and the rich men, and the chief captains, (all war will not be done away,) and the mighty men, and every bond-man, (slavery still existing,) and every free-man, hid themselves in the dens and in the rocks of the mountains, (just as Isaiah said they would,) and said to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

Now, will not the last events recorded be just as literally fulfilled as were the former, and in the same order? If so, where are we? What is the position we now occupy? It is where the signs which betoken the coming of the Lord are in the past, and the day of wrath but little before us. Ours is a period of awful suspense! Suddenly, at any moment, the last great trumpet may break upon our ear! Are we ready? is now the question, and it is an important one.

By comparing the events which were to transpire under the sounding of the trumpets with history, we find ourselves occupying the little space of time termed "quickly," which intervenes between the sounding of the sixth and seventh trumpets, and between the second and third woes.

But I will let the evidence already presented suffice; and methinks it alone is sufficient to convince us that we are on the eve of the judgment—that the last sands of time are fast ebbing out—that this world's drama is about to close, and eternity to disclose its dread realities to the sinner, but heavenly joys to the righteous. We have almost come to the terminus of prophecy. Soon will it be said, "It is finished!" The destiny of all will then be fixed unalterably, either for weal or woe. The last proclamation is being sounded—the last note of warning uttered. Mercy entreats but a little longer. Soon her persuasive voice will be hushed into stillness. The Daysman will soon cease to stand between sinful man and God, and then, to them, will he be a "consuming fire." This is no fancy sketch, no idle dream.—A few moments yet remain for preparation. O how precious they are. May we improve them in making ready for the day of God. MARY D. WELLCOME.

Hallowell, Me.

REPORT OF THE OSWEGO CONFERENCE.

Oswego, Friday, May 10th, 1850, 9 o'clock P. M.—The Conference was commenced and regularly organized by calling J. Marsh to the Chair, and appointing L. D. Mansfield Secretary.

A committee was then chosen to present business for the consideration of the Conference, consisting of Bro. Marsh, Oliphant, Mansfield, Pinney, and Bywater. The meeting then adjourned until 10 o'clock evening.

May 11th, 10 o'clock.—Conference convened pursuant to adjournment. The committee on business not being ready to report, no matter of business came before the meeting.

2 P. M.—The Conference came to order, and received the report of the committee.

The following preamble and propositions were then presented, and discussed by Bro. Pinney, Marsh, and Mansfield. "We, the Advent brethren assembled in Conference at Oswego, send to our brethren scattered abroad, the following expression of our views in respect to the general interests of the cause in which we are engaged.

"Whereas, in the Providence of God, we have been called forth to the proclamation and defence of the great doctrine of the immediate personal advent of our Lord, and it kindred truths; and whereas we are compelled to occupy an antagonistical position to most of our professed Christian

brethren of the various denominations, upon this subject, and of course can expect no general co-operation from these sources, in furthering our work: and whereas we feel that the importance of our work is such as to demand our most judicious, energetic, persevering, and united efforts, that we may reap the reward of 'good and faithful servants,' when our Lord comes—We therefore present for you to consider and act upon, the following propositions, which appear to us important to the interests of the cause of God in which we are engaged, and we trust we shall have your approval and co-operation:

"1. That we address ourselves anew to the great and all important work of waking up the world to a preparation of the speedy coming and kingdom of Christ; and girding on our divine armor afresh, we will prosecute with renewed vigor, our warfare against the fables which have taken the place of truth on this sublime and glorious subject.

"2. That we heartily and untiedly co-operate with all the friends of Jesus, in the proclamation of his coming and kingdom, and by our efforts endeavor to assist them in spreading abroad a knowledge of the great truth, irrespective of the views which they may cherish on subordinate points of doctrine, in reference to which the Christian church has been and is still divided.

"3. That, while we consider it our duty and privilege to investigate and proclaim every truth of the Bible, yet we will hold all other questions and doctrines in their appropriate positions—subordinate to the great and sublime doctrine of the immediate coming of our Lord Jesus Christ, upon which we are united at the first.

"4. That, in order more effectually to carry forward our missionary work, we will endeavor to raise during the present year, (if time is prolonged,) one thousand dollars or more for the missionary and tract cause. That the same be committed to faithful brethren, to be disbursed as the wants of the cause demand.

"5. That we endeavor to keep in view the grand design of preaching the gospel, and that we labor directly for the conversion of sinners to Christ, through the instrumentality of truth; and to 'build up the church of God in their most holy faith.'

"6. That we conform to the order of the apostles in the arrangement of our church affairs, and that as ministers and people, we will take away all just ground of reproach on the subject of church order, by acting upon the apostolic commission to 'set in order the things that are wanting, ordaining elders by vote in every church,' and by adopting such other measures for the good of the churches, as are wanted by apostolic precedent, or accord with the word of God.

"7. That we consider the Advent cause a unit, and that our efforts at the West are designed to co-operate and harmonize with the brethren at the East, and indeed everywhere, and are put forth as necessary to the furtherance of truth within the sphere of our own labors.

"8. That all who feel interested in the great interests set forth in the preceding propositions, and particularly in the one relating to the tract and mission enterprise, consider themselves fellow-workers with us, and endeavor to aid us in our important work of raising funds for this holy cause."

[Bro. Pinney, Hahn, and others, made remarks on the propositions. The 4th "was fully discussed, and was regarded as the practical comment upon the first proposition." At the close of the afternoon session, \$125 were pledged for the purpose of carrying out that proposition. Conference adjourned until evening.]

8 P. M.—After a sermon by Bro. Marsh, the Conference proceeded to the further discussion of the fourth proposition, and adduced substantial arguments in favor of it, by pledging over \$450 for the Tract and Mission Fund.

The following brethren were then chosen as a general committee to aid in carrying out the objects contemplated in the 4th proposition.—J. Marsh, E. R. Pinney, G. A. Avery, H. H. Carpenter, Rochester; L. D. Mansfield, Syracuse; J. C. Bywater, Oswego; D. L. Stanford, Auburn; L. E. Bates, Homer; J. K. Gridley, Lockport; F. McWilliams, Buffalo; M. Whitaker, Fredonia; G. E. Lamon, Geneva; G. W. Burnham, Seneca Falls; E. M. Smith, Batavia; Dr. A. Doolittle, N. Y. city; P. Hough, Canada West; E. Miller, Jr., Indiana; P. Ailing, Norwalk, O.; N. T. Catlin, Washington Co., N. Y.; Dr. F. B. Hahn, J. S. Beeman, Canandaigua.

Bro. E. R. Pinney was then chosen Treasurer for the Tract and Mission Fund.

It was voted that a quarterly report of the condition of the fund should be published, giving account of receipts and expenditures. Conference adjourned, to meet at 8 o'clock Sabbath morning.

Sabbath, 9 A. M.—Conference convened, and proceeded to appoint other committees for the Tract and Missionary enterprise.

The following brethren were chosen as a committee for the distribution of tracts, and the appropriation of funds:—E. R. Pinney, J. Marsh, G. A. Avery, H. H. Carpenter, of Rochester.

As a committee for the publication and selection of tracts to be distributed, the above brethren were chosen, and also Bro. L. D. Mansfield, Syracuse; L. E. Bates, Homer; William Peabody, Scottsville.

Conference adjourned to 6 P. M. Sermon by Bro. Marsh and Pinney.

The subject of the tent was presented for consideration by Bro. Bywater. After giving a brief statement of its finances, &c., he requested the advice and counsel of his brethren as to future operations. After a free interchange of views upon the subject, and many suggestions from the brethren, a unanimous expression of satisfaction was given as to the past management and success of the tent operations, and that our brethren be encouraged to go forward, pledging them our prayers and hearty co-operation in so doing.

Resolved, That the minutes of this Conference be signed by the Chairman and Secretary, and be forwarded for publication in the "Advent Harbinger," with a request that the "Advent Herald" copy the same. J. MARSH, CH. L. D. MANSFIELD, Sec'y.

Obituary.

"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

DIED, in Addison, Vt., of calculi, or liver affection, March 20th, 1850, Sister ANNA SMITH, in the 80th year of her age. She and her companion (who died some years since) were among the first settlers in that region. She was impressed with the truthfulness of divine things when very young, but did not make an open profession of her faith until after she was married, and had removed to this place, when she joined the Baptist church. Since that period, she has lived a most exemplary and devoted Christian life. She and her husband were among the first who became interested in the subject of the Advent, when Father Miller commenced his public labors, and were ever ready to contend earnestly for the faith once delivered to the saints. They were from the first, I believe, readers of the "Herald." Her death was sudden and unexpected. Bro. E. Burnham preached on the occasion to a large and attentive congregation, from 1 Cor. 15:21. Thus has the church, with her numerous relatives, been left to mourn the departure of a mother in Israel, and a sincere friend; but they mourn not as those who are without hope.

P. B. M.

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"(gilt)"	80	"Glosses of Rocky Nook"	37 1/2
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" (gilt)"	60	Judgment Anthem and Heavenly Vision, with music	6

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B. T. YOUNG, [my. 4.] A. A. JAYNE.

TEETH.—M. M. MUMFORD, Surgeon Dentist, Newburyport, Mass.

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Cincinnati, O.—Joseph Wilson, New York City—Wm. Tracy, 75 Delancey-street.

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BOSTON, SATURDAY, JUNE 1, 1850.

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ETERNITY.

What is eternity? Can aught
Paint its duration to the thought?—
Tell every beam the sun emits,
When in sublimest noon he sits;
Tell every light-wing'd note that strays
Within its ample round of rays;
Tell all the leaves and all the buds
That crown the garden, fields, and woods;
Tell all the spices of grass the meads
Produce, when spring propitious leads
The new-born year; tell all the drops
That night, upon their beaded tops,
Sheds in soft silence, to display
Their beauties with the rising day;
Tell all the sand the ocean lavies,
Tell all its changes, all its waves;
Or tell, with more laborious pains,
The drops its mighty mass contains;
Be this astonishing account
Augmented with the full amount
Of all the drops the clouds have shed,
Where'er their wat'ry fleeces spread;
Through all time's long protracted tour
From Adam to the present hour;
Still short the sum, nor can it vie
With the more numerous years that lie
Embosomed in Eternity.

Were that a belt that could contain
In its vast orb the earth and main;
With figures were it cluster'd o'er,
Without one cypher in the score;
And would your lab'ring thought assign
The total of the crowded line,
How scant th' amount! th' attempts how vain
To reach duration's endless chain!
For, when as many years are run,
Unbounded age is but begun!
Attend, O man, with awe divine;
For this eternity is time!

Lecture on Geography,

AS ILLUSTRATING THE BIBLE.

BY N. SOUTHARD.

(Concluded.)

A general review of the imperfect knowledge we have, concerning the division of the earth among the sons of Noah, seems to indicate that the sons of Shem occupied a portion of Western Asia, nearly all of Central, and the whole of the South-eastern portions. About half of the present population of the globe is in regions originally settled by the sons of Shem. But the promise that God should enlarge Japheth has been fulfilled, and when Greece and Rome have ruled over the East, Japheth has dwelt in the tents of Shem. Scott remarks that Japheth seems to have been the progenitor of above half the human race. Although Arabia may have received its name from Cush, a son of Ham, yet a large portion of it is supposed to have been peopled by the twelve sons of Ishmael, and the sons of Abraham by Keturah. The land of Midian probably received its name from Abraham's son Midian, and it is reasonable to suppose that Moses' wife was descended from him.

The sons of Ham occupied Babylon, South-western Asia, and Africa, except, perhaps, some of the northern coasts.

The sons of Japheth occupied Northern Asia, and the regions west of the Caspian Sea, including Armenia, all Asia Minor, and all Europe.

If we now pursue our researches in Ancient Geography in such an order as will illustrate ancient history, and especially Scripture history, we must, for a long period, leave out of view a great part of the map of the world, that we may, with undivided attention, concentrate our thoughts upon Central and Western Asia, and North-eastern Africa. Till the times of Alexander (B. C. 336) we shall scarcely hear of Europe, except as the little bustling states of Greece are sometimes brought to our notice,—and that will be chiefly by means of their ambitious scholars, who come to gather wisdom on the banks of the Euphrates or the Nile.

Let us first glance at the physical geography of the region with which we wish to become first acquainted. But let us begin, by stretching our measuring line across the country, which, as it is often looked at, may seem like two little corners of Asia and Africa, and we may fancy it to be much smaller than it really is.

Egypt extends, north and south, 600 miles, and being 300 miles wide, contains 200,000 sq. miles, equal to twenty-three times the size of Massachusetts. How much of this region was anciently fertile, we know not. At present, there is only a strip from twelve to twenty-five miles broad, embracing about 17,000 sq. miles, or twice the size of Massachusetts, which is capable of cultivation.

The foregoing description applies to Egypt proper, but Nubia, an extensive region to the south, is now subject to the Pasha. The river Nile flows in Nubia and Egypt, 1600 miles, without receiving the accession of a single rivulet, yet it brings so vast an original store from the mountains of Central Africa, that it pours a mighty stream into the Mediterranean.

Crossing over the Red Sea, which is 1500 miles long, we find ourselves in Arabia, a vast peninsula, extending north and south the length of the Red Sea, 1500 miles, and east and west, 1300, it embraces an area of 1,166,000 square miles. The State of Massachusetts might be contained in it 136 times. It is therefore desirable for us to find a larger standard of comparison. The five states of New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut, form an oblong about 300 miles long, and a little more than 100 miles wide. This entire region, embracing more than 33,000 square miles, would be swallowed up in Arabia 35 times. But in studying ancient history, we have nothing to do with any part of this vast region, except Arabia-Petrea, which includes ancient Edom, the land of Esau.

The next portion of the earth we are to consider is the most interesting of all, being the part where almost every word of the Bible was written, and where the most important event it records took place. Although the deserts of Arabia join with those of Syria, and extend north as far at least as Damascus, 110 north of Jerusalem, yet we will take the measurement of the entire region between the Mediterranean and the Euphrates. Over this whole territory, and also over the land of Edom, stretching 200 miles farther south, the dominion of David and Solomon, either directly or indirectly extended. It is true, their dominion over Tyre was that resulting from friendship, and a reciprocity of benefits.

If we start from where the Mediterranean makes an angle at its south-east extremity, on the boundary between Palestine and Egypt, and measure eastward on the parallel of 31 degs. north, 700 miles will reach the Euphrates, at a point about 150 miles from the Persian Gulf, and more than 100 miles below Babylon. From this parallel, if we measure 420 miles directly north, or to the 37th deg., we shall come to the extreme north-east angle of the Mediterranean, and so rapidly have the Mediterranean and Euphrates seemed to approach each other, that here they are but a little more than 100 miles apart. The region we have now surveyed contains about 170,000 square miles, equal to twenty times the size of Massachusetts. This region includes Palestine, with its surrounding nations and tribes, together with the entire kingdom of Syria.

Let us now measure the region in which the empires of Babylon and Medo-Persia arose. If we measure on the 37th parallel of latitude from the north-east angle of the Mediterranean, 2000 miles eastward, we shall find ourselves among the head-waters of the Indus, having, in our progress, passed the southern shores of the Caspian Sea. From the point we have thus reached, let us turn, at an angle slightly acute, and follow down the Indus, which runs a little west of south, to its mouth, and we shall thus traverse a space of nearly 1000 miles. Bliss's Geography gives the entire length of the Indus at 1600

miles, and of the Euphrates at 1800. The region we have thus passed around, has for its natural northern boundaries the Lake Oormia, the Caspian Sea, and the Oxus River. Turning westward, along the northern shores of the Arabian Sea, nearly on the 25th deg. of north latitude, we proceed about 600 miles, to where the Persian Gulf joins the Arabian Sea. Following the shores of the Gulf, in their general course north-west by west, 600 miles further we come to the mouth of the Euphrates. From this point the distance across the country direct to the Caspian Sea, is less than 500 miles:—yet the region we have been describing may be considered as equivalent to a parallelogram, 800 miles wide, and 1300 miles long, and therefore containing more than 1,000,000 square miles.

We will next measure the country extending west from the Caspian Sea, between the Black and Mediterranean. It is in breadth nearly six degs. of lat., or 400 miles, and in length, 22 degs. of long., or about 1200 miles. A parallelogram of the size I have described would contain 480,000 square miles; but deducting something for the irregularity of the sea-coasts, we may call it 400,000 square miles.

The region we have thus measured, containing only a sixtieth part of the territory of Africa, and about a sixth part of Asia, contains nearly 3,000,000 of square miles, while the whole of Europe contains but three and-a-half millions. It is but fair, however, to deduct nearly the whole of Arabia from our field of early historic events, which we may then consider as being about half the size of Europe.

In making a further survey of this region, we will begin where the human race were once congregated on the plains of Shinar, whence they separated over the earth. Between and on the two rivers Euphrates and Tigris, from their sources in the mountainous region of Armenia, to their confluence, and further, to the entrance of their united stream into the Persian Gulf, three countries were situated,—Mesopotamia, Assyria, and Babylon, in which, perhaps, more than anywhere, majestic recollections are associated with present misery. Beginning at the mouth of the Euphrates, Babylonia may be considered as extending from the ancient Susiana, now called Chusistan, to the Arabian Desert, but this region is very narrow at the south. It extends north-west about 100 miles above the city of Babylon. Chaldea proper is said to have been the name of the south-east part of this region, but in its widest extent included the whole of it. This country abounded in the most beautiful pastures, and most luxuriant fields of grain, as far as the inundations of the river extended. The Euphrates overflows when the Armenian snows melt; but the Tigris, the name of which signifies an arrow, runs in with a swifter current in a deeper channel, and never overflows. The plain slopes from the Euphrates to the Tigris, and was anciently intersected by many canals, one at least, deep and broad enough for ships, as may be inferred from Isa. 43:14. The Euphrates being so full and slow in its current, with such low banks, with the surrounding country, actually declining from them, it is easy to understand how Cyrus was enabled to divert the mighty river from its bed. As the Babylonians had to protect their level country from the inundations of the Euphrates, which does not, like the Nile, deposit a fertilizing slime, hoarding the surplus waters in lakes, to be conducted by ditches over immense fields,—all these works must have fully taxed and developed their genius. Herodotus, who visited this region about 400 B. C., says: "Of all the countries, I have observed this is far the most fruitful in grain, never producing less than two hundred-fold, and sometimes three hundred." The greater part of these canals are now destroyed, and half of Babylonia is a desert. As monuments of her ancient splendor, only half-decayed bricks remain, which indistinctly mark the site of magnificent cities, temples, and palaces. Equally poor in wood and stone, this region afforded no other material for building, and many edifices sunk, and mingled again with their original soil.

"The Hope of Israel;"

OR, THE RESTORATION OF ISRAEL IDENTIFIED WITH THE RESURRECTION OF THE DEAD.

BY HENRY DANA WARD.

(Concluded.)

REMARKS ON THE PRACTICAL INFLUENCE OF THIS DOCTRINE.

The interpretation of the promises to Israel in favor of the natural Jews is proper Judaism, which is, and ever was a national, sectional, temporal, proud, selfish, and unchristian, form of doctrine. From Constantine to Napoleon, from the mission of Paul and Barnabas, to inquire of the apostles and elders about this same doctrine of Judaism, to this day, it has been the source of "no small dissension and disputation," whether any but the circumcised can inherit the promise made of God unto the fathers. "Some which went out from us have troubled you with words; subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment."—Acts 15:24. Our Judaizers trouble the Church with the heaven of the same doctrine. They do not enjoin circumcision; they repudiate it; but, at the same time, they admit it to be a most salutary ordinance; for while it is nothing worth, separate from Christian baptism, joined with that it is a great thing, giving the subjects of this rite the sure prospect of high pre-eminence among their Christian brethren whose circumcision is of the heart only, even entitling them and their circumcised offspring to all the rights, privileges, and immunities of the rising empire of Judaism for ever, over and above the privileges of Gentile Christians. This is the spirit of the doctrine, if we understand it. It teaches that the Jews are a superior people; that they have loftier claims to the divine favor; that they have peculiar and valuable promises, not common to the Gentiles; and that they have very flattering hopes and prospects in this world, even the universal dominion of it—all others being vassals of the circumcised.

This seems to be the spirit of Judaism, a self-righteous doctrine, which lifts up itself against the cross of Christ in this world, and proffers to its followers a carnal doctrine, which counts the riches of faith too poor, and seizes on pottage with the appetite of Esau; which lightly esteems the blood of Christ by which those are made nigh who were afar off: a doctrine that does not honor him who broke down the middle wall of partition, and introduced strangers and aliens into the commonwealth of Israel, making foreigners to become "fellow-citizens with the saints, and of the household of God,"—Eph. 2: 19; for it implies that Jesus our Lord would have done this, he would have made them fellow-citizens of equal rights with the saints; but the Jews' promises are a main part of the wall not yet broken down: the Jews, promises still separate them, and make them an aristocracy in the Church; make them lords, rather than fellow-citizens in Christendom. Judaism yields something to Christ, and something to his baptised Church among the Gentiles: it does not mean to rob them: but it has something more, and, if any thing, better for the circumcised Church. It allows the Gentiles to be "fellow-heirs and of the same body," but not exactly "partakers" of the same promises "in Christ by the gospel;" or, if of the same promises "in Christ," then the doctrine offers the Jews some promise out of Christ, which is not common to the Gentiles.

Either the natural Jews have promises peculiar to themselves, or they have not. If they have not, we are all fellow-citizens on a level. If they have promises peculiar to themselves, as a nation, those promises are in Christ seemingly; which would destroy their Jewish peculiarity, and open them to all Christians alike; or those promises are not in Christ, and then a Christian will never envy them to a Jew, or to any other; but to his brethren who cherish unchristian hopes for the Jews, he may exclaim with the apostle, "O foolish Galatians, (Judaizers,) who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus

Christ was evidently set forth crucified among you? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh? Know ye, therefore, that they which are of faith, the same are the children of Abraham. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.—Gal. 3. From the first promise in the Bible of bruising the serpent's head, to the last, "Behold, I come quickly," all the prophets testify of the restitution and of the glorious reign of Christ over his restored and chosen people, in a world without end, which is a world to come, "the land of the living and not of the dead;" and notwithstanding these prophecies were revealed to Jews, and are always understood by them to belong only to their nation; Christians know that the same is the gospel of the kingdom of our Lord Jesus Christ, preached unto all nations; and that it will be fulfilled, not to the natural Jews in this world, but unto all them that believe in the kingdom of heaven.

The practical influence of the interpretation, which explains the law and the prophets in the light of the resurrection, is spiritual, personal, and strictly conformable to the discipline of our Father in heaven. His providence and his word agree to warn and to instruct us, that in this world his people "shall have tribulation;" neither a certain dwelling place, nor abiding crown, nor treasure that is secure against corruption and thieves, nor friend invincible to pain and death, nor hope of an internal inheritance beneath the sun. Holy writ and daily experience unite to teach us—"The fashion of this world passeth away."—1 Cor. 7:31. The faithful and true Witness assures us, "Heaven and earth shall pass away."—Matt. 24:35.—And the Holy Spirit by the apostle demands, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."—2 Pet. 3:11, 12. The Scriptures give Israel hope in his death, that he shall live again; and hope of new heavens and new earth, when these heavens and earth pass away; but they forbid, and experience forbids, any sure and abiding hope on this side of the grave: unless the promises to the Jews form an exception; and if they do, we have no part in them; the exception extends not to us Gentiles, unless we, "having begun in the Spirit," are now ready to be "made perfect" by the circumcision of the flesh—which is foolishness.

The holy soul loathes the doctrine of a temporal, carnal, earthly crown, the same which Satan, in the temptation, offered to Jesus our Lord. The holy soul loathes the doctrine of respect of persons, and of the circumcision.—The holy soul turns away from the love of all this world can give, and delights in the testimony of Jesus, "the hope of Israel," and the love of heaven. In this view of divine revelation, we are ready to exclaim with Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."—Luke 1:46; who extends to us his holy covenant, "the oath which he swore to our father Abraham, that he would grant unto us," says Zacharias, "that we, being delivered out of the hand of our enemies, might serve him without fear."—Luke 1:73. In him is the hope of Israel; in him is the resurrection of the dead; in him is the promise to Abraham and his seed made free to all believers. In him is the law fulfilled; in him the prophecies centre; in him the Jews are to be gathered; in him the "chosen generation" are to be restored, when he swallows up death in victory.—In him the partition wall is thrown down; the veil of the temple is rent; the veil of the flesh is taken away; mortality is swallowed up of life. In him his people are all one Israel, as the rays of the sun are one; the very least of them contains all the primitive colors, together with the magnetic and caloric properties common to the sun. In him is the faith of Israel, during all their journey through this wilderness of trial; in him they catch from Pisgah sometimes a distant view of the holy land; in him they go over Jordan dry shod; in him they come to their everlasting inheritance: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Think you it was never promised them, so long prepared? And to whom was it promised? To Israel, who have the oracles of God, who keep the faith, who have crucified the flesh with its lusts, and are dead to this world: but, in the resurrection with Jesus, are gathered from their dispersions, and endowed with the promised inheritance of the holy land in eternal life, and in the holy city: "The Lord is there," which Abraham sought; the new Jerusalem which John saw, where God will tabernacle with men: "And he will dwell with them, and they shall be his people, and God himself be with them, and be their God, and God shall wipe away all tears from their eyes, and there shall be no

more death, neither sorrow nor crying, neither shall there be any more pain."—Rev. 21:3, 4.

This is "the hope of Israel;" it is not also a faithful interpretation of the Scripture doctrine of the return of the Jews? Surely they shall inherit the holy land for ever.

Child of Adam, "son of God," shun the example of profane Esau, who indulged his appetite at the price of his birthright. Lay hold of eternal life. Sanctify your body, and expect your birthright in the resurrection of the dead. Of this inheritance no earthly father, though a rich Jew, can endow his offspring; no base father, though a poor slave can deprive them. All its heirs cry in the spirit unto God: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."—Isa. 63:16. "And a great multitude, which no man could number, of all nations, and people, and kindreds, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.—Amen.—Rev. 7:9, 10, 12.

From the London "Journal of Prophecy."

Nineveh and Nahum.

(Concluded.)

Layard was no doubt prepared, by the special providence of God, for the work he has performed; and we think we see this providential preparation even in the circumstances that preceded his actual visit to the spot. He had previously been in Asia Minor, seeking out Grecian cities and monuments left in ruin there. These ruins were not like Nineveh; for every spot there, where cities had once been, had at least nature's loveliness still. The graceful column might be found rising up solitary: but then it was amid the thick foliage of myrtle, ilex, and oleander. The richly carved cornice, or the capital of some noble Corinthian pillar, might be lying on the ground; but they lay half hid by luxuriant herbage that enriched the region. No sooner, however, had the traveller come to the plains of Assyria than all was changed. He found ruins there, too, but found them amid the wreck of nature. "The eye wandered over a parched and barren waste, across which occasionally swept the whirlwind,* dragging with it a cloud of dust" (vol. 1, p. 26). At the spot where tradition pointed out Nineveh's site, he saw—"a stern, shapeless mound, rising like a hill from the scorched plain, fragments of pottery, and a stupendous mass of brickwork, occasionally laid bare by winter rains." In Asia, he had loved to muse over the beautiful scenery and graceful ruins, imagining to himself how these buildings might be revived and restored. But here, says he, the traveller is "at a loss to give any form to the rude heaps on which he is gazing." *Desolation meets desolation*, and a feeling of awe succeeds to wonder." It was this, indeed, which the prophetic spirit so clearly foresaw, that Zephaniah also was commissioned to foretell it, and to expatiate upon the theme. Taking up Nahum's subject, Zephaniah (2:13) declared,—

"He will make Nineveh a desolation,
And dry, like a wilderness!"

And see how it has come to pass! The dust of every crumbling brick adds increasing fulfilment to the prediction, "dry as a wilderness." What scene could be more dreary—what city more truly said to be "empty, emptied, and wasted," than Nineveh, as thus described at another point of view?—"Jackals amid the ruins by thousands; while the owl occasionally sent forth its mournful note. Our fire cast a lurid flame on the brick of the great mound, making it like a mountain against the dark sky; while the shrill note of the Arab told of the wreck of man, as well as nature." (Vol. 2, p. 55.)†

* Nahum may have had reference to these "whirlwinds" and "clouds of dust," as phenomena familiar to the Assyrians, when he described Jehovah (chap. 1:3) thus—

"The Lord hath his way in the whirlwind and the storm,
And the clouds are the dust of his feet."

† But if thus "empty" and "dry like a wilderness," how can that other part of Zephaniah's prophecy be fulfilled?—

"Flocks shall lie down in the midst of her,
All the beasts of the nations," (2:14.)

"A place for beasts to lie down in." (2:15.)

The answer is given thus simply and undesignedly by Layard, pp. 53, 77. During a very short period in the year, these arid wastes are clothed with grass. On 17th January he writes, "The rains which had fallen almost incessantly, since the day of my departure from Bagdad, had rapidly brought the vegetation of spring. The mound was no longer an arid and dry heap; its surface and sides were clothed with verdure. . . . It was no longer the dreary waste I had seen months before; the landscape was clothed in green; the black tents of the Arabs chequered the Plain of Nimroud, and their numerous flocks pastured on the distant hills." "The pasture lands of the Plain of Nimroud are renowned for their rich and luxuriant herbage. In times of quiet, the studs of

We may now ask with the prophet, taking a survey of his waste,—

"Where is the dwelling of the lions,
And the feeding-place of the young lions?
Where the lion, even the old lion, walked;
The lion's whelp—and none made them afraid!
The lion did tear in pieces enough for his whelps,
And strangled for his lionesses.
He filled his holes with prey,
And his dens with ravins." (2:11, 12.)

There is a truthfulness stamped on this question, as a question put in ancient days to the metropolis of Assyria. The lion was heard in the forests and mountains of that land, shaking them with his roar; and had thus become a favorite emblem and subject of reference, in Nineveh. Not to speak of the gigantic lion-headed figures, the sculptures exhibit the lion hunt in all its exciting glory; and so accurate was their observation, that the claw in the tail of the lion is represented too. Their furniture has ornaments in the shape of the lion; e. g., a footstool found has the shape of a lion's paw, and the figure of the lion is on the scabbard of their swords. No less than sixteen small bronze lions were found together, used apparently for weights, all proving the fondness of the Ninevites for the king of the forest. Knowing how they gloried in the lion, and in themselves, as being like lions amid the nations, Nahum was led to use their favorite symbol when he denominated their city "the dwelling of the lions." And the Lord adds (v. 13),—

"Behold! I am against thee, saith the Lord of hosts,
And I will burn her chariots (see v. 4) in the smoke;
And the sword shall devour thy young lions;
And I will cut off thy prey from the earth.
The voice of thy messengers shall be heard no more."

The "voice heard no more," keeps up the figure of the roaring lion. Nineveh's lion-roar is ceased for ever! Her sin has found her out.

"Woe to the city of blood,"—the city ever tearing its victims—"the prey departed not."—God's once favored tribes, the ten tribes of Israel, formed part of this prey.—(3:1.)

The sins of Nineveh having been mentioned, we are led again to look on her siege and ruin. "The sound of the whip, and the sound of the rattling of the wheels;

The horses prancing, and the chariots bounding.
The horseman lifteth up the bright sword and the glittering spear." (3:2, 3.)

Many a time did the streets of that famous capital resound to the tread of horses, ready for battle; and to the roll of the heavy chariot, driving forth to the plain, to meet the foe. It was, in fact, the very focus of such scenes in ancient days. The dug-out sculptures bear full witness on this head. We see in them the charioteer using the whip, and might almost fancy we heard the rattling of the wheels. The sculptures exhibit the eagerness of the horses as they are driven along; and nothing is more frequently introduced than the horse and horseman. (See vol. 2, 396.) In fact, Chaldea was renowned for its horses and horsemen, so that Ezekiel exhibits the Assyrian captains and rulers, "All of them horsemen, riding upon horses," (23:6)* And Rabshakeh boasted, "Now, therefore, I pray thee, give pledges, and I will give thee two thousand horses, if thou be able on thy part to set riders on them."—(Isaiah 34:8.) It is these famous horses and horsemen to which Hosea (14:3) refers: "Ashur shall not save us; we will not ride upon horses;" and of which Habakkuk wrote: "Their horses are swifter than leopards."—(1:8.) In the sculptures the horsemen are generally in pairs: one drawing the bow, while the other holds the reins; and Layard says that the horses seem "taken from life," and are of the finest sort. The pains bestowed on the trappings, especially the tassels on the head, show how devoted the Assyrians were to horsemanship, the sculptures presenting many examples of these rich and elegant ornaments. (Vol. 2, 353–358.)

But v. 3 declares that other horsemen and chariots than those of Nineveh shall that day prevail, and that they shall stumble over the mass of the dead. Their horses in which they gloried cannot deliver them. "Ashur"† cannot save himself by all his force. And the marring of their pride is not to be temporary or

the Pasha and Turkish authorities, with the horses of the cavalry and inhabitants of Mosul, are sent here to graze." Is not this the literal fulfilment of an apparently contradictory clause! And is not the last-mentioned fact a literal fulfilment regarding "all the beasts of the nation" (נִי)—the beasts of that particular country or nation!—(See Henderson)—while נִי "beasts" may apply well to the wild steeds of the country. Such is the end of "the rejoicing city that dwelt carelessly." How is she become a desolation—a place for beasts to lie down in!

* In that same passage Ezekiel speaks of the "dyed attire," as our version renders it. Gesenius, long before any of these discoveries were made, maintained that the words צִנְצִינִים should be rendered "redundantes mitris,"—"with long headbands hanging down." He drew this meaning from the Ethiopic sense of צִנְצִינִים. Now, this is really the head-dress that so often appears on the Nimroud sculptures, a cap, whereon a band, encircling the top of the cap, is looped behind, and then floats down over the shoulders, widening till it terminates in tassels at the wrist.

† *Athur* is the modern name for the district.

local. They are to be exposed to shame before all nations, and none shall come to bemoan:—

"Behold! I am against thee, saith the Lord of hosts,
And I will discover thy skirts upon thy face,
And I will show the nations thy nakedness,
And kingdoms thy shame.
And I will cast abominable filth upon thee,
And make thee vile,
And will set thee as a gazing stock." (3:5, 6.)

Are these recent excavations the full accomplishment of "discovering her skirts?" Are not the "nations" now seeing her "nakedness"? Britain and France have their museums adorned with the fragments of the palaces of Nineveh. Winged bulls, and eagle-headed divinities, are exhibited to the public gaze of great and small who choose to visit the museums of the two chief kingdoms and nations of the world—Britain and France. Is not the "shame" of Nineveh made widely known? Is she not to the very letter "a gazing stock" to the world? * Such heaps, or mounds, as those of Khorsabad, Nimroud, Koujounik, and Karamles, are measured and explored; but in so doing the "abominable filth," (שִׁמְעָה) like the mud and filth cast on the gaudy attire of an exposed harlot, must be removed—accumulated rubbish and wreck of ages. Such is now the city whose walls were 100 feet high, 60 miles in compass, defended by 1,500 towers, each 200 feet high!

"Nineveh is laid waste!"

Who shall bemoan her! (3:7.)

The night of Egypt could not stand against the Lord, though upheld by Ethiopia and other strong allies. How, then, should Nineveh, escape?—v. 11. Her defenders fall before the enemy, like "early figs shaken from the fig tree," just as men shall see the very stars shake at the day of the Lord's coming.—(Rev. 6:13.) But let us stay to notice that "fire" is used to destroy the city—fire which is so often the emblem of Jehovah's fierce wrath:—

"Fire shall devour thy barriers,
There shall the fire devour thee." (3:13, 15.)

Layard's engravings present us with a man in the very act of "drawing water for the siege," as v. 14 directs; and the "brick-kiln" also appears. But these are common incidents in such a country. It is more important to dwell a little on the "fire," because it is so often the symbol of Divine wrath against foes. (See Amos 1:4, 7, 10, 12, 14; 2:2, 5.) That the Lord sent this agent on Nineveh, we have abundant proof. Some of the slabs fall to pieces when touched by the excavators, reduced to lime, having evidently been exposed to intense heat. On one occasion, Layard says (vol. 1, p. 27): "It was now evident that buildings of considerable extent existed in the mound; and that, though some had been destroyed by fire, others had escaped the conflagration." In one of the latest accounts from him, (October 15th,) he speaks of having discovered many bas-reliefs, but "all had suffered from the effects of fire, and will scarcely bear removal." It is, besides, believed that there had been going on for centuries the custom of burning the sculptured slabs by the people of this region, in order to get lime.

Thus is Nineveh gone to ruin. She is fled away like the locusts that so often visit that land, and then disappear when the work of devastation, for which they were sent, is done.—The Lord sent Nineveh and her hosts, as locusts over the earth for a time; and then, when they had done their work, they were blown away by the breath of His lips and the fire of His mouth. Once—

"Thou multipliedst thy merchants above the stars
of heaven." (3:16.)

But what have they become? "Canker-worms that spoiled, and fled away." So also with her princes and nobles. Walk over the plain of Nimroud with Nahum's prophecy, and sound these concluding strains in the desolate waste:

"Thy crowned are as the locusts,
And thy captains as the great grasshoppers. . . .
Thy shepherds slumber, O king of Assyria,
Thy nobles are in their tents.
All that hear the report of thee
Shall clap their hands at thee.
For upon whom did not thy wickedness pass unceasingly." (3:17–19.)

The "jealous God" (1:1), has avenged on this proud city her "unceasing wickedness." And now the report concerning her ("the bruit of thee") has reached its climax. It has come telling us of the Lord's dealings with that great city. And is there not a special call upon Britain to hear the Lord's doings on Nineveh, a city that once "multiplied its merchants above the stars of heaven."—3:16. The camel was their "ship of the desert;" but they had their gallant ships also, on the Tigris. The bas-reliefs of Nimroud show us vessels that resemble the Roman war-galleys, and are, no doubt, the same to which Isaiah refers, (43:14.) "The Chaldeans, whose cry is in their ships." Yet has this great people sunk in the dust, and the Lon-

* While Mr. Layard was in this country last year, Col. Williams spent a few weeks on the banks of the Tigris, and excavated sculptured bulls "sufficient (he says) to stock all the museums in Europe."

don of ancient days has lain buried for more than two thousand years. Once there was a wondrous awakening of all its citizens, from the king to the beggar, when Jonah preached in its streets. But that passed away, and the generation that followed returned to idolatry and earthliness. Nahum sent the warning of coming ruin, and now the ruin is visible to every eye. But why is it that in these last days the voice of "Nineveh" is literally traversing the nations all over earth? Is there no solemn association in the fact? Is there no intended hint of the ancient preacher's word, "Yet forty days and Nineveh shall be overthrown?" Is there no call thereby to hear the "Greater than Jonas," that so we may escape ere the forty days be ended? Jehovah is rebuking *infidelity*, by pointing to His faithful Word fulfilled in yonder Plain of Nimroud, thus summoning up one of His many witnesses that lay unnoticed, but ready to speak for his name. Jehovah is assailing the *apathy* of professing Christians, by reminding them of the active and sympathetic repentance of the men of Nineveh. Jehovah is *strengthening faith in the prophetic word*, among His living ones: for if all has so accurately, faithfully, truthfully, literally, come to pass that was foretold of Nineveh, * shall any word of his mouth ever fail? If such apparent contradictions as that Nineveh should be "dry as a wilderness," "empty and waste," yet also a place for "the flocks of the nations to lie down," are easily seen to be both alike equally true, when the facts are known, shall we not be confident that thus it shall yet be with all obscure portions of unfulfilled prophecy? And if, because the Lord had spoken it, Nineveh has become "desolate," "empty," "waste," shall not that take place which the same Lord has spoken,—

"The wilderness and the solitary place shall be glad for them;

And the desert shall rejoice and blossom as the rose?"

"He that believeth shall not make haste."—The Lord himself, unalarmed at the taunts and scoffs of infidels, in His due time brings out to light His hidden testimonies, such as those stirred up from the wreck of Nineveh; and shall not we, calmly reposing on Him who sitteth in the heavens, await with sure confidence the accomplishment of what remains, expecting to see it realized to a degree as literal and full as has been witnessed in any example of past judgment? The blessing cannot be less full, and, therefore, cannot be less literal, than the threatening has been; and travellers in the age to come shall fill the New Earth with their report of the wonderful accomplishment of things which staggered the faith of men. Who is he that can ever fear to expect too much from Him, who, by His incarnation, found an everlasting tabernacle for himself in our flesh, formed of the dust of earth?

Joseph Mede.

The "pious and profoundly learned Mede,"—born in the year 1586, for thirty-five years a "great and illustrious ornament" of Christ's College, Cambridge, was a distinguished writer on the prophecies, and a believer in the Pre-millennial Advent of Christ. His works, including his biography, comprise two folio volumes of about 600 pages each; a copy of which, printed in 1664, may be found in "the American Antiquarian Library," Worcester, Mass.

The second volume contains the prophetic writings—viz.: "Clavis Apocalyptica," or, Key to the Apocalypse; a Commentary on the Apocalypse: an Appendix to the same; (all in Latin); Remarks upon some Passages of Revelation; an Exposition of 2 Pet. chap. 3; the Apostacy of the Latter Times; Daniel's weeks; Two Latin Dissertations on the Fourth Kingdom of Daniel, and the numbers 1290 and 1335; Epistles to Learned Men, being Answers to their Letters, inquiring on Points in the Prophecies; as well as on other subjects; and lastly, "Miscellanies of Divinity," in English and Latin.

From his biography I make the following extracts.

Worcester, Mass.

1. Concerning his *abilities*. "His intellectual accomplishments must needs be eminent and advanced above the ordinary pitch, they being the effect of excellent natural parts, accompanied with an early and unwearied industry, as also (which is a more rare conjunction) with a great judgment and a great memory. He began his search after wisdom betimes, and continued it unto the last . . . 'from the flower till the grape was ripe.' . . . He delighted in wisdom, he sought her from his youth up, and had his heart joined with her from the beginning. . . . By that time he had taken the degree of Master of Arts [in the 24th year of his age] he had made so happy a progress through all kind of Academi-

* Most truthfully exact are even the supposed instances of poetical embellishment, exact as to really existing customs. Isa. 37: 29, "I will put my hook in thy nose and bridle in thy lips," (also Ezek. 38: 4,) refers to a practice then in use. At Khorsabad a bas-relief exhibits captives brought before the king; a rope is fixed to a ring which is fast through the lip and nose of the captive.

cal studies that it was manifest to all that that title was not (as with too many it is) any false inscription: he was justly so styled, and was universally esteemed as one who did well understand all those arts which make up the accomplishment of a scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, . . . a great philologist, a master of many languages, and a good proficient in the studies of history and chronology. . . . We mention these things, not only to show his indefatigable diligence, but also to declare how great perfections may be attained by an assiduous industry, and withal to manifest the unreasonableness of that complaint: *Ars longa, Vita brevis* [knowledge is long, life is short]; by which many think themselves sufficiently excused, who, as Seneca says, spend most of their life in doing nothing, or that which is worse." And this extensive stock of knowledge, which, it appears, he had in his youth, was constantly improved till the day of his death. I might make many very lengthy extracts, showing his great knowledge, but simply and the inscription of his tomb-stone:—

"Joseph Mede, s. r. d. (in the entire remains of that most unassuming man), lies here. Fellow of Christ's College, Cambridge, himself an inn of the graver muses, a perfect University in a college; who understood all languages, cultivated the arts, adding whatever of philosophy and mathematics the Egyptians concealed, or the Chaldeans discovered; also chronology, and history, and theology, the queen of all: with the preluant light of these things, conducted himself into the most abstruse recesses of the prophecies, and brought out from the Apocalyptic cave the Roman beast; most ardent in contending with difficulties, a most felicitous interpreter of mysteries; so that the hieroglyphical nation, might easily have recognized in this, our Joseph, Zaphnath-Paaneah (Gen. 44:45) living again. He, bound to no party, was impartial to all, fond of truth and peace; benignant to others, wholly open to his friends; in words, desires, life, holy, chaste, and very humble. Truly, a mind, mated to the prophets, apprehensive of a tempest then impending over the Church and the State, has taken his stand at the Celestial Gate in the year since salvation came 1638, and of his own age 52."

2. His *piety*. "His moral endowments did testify his great piety, as the others his great parts and learning. By his moral endowments I mean his humility and charity, his moderation, peaceable-spiritedness, long-suffering and patience, his meekness towards those that opposed themselves, his benignity, largeness, and openness of spirit, his zeal for God and things holy, just, and good, his freedom from ambition, envy, and love of the world, his sympathies and pious solicitude for the breaches in Christendom; and (not to instance in all those virtues which shined forth in him, and rendered him an exemplary and useful Christian) I shall name only one more: his communicativeness and readiness to do good, (and that particularly by a free imparting unto all ingenious lovers of knowledge of his best treasures,) and his unweariedness herein,—an argument that he sensibly knew that noble pleasure which useth to accompany the exercise of such beneficence.

"We may not silently or slightly pass over his *charity*, a grace that was very eminent and conspicuous in him; and so it ought to be in every Christian, it being the peculiar badge and livery of Christ's disciples, as well as their indispensable duty and necessary qualification for their doing good here, and their receiving a reward hereafter. And therefore (to allude to that in 1 Cor. 13), although our author had great skill in tongues, and had the gift of [interpreting] prophecy, and understood mysteries, and was also able to remove mountains of difficulties: yet had he not had charity, he had been nothing better, nay, he had been just nothing. . . . His charity was of the right kind, and could have approved itself such to those that were capable to judge thereof, by all those fifteen properties mentioned in that chapter as the sure marks and proper characters of the genuine Christian charity. . . . To premit his most endearing sweetness and obliging affability in converse with others—his absolute inoffensiveness, either in words or behavior towards all men, his rare communicativeness and singular alacrity in imparting what he knew to those who were of a soberly-inquisitive genius, (all which were the fair fruits and excellent effects of the true Christian love,) we shall select only two more general instances wherein he expressed his charity towards men (for of that we are [now] speaking); and they were, 1. His careful concealing or lessening of others' failings and imperfections: so far was he from making the worst of everything, as some do, who, without making any favorable allowances, are extreme in what is amiss; and, 2. His free relieving of the necessitous: so far was he from hiding his face and shutting up his bowels from the poor and needy in the day of their distress."

One of the particulars under the first head, is his being once on a visit to Oxford, and in company with "some choice and eminent men

of the University," when the theme of their conversation was Dr. Prideaux, a "learned and worthy" professor of theirs. "Some were criticising upon and speaking but unduly (as he thought) or at least not up to the worth" of Dr. Prideaux, when "Mr. Mede could not hold, but (as some then present have made the report) brake out into these or the like words: 'Gentlemen, I beseech you desist; the man of whom you speak deserves far better words. It was his infirmity, let it be admitted, in this to be overseen: but he hath virtues and great accomplishments far more than enough to make up this defect. That he is both learned and pious, it may not be questioned; and one infirmity amidst so many perfections is not to be regarded nor ever made mention of by one Christian towards another. Let me, therefore, take the boldness to crave this at your hands, that you desist from this discourse, and fall upon some other more profitable argument.'"

3. "The *methods and helps* whereby he arrived at such an eminent degree of skill in the more abstruse parts of knowledge.

(1.) His *humble and fervent prayer* to Almighty God, the Father of lights, to guide him into all truth, and to give him a good understanding in all things. This was that memorable counsel that a venerable unknown person gave to Justin Martyr in his solitude, [i. e., his unsatisfiedness] (after he had passed through the several philosophies then in being), as a preparation to his receiving the best philosophy, that is, the Christian,—that he would 'study the writings of the holy prophets; and for his better success therein that he should first and above all things pray unto God that the gates of light might be opened unto him:' and in the following of this counsel, this great philosopher became an eminent Christian, faithful unto death."

Mr. Mede says, in a letter to a friend, "that it was his daily desire and prayer to God that he might not be led away with delusions, (as some unskilful and unstable souls had been in their attempts upon so abstruse a book as the Apocalypse,) and that therefore his hope was in God, that he would not suffer him to fall, (as they had wretchedly miscarried), but be merciful to him a sinner: and withal he earnestly desires that others would pray for him, as he would not cease to pray for them, engaged in like difficult labors. . . . Besides, out of his printed works upon the Apocalypse the reader may observe the same; for those two humble addresses of his to God, in the beginning of both his "Clavis" and "Commentary upon the Apocalypse," are pregnant proofs how sensible he was of the availableness of continued prayer for the safe understanding of such mysteries."

(2.) His *giving God the glory* for any measure of light which he had. After mentioning some instances, the biographer says: "The like humble and hearty praises for that portion of knowledge God had given him in these mysteries, and the opportunity he had vouchsafed him to make it known to others so far as he had done, (either of which favors he professes he deserved not,) the reader may observe elsewhere in his epistles. And indeed, a soul so humble, and meek, and thankful as his was, is in the fittest disposition, and has the fairest advantages for Divine light: so true is that saying of Socrates, 'mysteries are revealed unto the meek.' He with whom God spake face to face, as a man speaketh to his friend, was the meekest man on earth—one whom that rare conjunction and constellation of so great accomplishments and excellencies (as his being learned in all the wisdom of the Egyptians, his being mighty in words and deeds, his forty days' converse with God in the mount, his greatness, power, and dignity, together with the incomparable godliness of his person,) did not swell into a haughtiness, arrogant, and imperious humor; as it would have been apt to have made some the proudest men upon earth."—(To be continued.)

The Path of Life.

Looking a while since, at a collection of German lithographs, I was struck with one that was simple in conception, and yet of great power and beauty.

It was the picture of a little child, in the dress of a pilgrim, walking slowly along a narrow path, which was bounded on each side by a terrific precipice, the edges of which were hidden from his view by a luxuriant thicket of fruits and flowers. Behind the child is an angel, with a countenance of mingled tenderness and anxiety, his hands placed lightly on the shoulders of the little pilgrim, as if to keep him in the centre of the path; while the child having closed his eyes, that he may not perceive the tempting snares on either side, is walking calmly onward, content not to see where he plants each footstep, so long as he feels the gentle and guiding touch of the angel upon him. His whole aspect is that of peace, confidence, and conscious safety, so long as he follows the guidance of his heavenly monitor, and presses onward in his way.

As I gazed upon it, several thoughts rose up vividly to my mind; and the description is itself a picture, others, in view of it, may ponder

the lessons it suggests, and as they ponder be profited.

1. It reminds us of the *dangers that surround us on earth*. As there was a precipice on each side of the path in which that little pilgrim was walking, so there is on each side of our own.—On every side there is danger. The world allures; temptation threatens; the adversary of souls assails, passion pleads for indulgence; error beckons away from the paths of truth; delay, whispering of some future season, is forever postponing the great salvation. On every side, and near at hand, is some precipice, over which we are in danger of falling.

2. The *path of safety is a narrow path*. So it was to the little pilgrim, and so our Saviour teaches it to us. "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat;" but "strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." And we must keep in that way, and press on in it, or we cannot be safe. We must not "draw back" in our course; it is perdition. We must not be "weary" in it; to "run well only for a season," is not "to persevere to the end." We must not "turn to the right hand nor to the left;" for thus our feet will come to evil. "Forgetting those things which are behind, and reaching forth unto those things which are before," we are to "press toward the mark for the prize of the high calling of God in Christ Jesus."

3. The *approaches of evil are insidious*. The edges of the precipice of transgression are too often concealed by fruit, and covered with flowers. But, alas! those flowers bloom only for death, and that fruit, like the fruit that tempted our first parents, is tasted only for ruin. The only security is to "shun the very appearance of evil;" to remember that the beginnings of danger are in little things, and that, "he that despiseth small things, shall fall by little and little."

4. God is ever willing to guide us, if we will but accept his guidance. By conscience, by his word, by his providence, by his angels, which, though unseen, may ever be beside us, to "keep us in all our ways." He will hear the cry of the young: "My father, be thou the guide of my youth." In the temptations of manhood he will keep us. Even down to old age and hoary hairs he "will carry and deliver us." If, "in all our ways we acknowledge him," he will "direct our paths." He will "guide us by his counsel here, and afterwards receive us to glory."

5. We must walk by faith. Closing our eyes like that little child to the tempting snares that surround us; resigning ourselves implicitly to the Divine guidance; yielding to the slightest touch of the heavenly conductor, we must go promptly, cheerfully, uniformly where God directs. Thus, like that little pilgrim, we shall be secure, and cheerful, and happy; and every step will be a step of duty, a step of safety, a step towards heaven.

Pilgrim to eternity, look upon the picture, receive the lesson, imitate the example, and be safe and happy for time and eternity.

Am. Messenger.

A Broad Way.

A man's true moral progress depends more than is usually thought upon just views of the spirituality and extent of the divine law. As the measure of obligation, and as the most effectual corrective of the pride, unbelief, and insensibility which are the prolific sources of sin, the law of God exerts a commanding and impressive force to bring the soul into that attitude of humility, dependence, fear and endeavor, which are the elements of all growth in goodness. It was not till the Psalmist had acquired his conviction that the law was "exceeding broad," that he came to see an end of all perfection.—The flashes of the divine law upon his soul revealed what a mighty chasm yawned between his duty and his deeds, and destroyed his complacent hopes of righteousness.

Exceeding broad indeed it is! It goes down through all the external folds of character, and rests upon the soul itself. It lays its impressive mandate by the side of the very germ of thought, and touches the mainspring of all action. The soul, the motive, the mysterious choice, the very element of moral life, feels its touch. As far and as long and as broad as being itself, spreads the ample scope of God's spiritual law. The powers both of body and soul owe allegiance to the principle that restrains, impels, guides, and judges all. It covers the whole flow of moral existence. Every day, hour, and moment, in which the active powers are at work to assert our moral life, it rests upon us, binding us with irrefragable obligation. It envelopes the order of the universe, reaching forth on every side, onward through all changes, upward along every avenue of being, wherever the infinite hand upholds, arranges, or directs.

Who can compare himself with this standard, and not feel overwhelming guilt? Who can consider himself resting under such a law, and bound by the force of infinite sanctions to obey it, and not feel the weight of an imperfection and de-

pendency which nothing but an almighty hand can sustain? What glory it reflects upon God! With what venerableness it invests our religion! With what beauty does it clothe our hopes of heaven, where law is supreme, and the longings of thought, feeling, and action, shall forever harmonize with its celestial grace and loveliness!

N. Y. Evangelist.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 1, 1850.

OUR PERSONAL AFFAIRS.

It is due to myself, to my brethren associated with me all over the land in the cause of God, and to all concerned, that a brief statement of facts connected with recent movements among us, which have been so afflicting to myself and many others, should be made. The object of the article in the *Herald* of week before last, headed "More Secret Workings," was to ask of my brethren to see that justice was done me; and that the blow which there was good reason to suppose was about to be struck at my integrity, usefulness, and happiness, might not fall without knowing by whom, and for what reason it came. I desired, at least, the justice which belongs to the meanest criminal; and which a heathen authority granted an apostle, to know "whereof I was accused."

It was not that brethren, or any others, wished to be satisfied in reference to reports against me. Nothing could give me more pleasure than to meet them for such a purpose. But it was that any one should endorse these reports and be engaged in circulating them to my injury, declining all the while to stand forth and let me know what it was they wished to be satisfied about. It was this painful suspense, this stabbing in the dark, which afflicted me. What was it for? By what hand or hands was it done? If, in the estimation or suspicion of any one, I had committed a fault, why not let it be known, that the matter might be investigated, and my guilt or innocence be made to appear? This was all I desired.

It is a singular, but well known fact, that in all difficulties with my brethren, while I have ever held myself ready to meet my accusers, or to make known in plain terms my complaints against those supposed by me to be in fault, I have had the utmost difficulty to get my accusers to meet me for the purpose of investigating the things alleged against me. It was so at Rochester, at Homer, and in other cases. It is also a well known fact, that no complaint ever presented against me has been sustained, but that of severity in my defence. In this age, if there is an unpardonable sin, it consists, not in the secret attempt to destroy the innocent, but in self-defence.—It is the detection of iniquity, especially if the offender can construe the proprieties of his position in life, the rules and the order of church or state, all of which he may have outraged, so as to make out a mis-step in the process of his detection,—this is the unpardonable sin! "You are out of order," then. "Don't be too severe," "don't kill him!" is the cry raised. The blow you repel, though nearly half dead from it, is nothing; and sympathy for the suffering of the offender is dead to the sufferings of his innocent and bleeding victim.

The universal and all-sufficient apology for all mischief, in the estimation of the class referred to, "I didn't intend any evil!" amounts to nothing in the one who detects the mischief. He commits the unpardonable sin. "He hasn't a Christian spirit!"

Now, it is evidently forgotten in all this, that forgiveness is for the penitent, not the impenitent; and the charge of severity in averting a blow, is a confession of previous wrong on the part of those who make that charge. Besides, severity may sometimes accomplish what could never be accomplished without it. The base expectation of dividing or escaping the blame of the first injury, under the plea of undue severity against the one who repelled it, may induce the assailant to submit to an investigation which never could have been obtained without compulsion.

In the late movement, which Providence brought to my notice just in time to allow me to put myself in an attitude of defence, the same difficulty in getting at anything for which any one would hold himself to meet me, in an open and honorable investigation, has been apparent, at every step since the hour it first called my attention.

However, all is clear now. Thanks to a kind Providence, and the faithful friends it has given me, the uncertainty is ended, as to what the trouble is

and who are connected with it, let the result be what it may. When the dangers around us are known, they are more than half overcome. The whirlwind has passed, and the ship is on her course again.

The result of our efforts, to which I refer, is this: On the last evening of the Conference at Boston, the committee of the church of which I am a member, and which was called by my special and written request, received from a brother a list of charges, amounting to seven, only one of which specifies anything, which, "if true," as the document reads, "affects my moral character."

These charges are founded on "common fame." So they might have been extended to seven hundred, or seven thousand, as easily as to seven. And similar charges may be presented as long as I live, if I should live fifty years. But what a tedious and painful effort it has cost to get even so much! How much time has been consumed, which should have been devoted to other business, to bring to light what in itself is almost nothing, though in the bad use made of it was everything? Less than an hour, as all admit who are acquainted with the facts, would at any time have been sufficient to make all plain and satisfactory, if it had been made known. But the result is worth all the labor it has cost. A few facts connected with the history of the development should be stated.

On presenting the customary resolutions expressing, as a Conference, its sense of the character of the *Herald*, and the management of the office, the brother who put these charges into the hands of the church committee, objected to the resolution, as "interfering with the business of that committee," "forestalling their decision," &c. &c. He thought these resolutions might "look like covering up things by the Conference." But the committee, called at my request, had been in existence ten days, and it was not known that any business was in their hands, or that any one would stand forth to give them anything to do. That was the difficulty. They could get nothing to do. It was therefore evident, that if the business of the Conference was to be arrested, it was proper to know on what ground it was arrested. Would any one be responsible to make it known? Everything was in the dark. The resolutions were therefore laid on the table, in order to see what might be brought forward.

At this juncture a brother moved that a committee of inquiry be appointed by the Conference, to hear what objections there might be offered against me. But this motion was withdrawn, to introduce a motion that the Conference resolve itself into a committee of the whole, to inquire into the case of J. V. HIMES. This was objected to as "unparliamentary, contrary to all precedent, and out of order!" "We had no right to become an ecclesiastical court, to try J. V. HIMES' character." But courts generally have to do with criminals who are known, with charges, testimony, and law. Nothing of this kind could be found in the case. Anybody has a right to become a committee of inquiry concerning reports; and this the Conference wished to do. The resolution passed. This resolution also requested "any brother who had any charge against the integrity of Bro. J. V. HIMES, to present it immediately."

As soon as this committee of the whole was announced, I requested the members of Chardon Street Church, some 15 or 20 of whom were present, to rise. They did so. And the clerk of the church, and one or more of the members of the committee on my case were among them. I then asked them in the presence of all, if there was anything known to them as a matter of complaint against me. No one knew of any such matter. Some of them made remarks as to what might exist abroad, and how it might have originated. But nothing like a charge or complaint had come to their knowledge. Other brethren from different sections stated what had come to them, which was intimated to have the sanction of some of the members of the Church. All was still in the dark. No person would come forward to be responsible even to state any ground of complaint against me. A resolution was then passed "requesting any person who has any charge, complaint, or inquiry in reference to Bro. J. V. HIMES, that he or she wishes now to have investigated, or that they intend hereafter to have investigated, to signify the same to this Conference." This was designed not for the purpose of having the charge, complaint or matter of inquiry stated at length before the Conference, unless the person saw fit to do so. If they had simply risen up in the Conference, and stated that there was something they wished to be satisfied about, that would have been sufficient. If anything more than this was done the resolution did not call for it. All saw that this request was reasonable and proper. The Conference ought to be allowed to proceed with its business, or know that somebody had a reason to offer why it should not.

The brother who first objected still protested to the course taken; said he should not be driven, should take his own time, &c., &c. But the justice, the propriety, the honorable and brotherly character of

the request was manifest, and the anxiety of the whole Conference was so intense to have one crushed by such a painful implication know what he had done or what he must meet, that all opposition was overpowered. The developments now begun to assume a tangible form.

One remarked that in the ordinary intercourse of life, in table-talk, fireside conversations, and the free interchange of thoughts on matters and things in general, some things possibly had been said which were not proper to be said. But the household talk of the best families would make serious trouble if it became public. If, however, in this way any one had been wronged forgiveness must be asked. The brother who made these admissions, wished to have the trouble ended so far as he was connected with it; and at the moment it appeared as if it was possible to end it on the spot, or to put it in a way to be ended. What was said by him amounted to but little, but it was a clue to something further, and corroborated what came from other sources.

The first brother who objected to the vote of confidence and sympathy towards the *Herald* and office, was now appealed to by one of his charge, to state what his difficulty was, or at least inform the Conference if there was any known to him. But this appeal was in vain. He had "too much regard for order to bring forward such matters there." "At a proper time he should lay this matter before the Chardon-st. church. But he should not be turned aside from his course by any appeals or resolutions here."

All this time, however, things were becoming better understood. The line was drawn between those who were thus connected with the matter, and those who were not. A great deal was gained. It came out, also, that these private remarks had somehow become connected with certain plans which a committee of "the Class for Mutual Improvement" had blocked out for the general interest of the Advent body. Although this committee was chosen by a company of the most humble pretensions, entirely foreign to what their committee took in hand; and although their work was specified, it was contended that this committee was its own judge of its duty. Let nobody blame the "Class for Mutual Improvement" on account of anything done by their committee.

However, as the brother referred to had signified that he intended to present something for investigation to the church committee, there was hope that something would be got at in time, and we must be patient. The committee of the whole resolved itself back into the Conference proper; the resolutions of approbation of the *Herald*, which had been laid on the table, were taken up, and their indefinite postponement moved. This was lost. The motion to adopt them passed unanimously. But at my urgent request, as this brother had intimated that he had some matter to present to the church committee, which might implicate me, the vote was re-considered, and the resolutions of approbation were laid on the table. I did not wish to have anything "covered up." For the same reason, I requested, near the close of the Conference, that my name should be struck from the committee to receive and disburse monies for our missions, which duty was assigned me at the New York Conference. My request was granted. The result of this long and tedious effort is, the reception of the list of charges before-named. I thank this brother that he has done me the great favor to acquaint me, even in this manner, with the things that have troubled him. It is an unspeakable relief.

It ought to be stated, however, that I have been in daily intercourse with some of the members of this Class Committee, since they have been in this business. I have sat at the table with them; met in conference with them; offered prayer and praise with them; and the one who objected to the resolutions approving of the *Herald*, and has at last presented his charges, was on the Business Committee, which presented these approving resolutions, and they were read in his presence, as one of that committee, on the morning before they were presented to the Conference, and yet not the least whisper was breathed by him against them; not a whisper has been breathed by him or his associates to me, that they had any doubts of my Christian integrity. I lay these facts before my brethren, for their consideration.

J. V. HIMES.

GENERAL CONFERENCE OF ADVENTISTS IN BOSTON.

This Conference convened according to appointment, May 21st, 1850. The morning session was taken up in prayer and conference. Remarks were made by Bro. HIMES, SMITH, JONES, C. B. TURNER, ROBINSON, PARKER, SHIPMAN, HALE, and GOUD, in reference to our past experience, present position, and future prospects, to the duties devolving upon us as a body, and the necessity of relying upon Divine aid in our future labors. The Conference then came into order, the President and Vice President both being absent, by appointing Bro. PLUMMER Chairman, *pro tem*. As several members of the business committee

were absent, the following were added: Bro. JONES, SHIPMAN, GOUD, PARKER, and LENFEST.

Voted, that the hours of meeting of the Conference be 9 o'clock A.M., 2 1-2 P.M., and 7 1-2 in the evening.

As three of the members of the committee to draw up an address expressive of our faith were absent, Bro. OSLER, SHIPMAN, and GOUD, were appointed.

Moved, that the members of the Conference be requested to give their names and residences to the secretaries.

Bro. HIMES remarked, that as this Conference was a voluntary association, all had the privilege who were willing to co-operate with us.

Conference adjourned.

AFTERNOON SESSION.

Meeting opened with prayer by Bro. T. SMITH, and singing.

[The secretaries received the names and residences of members, which we omit for want of room.]

Bro. HALE, in behalf of the committee appointed at New York, read their report, which was received by the Conference, and after some remarks on the mode of its adoption, was laid over for discussion till to-morrow morning.

Conference adjourned.

WEDNESDAY—MORNING SESSION.

Commenced with prayer by Bro. HEATH.

The report of the committee presented yesterday was again read and considered in sections, and with some amendments adopted, in the following form:—

Address of Advent Believers.

RE-AFFIRMING THEIR FAITH, AND WARNING AGAINST DEFECTIONS, Adopted at the Boston Conference, May, 1850.

The Committee appointed at the New York Conference to prepare an Address re-affirming the Advent faith, with a particular reference to the indications of defections from this faith, and to be reported at this Conference, present the following:—

DEAR BRETHREN:—In reference to the second coming of CHRIST, and its relative Scriptural events, we have claimed, as Adventists, to stand on the position of the apostolic and primitive church. We contend that this is our position still. In occupying and contending for this position, we are not only exposed to the trials and dangers to which the early church was exposed, but also to the trials and dangers which were to mark the last days. We can meet these dangers successfully in no other way than as the early Christians met them, and as God provided in his word, for all subsequent time. In the days of CHRIST and the apostles there were those who assumed to be of the true church of God, who were "not, but did lie;" these were always opposed to God's true servants; ready to put them out of the synagogue, or to put them to death. There were those who were once with the apostles, but they went out from them, because they were not of them: some fell away on account of persecution; some because they loved this present evil world, and some unstable souls were beguiled and allured with great swelling words of vanity, till they were entangled and overcome. There were those who loved the pre-eminence, who received not the apostles, but prated against them with malicious words: and not content therewith, did not themselves receive the brethren, and forbade them that would receive them to do so, casting them out of the church. There were those who corrupted the word of God, blending it with Jewish fables, commandments of men, and philosophy falsely so called; there were those who preached CHRIST from envy and strife; there were false apostles and deceivers. Some would not obey the truth; some were ever learning, and were never able to come unto a knowledge of the truth; and some would not avoid foolish questions, genealogies, contentions, and strivings about the law, which were so unprofitable and vain.

The faithful witnesses for the truth at that early day, who were thus surrounded by dangers within and without, saw also that in the future, grievous wolves would enter into the fold, not sparing the flock; and that from among themselves men would arise, speaking perverse things, to draw away disciples after them.—They saw the "false teachers among you," even as there were false prophets also among the people, to whom the "holy men of God spake in old time," who, by a private, or partial, interpretation of the Scripture, would with feigned words make merchandize of you. These faithful ones saw all this, and much more than this, around them, and before them, as yet to come. And what did they point out as a source of hope and safety?—"I commend you to God and the word of his grace," says PAUL, "which is able to build you up, and to give you an inheritance among all them that are sanctified." And again, in referring to the doctrine he had committed to another apostle, he says: "These things I will that thou affirm constantly." PETER tells us that he wrote his epistles, that we might be able to have these things, on the knowledge of which an entrance into the everlasting kingdom of our Lord JESUS CHRIST depends, always in remembrance; and that we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your

hearts. And JOHN admonishes us, in view of the danger from the "deceiver and antichrist," to "look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

Thus, what the early church had to meet, we have to meet; and with that, we have to meet also some of the worst dangers they saw in the future. Dangers and trials are on every hand. The charge of "heresy," preferred by those who assume to be "the church," comes from without; the elements of contention, and the spirit of "the concision" are within. It is not surprising that there should be instability among those who are unskilful in the word of righteousness: but this only requires that the more experienced show themselves the more firm. So far, we believe it may in truth be said, that what has been falsely charged upon the tried and steadfast friends of the Advent cause, has generally been found true of those who have made the charges; so that what was said of ancient Israel—the true Israel—"all thine enemies shall be found liars unto thee,"—has proved true in their case. However, we do not set up ourselves above others, nor as a standard for others.—The word of God is our rule of faith. To the unbeliever we say, Until you can give us something more worthy of confidence than this, we shall hold it fast. We say to those who profess to receive this standard, but contend that it has a different meaning from that we receive, or talk as if they were in doubt whether it has a definite meaning, this is what we believe the word of God means, and until it can be made to appear that something more worthy of acceptance, as its interpretation, is offered, we must hold fast to this.

It is not our work or our wish to decide for others what the truth is, or to enforce any decision of ours on others. But it is our privilege and right to decide what appears to us to be the truth, and to witness or affirm our faith to the world. This the early church did. This we have done. This they were to do constantly. So must we do it.

THE ADVENT FAITH

has been given to the world in several forms already: some of them very concise, some more at length.—We are now called to re-affirm our faith: to do it with particular reference to certain dangers, and for particular reasons. The declaration of principles adopted at the Albany Conference, in 1845, gives our faith in a clear, condensed, and convenient form, for our present purpose, and reads as follows* :—

Declaration of Principles, by the Mutual General Conference of Adventists, at Albany, N. Y., April 29th, 1845.

"In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief, that the Scriptures teach, among others, the following

IMPORTANT TRUTHS.

"1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell. (2 Pet. 3:7, 10, 13.) And that the kingdom and the dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:27.)

"2d. That there are but two advents, or appearances, of the Saviour to this earth. (Heb. 9:28.) That both are personal and visible. (Acts. 1:9, 11.) That the first took place in the days of Herod, (Matt. 2:1,) when He was conceived of the Holy Ghost, (Matt. 1:18,) born of the Virgin Mary, (Matt. 1:25,) went about doing good, (Matt. 11:5,) suffered on the cross, the just for the unjust, (1 Pet. 3:18,) died, (Luke 23:46,) was buried, (Luke 23:53,) arose again the third day, the first fruits of them that slept, (1 Cor. 15:4,) and ascended into the heavens, (Luke 24:51,) which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. (Acts 3:21.) That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, (1 Thess. 4:15, 17; 1 Cor. 15:52,) being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. (2 Thess. 1:7, 8.) And that he will judge the quick and the dead at his appearing and kingdom. (2 Tim. 4:1.)

"3d. That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors, (Matt. 24:33,) by the chronology of the prophetic periods, (Dan. 7:25; 8:14; 9:24; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5,) the fulfilment of prophecy, Dan. 2d, 7th, 8th, 9th, 11th, and 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th, and the signs of the times. (Matt. 24:29; Luke 21:25, 26.) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21:28; 1 Thess. 4:18,) and the last be warned to flee from the wrath to come, (2 Cor. 5:11,) before the Master of the house shall rise up and shut to the door. (Luke 13:24, 25.)

"4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. (Acts

20:21; Mark 1:15.) And that those who have repentance and faith, will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. (Tit. 2:11-13.)

"5th. That there will be a resurrection of the bodies of all the dead, (John 5:28, 29,) both of the just and the unjust. (Acts 24:15.) That those who are Christ's will be raised at his coming. (1 Cor. 15:23.) That the rest of the dead will not live again until after a thousand years. (Rev. 20:5.) And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump. (1 Cor. 15:51, 52.)

"6th. That the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. (vs. 2-7.) And that the various portions of Scripture which refer to the millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. (Isa. 11th; 35:1, 2, 5-10; 65:17-26.)

"7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. (Rom. 4:13.) That they are not all Israel which are of Israel. (Rom. 9:6.) That there is no difference under the gospel dispensation between Jew and Gentile. (Rom. 10:12.) That the middle wall of partition that was between them is broken down, no more to be rebuilt. (Eph. 2:14, 15.) That God will render to every man according to his deeds.—(Rom. 2:6.) That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. (Gal. 3:29.) And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel. (Ezek. 37:12; Heb. 11:12, 13; Rom. 11:17; John 5:28, 29.)

"8th. That there is no promise of this world's conversion. (Matt. 24:14.) That the horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. (Dan. 7:21, 22.) That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. (Matt. 13:37-43.) That the Man of Sin will only be destroyed by the brightness of Christ's coming. (2 Thess. 2:8.) And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. (Rev. 5:5, 10; 21:24.)

"9th. That it is the duty of the ministers of the Word, to continue in the work of preaching the gospel to every creature, even unto the end, (Matt. 28:19, 20,)—calling upon them to repent, in view of the fact, that the kingdom of heaven is at hand, (Rev. 14:7,)—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. (Acts 3:19, 20.)

"And 10th. That the departed saints do not enter their inheritance, or receive their crowns, at death. (Dan. 12:13; Rev. 6:9-11; Rom. 8:22, 23.) That they without us cannot be made perfect. (Heb. 11:40.) That their inheritance, incorruptible and undecayed, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. (1 Pet. 1:4, 5.) That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. (2 Tim. 4:8.) That they will only be satisfied when they awake in Christ's likeness. (Ps. 17:15.) And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt. 25:34.) Then they will be equal to the angels, being the children of God and of the resurrection. (Luke 20:36.)"

The above statement of doctrine defines and embodies what has been received, by the great body of believers in the Advent of CHRIST at hand, from the commencement of their history by the labors of Mr. MILLER, to the present time. Many of them previously connected with different branches of the professed church of CHRIST; differing in their views of many other points of doctrine, and hitherto strongly attached to the popular theory of the restoration of the Jews, the world's conversion, and a thousand years' "spiritual reign" of CHRIST, before he comes to judge the world, they nevertheless received these views as the true doctrines of the word of God; they have unitedly labored in promulgating them to the world, and shared the reproach and the responsibility of their defence. The world has felt, and still acknowledges the effect. And the intelligence which guided the great body of professed believers in the Advent at hand to the same understanding of the Scriptures, has enabled them also to detect the introduction of anything aside from the common faith, whenever the attempt has been made, to press foreign questions, or private opinions, into the place of the Advent faith. The wisdom that united them as Adventists has spurned and denounced the outrage upon the common bond of union; and above all, the high, and holy, and honorable sense of duty, which brought them into the field of labor, has deplored the selfishness or folly which could peril a great public question, involving the honor of God and the salvation of

men, by attempting to blend with it the little, incidental interests, whims, or opinions of personal or sectarian strife. Thus far, through the mercy of God, the intelligence, the mutual confidence, and devotion of the Advent body have preserved the integrity of the cause, though the conflict and trial have at times been severe. This trial will continue to the end. And may God help its tried and steadfast friends to do their duty to their brethren, and to all men, till the end comes!

The preamble of the New York Conference, which calls for this address, speaks of serious indications of defection from our position, among those who profess the Advent faith. These indications of defection are not of recent date; they do not arise from questions on which it is agreed that honest men may differ, without impairing the faith, nor are we to suppose that they necessarily destroy Christian character. Like all errors which may have the plea of gifted and worthy supporters in their favor, and which appear plausible by their antiquity and apparent agreement with certain portions of Scripture, which are hard to be understood, without carefully weighing their connection and parallel portions, the errors referred to naturally unsettle and bewilder honest minds, open the door to indifference and worldly-mindedness, and often lead to the most dangerous disregard, or distortion of the plainest texts in the Bible. The defections which are now to be met as threatening our brethren, and against which we would warn them, are these: 1. That the Jews are to be restored to their national distinctions in Palestine, and their institutions partially or wholly to be re-established. 2. That there is to be a state of probation, to some men at least, after the coming of CHRIST. 3. That the millennium of Rev. 20:2-6 is already past.

JUDAISM,

happily for us, is a perversion of truth as old as Christianity itself. It was the first and most formidable antagonist of Christianity; it was met in all its sophistries, its sanctities, its perversities, and its malignities by the apostles, who were converted Jews of the true stamp; and the first and direst lesson of heaven's retributive providence, under the Gospel, fell on all the institutions—with many of their adherents—in which Judaism has prided itself, since the final and hopeless desolation of Jerusalem.

So far as argument is concerned, nothing is left for us to do but to call to remembrance such arguments as abound in the word of God.

It is the universal liability of superficial, inattentive, or unpracticed minds, to get lost in things which are at all of a complicated nature; and this is necessarily the attribute of all the dispensations and institutions which heaven has given to men. The mind which cannot rest on the distinct announcement of the great and special purpose for which an institution is ordained, but must ever be putting forth something as its purpose which is not according to truth, is utterly deficient in its qualifications for discipleship to CHRIST. The same deficiency would disqualify one for anything. As a builder, he would be as likely to put the foundation-stone in the place of the top-stone, or the top-stone at the foundation, as to build in any other way; and as likely to use wood, hay, or stubble, for building materials, as gold, silver, or precious stones.—Things designed for one purpose, are imagined to be for some other purpose. Past, present, and future; conditional portions and those which are unconditional; types and antitypes; figures and facts, are all blended together, as if there were no such thing as rightly dividing the word of truth. Inferences are tortured from texts, which are directly opposed to the whole force of the connection, and assumed to be positive statements; and the clearest and most positive statements are stigmatized as worthless, overstrained inferences. And to crown the whole, texts are often only half quoted, or additions manufactured, perhaps under the name of a translation, which are destitute of the least semblance of authority, in the opinions of the past, various, or marginal readings, criticisms, or common sense.

A wise master-builder warns us against such. They "understand neither what they say, nor whereof they affirm."—1 Tim. 1:7. They know not the meaning of the words they use, nor the nature of the things of which they speak. Take heed, says Paul, unto thyself, and unto thy doctrine. Take heed to the foundation, and take heed how you build thereon.—The foundation is laid. Let nothing displace it. Let it rest. The place for each part of the materials is appointed. Let them occupy their place, or the builder must beware how he calls it God's building. If any part of the superstructure is displaced, the whole must be marred or deranged. This is true of all divine things. No subordinate part of God's arrangements, much less anything foreign to them, can be put in the place of their primary purpose, without destroying his work, or creating confusion in the order of God.

Let us now go back to the clear and primary announcement of God, in reference to all that distinguished the Jewish nation, as the apostles did. Ju-

daism supposes that there is something in Jewish blood, Jewish devotions, Jewish prophecies, promises, or institutions, which makes the Jew, on his own account, or because he is a Jew, a special claimant on the favor of God, either in this life, or the life to come, or both; and hence the Jew must, in fulfilment of the portions claimed for his special benefit, be distinguished from all the rest, or the great mass, of mankind. Let us examine each point separately. —(To be continued.)

On the day of the Pope's entry into Rome, there were distributed through the streets of the city thousands of copies of a *folletino*, or single sheet, containing an *Address of the People to Pius IX.*, which we take from the N. Y. *Tribune*:—

"Rejoice, O Pope! Thou art at Rome, thou art on the throne, thou art king.

"Thou hast poured out blood, thou hast caused to be poured out the blood of men whom thou hast called, whom thou still callest thy sons!

"But rejoice, thou art king!

"Thou, Pope, like other popes, hast delivered the fatherland to enemies, to foreigners!

"But rejoice, thou art king!

"Thou hast called forth war and extermination in order to render the Peoples of Liberty enemies to each other; thou hast given the name of champions, and loaded with silver and gold the cowardly deserters, the galley slaves who fled to Gaeta; thou hast given thy blessing to massacre; and then by an infamous libel thou hast insulted the women who piously surrounded the bed of the dying.

"But rejoice, O Pope, thou art king!"

After going on in this strain at some length, the address concludes in these sentences, full of passion and bitterness:—

"Pius IX., dost thou remember the crowd palpitating with love for the fatherland which watched all night deliberating how to applaud thee at sunrise—thee, the future saviour of Italy! The poor man sold his last garments to buy torches to make thee a perpetual ovation. Where now is that crowd!—Where! In prison, in exile, or dead upon the Janiculum! The remainder, terrified, trembling with patriotism, flee thee, detest thee. It is no longer the multitude of patriots too credulous and too generous, who surround and applaud thee, but a horde of malefactors and spies chosen by the clerical eye, skilful in choosing the most wicked, the most perfidious!

"But rejoice, O Pope! thou art king!

"Rejoice, Pope! thou art king!

"But thou tremblest at the Vatican: thou durst not go forth and visit the miserable Rome which weeps and curses thee. The Cardinals tremble with thee, and repeat, that Rome is a nest of assassins: tremble not for that, O Pope! A king is well upon his throne, and is worth more than another who may succeed him. Thy presence augments the confusion, the uncertainty, the fear.

"O behold, and rejoice!

"For thy ruin we are not impatient. Thou ruinest thy successors, and we rejoice at it. We mock at thee, Pope—at thee, a new Pharaoh, who, to destroy thy people, escaping from oppression, hast plunged thyself, blind and furious, into a sea of blood. The Sacred College, inundated with blood, will remain barren; it will never bring forth another Pope!

"Rejoice, Pope, thou art king!

"But thou wilt be the last. The tempest is at hand. The people hate the priests; hate them so much as to have a horror of touching them, of slaying them! The people mock at them and at thee, at you all, who would sell us paradise by force, and keep for yourselves the felicities of this earth. Let us change our parts—it is time! To you paradise, as much as you desire; to us a little liberty and a little happiness on this earth! Your end, O priests! will be that of parricides—the earth will refuse to bear you. Like Nero, you will then find neither friend nor enemy to put an end to your lives!

"Rejoice, therefore, O Pope! and be king!"

An attempt was made on the night before the Pontiff's arrival to burn down the Palace of the Quirinal, the abode of the Cardinal Triumvirate. The incendiaries were detected by a French sentinel, and on being challenged fled, leaving faggots, tow, turpentine, and other such combustible materials as left no doubt with regard to their design.

The windows of the Palazzo Chigi were, on the same night, shattered by the explosion of a grenade in the street.

All persons seeking admittance to the Vatican palace are submitted to the strictest scrutiny of the Swiss guard. Precautions are taken to secure the life of his Holiness against poison. A new cook has been promoted from the convent of St. Calixtus, and all viands are introduced by such a turning cylinder as is commonly used in convents for the introduction of food.

To Correspondents.

J. B. C.—The correction is needed only in the *Harbinger*, where the error was made. To say that HALEY says so, and that somebody else says he says so, are two things. Most blunders are made by taking things on trust second-handed.

BRO. L. D. MANSFIELD, of Syracuse, N. Y., has a supply of *Miller's Life*, No. 1., and other Advent publications.

* Our faith is exhibited more at length in the "Synopsis of Miller's Views," "Principles of the Second Advent Faith," &c. &c.

CORRESPONDENCE.



GEOLOGY POINTING TO NEW HEAVENS AND A NEW EARTH.

BY JAMES INGLIS.

The speculations of science are poor proofs of the doctrines of revelation; (and happily we are not left to such a hope for the future in a knowledge of nature either in the past or the present;) yet there is something more than a gratification of curiosity in tracing the analogies of nature and revelation, and in beholding science lay its latest and best acquisitions as humble tributes at the feet of faith. The ingratitude with which human science repays those ennobling influences which have changed astrology into astronomy, and transmuted alchemy into chemistry, is characteristic of the race which rejected and crucified the Son of man. She has omitted no opportunity of seeking a stealthy and treacherous advantage over Christianity. On her descent into any new and unexplored mine of nature's treasures, the first report she invariably brings back is the discovery of a complete refutation of the Scriptures. On such occasions the faithful are at first startled by the confidence of her boasting. But by and bye Christian intelligence sends an exploring party into the mine to "see if these things be so," and as invariably they returned laden with new testimony in favor of revelation to shame the adversary. This has been strikingly exemplified in the progress of geology. Whilst it was only beginning to assume the form of a distinct branch of science, and men were beginning in a dim twilight to scan the records of creation, its votaries spoke with confidence of driving Moses from the world as an impostor. But their tone is changed as the light of day gives certainty to their observation, and at last we find the most devoted Christians amongst the most successful cultivators of the science.

To point out the illustrations and verifications of the Mosaic account of creation, of the antediluvian age, and of the general deluge which science furnishes, would be aside from the purpose of the "Herald." And it may not be thought probable that this science of the past will throw much light upon the great hope of the future; yet there are analogies which, though they would avail little as independent proofs, are not without value as corroborations of the great doctrine of a pre-millennial Advent and the glory that shall follow. In submitting a few hints regarding these corroborations, suggested by an able analysis of Hugh Miller's "Foot-Prints of the Creation," in the "North British Review," it may be premised that nothing is to be built upon the conclusion of geology, either in the shape of a theory of the millennial state, or of an argument in favor of the near approach of that great change. Our knowledge of that state, and of the time of its introduction, is derived from a more sure word of prophecy, and theorizing is forbidden by the nature of the case. The utmost we expect to accomplish is, to interest and attract some who have not otherwise been induced to investigate the Advent views. And it may be these hints will aid in expanding the views of some who, embracing the doctrine, failed to rise to a just sense of the inheritance. The essential greatness of that inheritance does indeed lie above and beyond the illustration of science; but a proper estimate of its circumstances may lead on to a better appreciation of its essence.

Although the majority of the readers of the "Herald" have probably devoted little attention to geology, many of them are aware that an opinion is abroad in the world that we are no more to regard the six days of creation, as enumerated in the first chapter of Genesis, as so many periods of twenty-four hours, than we are to imagine "that the whole process of a general judgment will be limited to the compass of a natural day as we count time." Without discussing this opinion, we may take it as established, that beneath the soil upon which man lives, and in which he is buried, there lie the remains of successive acts of creation which stretch back into an immeasurable antiquity. The rocks which lie beneath that soil are arranged in strata distinct in their characters, and formed at different periods. An examination of these strata justifies Mr. Miller's description of them as "platforms of death." Each is crowded with organic structures which lived and died where we find them. And it is evident that they must have perished by a sudden destruction, which was effected by a force too subtle and quiet to disturb their habitation. In descending through successive strata, we find still lower and ruder forms of life. Thus it appears that mammiferous quadrupeds preceded man. Next in order we find the remains of birds. In lower strata we find the remains of fishes, and in lower still the remains of reptiles; showing that creation advanced from what may be called rude beginnings, to its present state.

It has been a favorite scheme of infidelity, that this progress has been a natural development of life, in which the rude improves towards perfect organization, without the interposition of creative power. So that "immortal and intellectual man is but the development of the brute—itsself the development of some monad or molusc, which has been smitten into life by the action of electricity upon a portion of gelatinous matter." We have striking illustrations of the manner in which the progress of science proves fatal to the devices of infidelity, in the exposure of this theory by recent discoveries in geology. It is true, that the researches of geologists prove a progress in creation, from the crawling reptile up to man. But if this theory of development were correct, we ought to find the successive classes of creatures first in an embryo state, then gradually advancing, till they passed into the higher orders. Whereas, on examination, precisely the reverse appears. Up to a certain point no trace of the existence of a class of animals is found, then all at once that class is found

full grown and mature. For instance, the earliest fishes that appear rank not with sprats and minnows, but with sharks and sturgeons. From a collection of observations, Mr. Miller shows that the tendency has been not to development, but to degradation; that the most perfect type of its class is found at the earliest stage, and that afterwards there is a degradation, both in size and organization. "There was a time," he says, "in which the ichthyic form constituted the highest example of life, but the seas did not then swarm with fish of the degraded type. There was in like manner a time when all the carnivorous and all the herbivorous quadrupeds were represented by reptiles, but there are no such magnificent reptiles on the earth now as reigned over it then. There was an aftertime when birds seem to have been the sole representatives of the warm blooded animals, but we find from the prints of their feet in sandstone, that the tallest men might have walked under their large legs." Further, there was a time when the quadrupedal mammalia were the magnates of creation, but it was an age in which the sagacious elephant was the inhabitant of every country in the old world, and when vast herds of a closely allied and equally colossal genus occupied its place in the new."

The conclusion is irresistible, that in the successive stages of advancement, through which the earth and its inhabitants have passed, there has been an interposition of the creative power, distinct and direct, as is represented in the Mosaic account, when on the first day God said, "Let there be light,"—when on the second day God said, "Let there be a firmament in the midst of the waters,"—when on the third day God said, "Let the earth bring forth grass," and so on until man's home being prepared, God said, "Let us make man in our image." At each successive stage, when the earth was prepared for any of the series of its inhabitants, the creative fiat brought forth that class perfect in its kind. Throughout its peculiar period it became degraded, perhaps by the very influences which were preparing for another and a higher class of occupants. Then when the ends of that age were served, by a silent and sudden destruction, "the world that then was perished." Again the Creator comes forth, and over the graves of the former establishes new orders of beings, which in like manner passing through their reign become in turn subordinate to a higher. There is in all this a manifest design pressing on toward perfection. For under the divine administration, change is the proof of defect, and that which is perfect must be permanent.

It becomes a most interesting question to us, Has the perfection aimed at been reached, and is this world now in its ultimate condition? We do not need to come to nature for the answer. But if we leave out the answer of revelation, nature itself replies in the negative with no ambiguous voice. It is true that responsible man occupies a proud pre-eminence over the mere brute natures which ruled the globe before him, but it cannot be thought that the attributes either of the individual or the race indicate perfection. It is true that we find a wise and wonderful adaptation of the earth for its inhabitants, but we should have found the same at any previous period of its geological history. When fish and reptiles were its only tenants, it would have seemed a world formed expressly for their reception. Whether we look at man or his circumstances, the very opposite of perfection and permanence is their most flagrant characteristic. Everything in man seems to stretch after a condition which he never attains. And common language speaks of nature's great law in his present circumstances as change. Decay, if there were no other indication of the approaching end, speaks everywhere with irresistible emphasis. If decay is the highway to dissolution,—if that which is decaying and growing old is ready to vanish away, we have but to open our eyes to read the doom of the existing constitution of things.

The geological history of our planet, as well as the natural and moral history of our race, discountenance the infidel dream of a quiet development of the present imperfection into that perfection of the future to which everything points, whilst all that we know of God and his works forbid the idea that the present system will merely be cut off and the world be abolished. It is true that sin has entered, and that man's home has been cursed for man's sake; but we are not to entertain the thought that the Creator was taken by surprise by that catastrophe, and his ultimate plan thwarted. The continuance of the terrestrial state under a mediatorial administration was no "happy after-thought," but most clearly intimates that the great design of progressive perfection is not abandoned. Geology, then, would lead us to the inference that when the present cycle is fulfilled, a sudden and complete overthrow will be the precursor or accompaniment of a new manifestation of creative power, carrying forward the design, and bringing upon the stage a higher manifestation of creature life. Science of course cannot tell us whether the end is at hand, or still remote. It cannot tell us whether the next change will be final, or only one step in advance. It cannot tell us whether the soil on which man now acts his part will be the sepulchre of the race, as the strata beneath us have proved to be of preceding dynasties, or whether man shall participate in the advancement of his abode, and be raised in glory and honor to rule in the new order of things. There are, indeed, some things in the nature and history of man which favors the latter supposition. There is this evident distinction between him and the extinct or subordinate dynasties which preceded him: they served the purpose of their existence, and their destiny came up to their desires and capabilities; but it is otherwise with him. And if the present state of being bounds either his action or his enjoyment, it is an anomaly in the works of his Creator, as marked as if a world had been left unfinished, or abandoned when only half made.

To the above questions, however, geology gives no positive answers, but its conclusions admirably quadrature with what the more sure word of prophecy reveals. In the gospel we learn that just such a change as we have anticipated will occur—a change sudden and complete, and bringing into the field once more the Word, "without whom was not anything made that was made." It tells of the subtle but efficient agency of fire, by which the destruction of the exist-

ing system will be accomplished. It tells of a new creation—a re-creation—new heavens and a new earth. It points us to this as the consummation and perfection of the plan. "Yet once more," saith God, "I shake not the earth only, but also heaven." And this word, *Yet once more*, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. There is but one more revolution in which the imperfect shall be swept away. The purifying agency of fire will remove the wood, hay, and stubble, and after this the perfect shall be permanent. It teaches us, moreover, that the ransomed of our race, brought forth in incorruption, will be the occupants of that perfected world. The individuals in actual and conscious identity, but advanced just as far above their present frailty as responsible man now is above the lowest of dynasties which preceded him. By piecing the two records together—that revealed in Scripture and that revealed in the rocks—records which, however widely geologists may mistake the one, or commentators misunderstand the other, have emanated from the same great Author, we learn that in slow and solemn majesty has period succeeded period, each in succession ushering in a higher and yet higher scene of existence; that fish, reptiles, mammiferous quadrupeds, have reigned in turn; that responsible man, formed in the image of God, and with dominion over all the creatures, ultimately entered into a world prepared for his reception. But farther, we learn that this passing scene, in which he forms the prominent figure, is not the final one in the long series, but merely the last of the preliminary scenes; and that that period to which the by-gone ages, incalculable in amount, with all their well-proportioned productions of being, form the imposing vestibule, shall have perfection for its occupant, and eternity for its duration.

We have but in brief hints pointed the way to a great and solemn study. Views in such connections, science becomes invested with an awful majesty, which is not its own, and the every-day scenes of life become as portals to the tabernacle of God, which is about to dwell with men. There are readers of the "Herald" who can prosecute this subject with a success which may not merely contribute to science, but to the force and clearness of our views of the blessed hope.

LETTER FROM ENGLAND.

DEAR BRO. HIMES:—I have recently had the privilege of hearing the Rev. James Bromley, of Bath, the suspended Wesleyan minister. He preached two sermons in the Primitive Wesleyan chapel at Hunslet on the 24th ult., and one in the Lady Lane (Wesleyan association) chapel in Leeds on the 25th. The first of the three I did not hear, but was delighted with the last two. I have ascertained that his discourse in the morning of Thursday, preached on the occasion of the re-opening of the chapel referred to, and based on the last verse of Dan. 12th, was highly edifying. Mr. B. appears about 55 or 60 years of age, is rather tall and well proportioned, possesses distinct, marked features, and his countenance may be said to beam with intelligence, amiability, and dignity. His style, matter, and manner, are superior to many connected with the Wesleyan body in England. In fact, he is the best Methodist preacher that I have heard for a long time; and the Conference might have known that the people would not submit to the suspension of such a man, without some *just cause*. He preached in the evening from the words in Dan. 12: 3—"They that be wise shall shine," &c. After a short and appropriate introduction, he remarked, that the "wise" referred to are not those whom the world denominate wise, but those who love God—the *saved*. "The fear of the Lord is the beginning of wisdom, and maketh wise the simple." Such "shall shine as the brightness of the firmament." He described, very vividly, the clearness and brightness of the firmament, unobscured by dark clouds, in the country in which the prophet wrote,—with a striking application. In the next place he called attention to the glory awaiting those who "turn many to righteousness," and showed very clearly that the reward referred to is not intended for those who convert men to sectarianism, and inquired what is accomplished by causing a Papist to become a Protestant, or a Protestant a Papist, or a Churchman to become a Dissenter, and last of all, and *least* of all, and worst of all, what is accomplished by making a man become a Methodist? Why, he would see his own folly exhibited in another, and unless such an one were converted to Christ and righteousness, he would speedily fall away. He considered it a glorious work to be engaged in turning men to "righteousness," a work that affords greater satisfaction and enjoyment than any employment in which man can be engaged, and one of the greatest honors connected with this life. He informed us that he had been thus engaged since a very young man, and for some time experienced the very great satisfaction his work had afforded him; but thought perhaps that from the repetition of his work that he had not sufficiently valued his great privilege in being thus permitted to labor. But a time arrived when some of his brethren in the ministry endeavored to close his mouth. For a time he felt it *keenly*, and was almost staggered at the thought his being deprived of the privilege of preaching Jesus and the resurrection, a work in which he took unspeakable delight; but that when his brethren were wont to close his mouth on this glorious theme, the Lord opened it more than ever! and when they endeavored to close the doors against him, many others were thrown widely open! He could not cease preaching "Jesus and the resurrection." He had resolved to continue to do so, and felt that—

"Happy if with his latest breath
He may but gasp his name,
Preach him to all, and cry in death,
Behold, behold the Lamb!"

This application was kind, yet pointed. He inquired of those present, "How many have you turned to righteousness?" or, he said, may I not rather ask, how many have you turned *from* righteousness by your inconsistency, &c.? Yet he hoped that most present had been the means of turning *one soul* to righteousness, and if so, they would not lose their

reward. He called our attention to the glory of the resurrection, the period to which the text refers. The above will give you but a few of the leading thoughts of a very interesting discourse, the oratory of which was chaste and dignified, and produced a very deep impression on the minds of his audience.

During his discourse, he remarked, that when God wished to punish a nation or people, he permits a fool to be at the head to reign, and *vice versa*. In a paper now before me, I read the following in reference to the services: "The Rev. James Bromley.—This highly-gifted and amiable minister of the Lord Jesus, who is now under suspension by Methodist authority, preached two sermons in the Primitive Methodist chapel, Hunslet, on Wednesday, the 24th inst.; that in the morning from the last verse in the 12th chapter of Daniel, and that in the evening from the 3d verse of the same chapter. The intellectual treat afforded to the inhabitants of Hunslet and vicinity will not soon be forgotten. His description of the character of the prophet Daniel—the instability and mutability of all human systems and governments—the honor and felicity awaiting the suffering and enduring saints in the heavenly Jerusalem—baffles all description.—The congregations were serious, attentive, and deeply affected, even to tears, whilst listening to and feeling for the unfortunate position of this able, eloquent, but deeply injured and persecuted minister."

On the following evening I heard him at the large chapel in Lady Lane. He took for his text Rev. 21:5—"And he that sat upon the throne said, Behold, I create all things new." He remarked, that his text stood not alone and unconnected in the word of God, but referred to Isa. 65:17; that the Saviour refers to the same in Luke 21:25—"They that shall be accounted worthy to obtain that world," &c.; that Peter, having in his mind the same sentiment,—"The heavens shall pass away," &c.,—immediately adds, "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:12, 13. He stated, that the voice of nature is in accordance with the voice of prophecy on this matter, viz., the renovation of the universe, or, in the language of inspiration, "the times of restitution of all things." He dwelt on the beauties of spring, and said, the words of the text are in accordance with the phenomena of nature, and refers to an era beyond the resurrection and judgment.

He was shut up to this view by the truth contained in the preceding chapter, v. 11—"And I saw a great white throne," &c., and it is added consecutively and chronologically in the 21st chapter, "And I saw a new heaven and a new earth," &c. A new heaven and new earth argues an old one, of which we can speak as an earth cursed through the fall of the creature. He dwelt on the state of the earth, &c., prior to its curse,—showed that sin became the source of all the miseries that visit the world—referred to the battle-field, fraud, violence, cruelty, blood, cruel parents, and disobedient children, and inquired with what sentiments must an all-wise God look on this world, inhabited by so many millions of men who act like serpents, and hiss at the God who made them? He called our attention to other evils which characterize the present world—errors in literature, but more especially in matters of religion—sorrow, which marks the old world as the companion of sin, cleaving to man in all the vicissitudes of life; and few of the cups come into the hands of man unmingled from a dash of the cup of sorrow, while others contain many of its ingredients. If we could take in at one view all the sorrows of life, see hospitals cast their dead, habitations where the angel of death has gone,—removed some and left solitude and sadness behind,—and view the sorrows and sighs of life that afflict the family of man, reason would reel from her dominion, and life become extinct! The old creation is especially marked by death: he riots here. Nothing that is beautiful and lovely escapes him. He has touched everything, and everything has perished at his touch. Death treads down empires and quenches the stars. He then showed that the old creation, having become corrupted, must undergo that dreadful ordeal of death mentioned by the Psalmist (101:26):—"Wax old as doth a garment, and as a vesture shalt thou fold them up," &c.

"And he that sat upon the throne said, Behold, I create all things new."

The second part of the subject, a new creation,—what a theme! He wished he had a head and heart equal to it. He showed that his text was the parallel of the 1st verse of the 20th chapter—"And I saw a new heaven," &c. One had remarked, that to attempt to describe the new heavens and new earth would be the height of presumption; but if this remark were intended to apply to the philosophy of the material earth, he would agree with him, but if to man and his glory, he must differ with him. He remarked, that one quality of man in the new earth, if no other, will be perfect and universal righteousness—"There shall in no wise enter into it anything that defileth." And Peter, referring to the same, says, "Wherein dwelleth righteousness." What must the region be whose rectitude is joy, and all will be like God! But as the old creation is characterized by *error*, the new creation will be blessed and distinguished by truth. The pure in heart shall see God, and truth shall be transmitted as the most pure and transparent *there*. No wild fancies *there*—no madness *there*, but a mind ever clear and transparent with love, is reserved for "those who shall be accounted worthy to obtain that world" to which the text has reference.

He stated, that our present condition is but the childhood of our being, but that a more blissful period awaits us; that as the old creation is the region of *sorrow*, according to the authority of God's book, the new creation will be the region of *joy*—"God shall wipe away all tears," &c. O think of a world where no tears shall mar the countenance. He could never read this passage without emotion.

He did not know of any passage that gives a brighter promise of the positive happiness of the Christian in the new creation than the text: "Blessed are the pure in heart, for they shall see God." O, what happiness when permitted to bask in his presence! He next showed that the last particular connected with the new creation, is that it shall be eternal. Death shall be no more. God shall wipe away all tears; and there will be no death, no decay, no imbecilities, and no dread of the tomb: and yet all will be nothing

more than the original plan of the great Creator. He said, we sometimes hear men say that such a man "died a natural death," but such is not true: death is one of the greatest outrages upon nature—we must understand nature as it came pure from the hand of its Maker, and we find that death made no part, but came as a calamity through sin! Therefore, it will be the bringing back of the glorious new creation of God's original design. He referred to the glories of the resurrection, and exclaimed: Let the shadows flee away! Hasten Lord thy intention! carry out thy design! Come Lord Jesus, come quickly, and let the new made world appear! He deduced certain consequences from the text. 1. Its harmony with the doctrine of the regeneration of the soul by the power of the Holy Spirit. Does God think it worth while to create a new world, to bring for man a new body, and will leave the soul unregenerated? No, God has even provided for that. The second moral lesson he deduced from his text, was the unutterable folly of those who make their happiness consist in anything that earth can give—the house that is already on fire, and will soon burst out in the great conflagration, and ready to fall in before you are aware of it. The final use of the doctrine of the text—a motive of untiring diligence and zeal for a preparation for the new creation. He exhorted us not to consider the coming of the Messiah to "make all things" new as at a great distance, inasmuch as things in the Church, in the world, and in families all prove that the period will soon dawn, and the Savior speaks of his coming as being near. "Surely I come quickly."

He apologized for detaining the audience so long on a week evening, and stated that recently when he commenced to preach he knew not how to give over, because his work and privilege had been endangered, but ever since he felt the work of the Ministry more great and glorious than ever, and still delights to preach *Jesus and the Resurrection*.

I have transcribed the sketch of this sermon from notes that I took on the occasion. If this communication, which will give but a faint idea of the truth proclaimed, be not too long for the "Herald," you are at liberty to publish it.

Yours, hoping to have part in the "new creation" referred to,
J. W. BONHAM.
Leeds, May, 1850.

LETTER FROM WM. M. INGHAM.

BRO. HIMES:—I wish to give a short account of my labors in Nova Scotia for eleven months past.

I arrived here on the 4th of June last, and commenced my labors on the 6th. My circuit was about forty miles. I have held meetings in sixteen different neighborhoods; have delivered 250 discourses; have attended about forty church conferences, and many prayer meetings; have visited 250 different families; visited eight families which were not willing I should pray with them, the greater part of whom were church members. (May the Lord forgive them; for they know not what they do.) I have had two regular appointments, three weeks apart, and the other part of the time spent as duty seemed to call. There have been organized two churches—one in Clements, the other at Hillsburgh (Bear River). When organized, the one at Clements consisted of thirteen members.—It now numbers twenty-eight, thirteen of whom I baptized. The church at Bear River numbered sixteen when organized: it now numbers twenty-eight members, eleven of whom I baptized. The others were formerly members of other churches. We have chosen a deacon and clerk to each church, and hope (by the grace of God) to walk in Bible order, that we may be found blameless when the Lord comes.

I find the people in this province generally very hospitable—as much so as in any place where I ever travelled. Even the opposers of the Lord's speedy coming appear to be willing to feed us, and shelter us from the storm.

I would here say a few words in regard to the brethren and sisters in Nova Scotia.—They are generally poor with respect to the things of this world; but I think they are willing to do what they can to sustain the cause. They are willing to feed, and clothe, and bestow other necessary things upon those that labor among them in the gospel: and Paul tells Timothy, that having food and raiment, let us therewith be content. I think it was my duty to come to this province, for it is very destitute of what I call Advent preachers, although there are some who preach some on the Lord's speedy coming. The Lord has visited us in mercy, and has blessed the word spoken, and it has proved a savor of life unto life to a number of precious souls. I have seen between twenty and thirty hopefully converted to the Lord, and they are now looking for speedy redemption. About the same number have been reclaimed. Truly the Lord has been good unto us, and amidst all the opposing influences the cause is gaining ground. The cause is the Lord's, and he will sustain it, let what may oppose us. But we must do our duty, and contend for the faith once delivered to the saints, and may we do it with meekness and humility. Brethren in the ministry, we need more help in this province. Cannot some of the servants of the Lord who are full of faith and the Holy Ghost, come and proclaim the glorious news of a soon-coming King to this destitute people? There are many places where they would be glad to hear on the subject. Cannot some of the ministering brethren come and have a number of conferences and grove-meetings during the summer, if time continues, in different places in the province where the way is opened? I think they might be sustained, and the cause greatly advanced thereby. Will you come? You can be conveyed to this place in vessels that are engaged in the wood trade, in a short time, with but little expense.

I have enjoyed this new field of labor very much. I am glad I came here. I believe it was the will of the Lord. I expect to leave to-day for the United States, to spend a little season in visiting some of the brethren and sisters where I have travelled in days gone by, and then return to this place, if the Lord will. I think it is very important that a number of Advent lecturers should come to this place. For there is a mighty influence against the truth of the Lord's speedy coming, and the truth should be proclaimed to put down error and prejudice, which abound here, as well as in our own land.

In conclusion, I would say that I am still striving for the kingdom, and looking for the speedy coming of the Lord, and the crown is to be given there to them that love his appearing. May the Lord help us to be of the number that by patient continuance in well-doing, seek for glory, and honor, and immortality, and eternal life. This will be the portion of all that are faithful to the end. Yours, looking for speedy redemption.

Clements (N. S.), May 14th, 1850.

Extracts from Letters.

BRO. JOSEPH RAND writes from Chester (N. H.), May 13th, 1850:—

DEAR BRO. HIMES:—I can truly say that the "Herald" has been the most interesting volume that I ever have perused since my conversion in 1805. I never have heard a lecture on Christ's speedy and personal advent. In '43 I had a great desire to understand this subject, and by the assistance of the Great Spirit in searching the divine revelation, I was fully convinced; and I can truly say, that I was begotten again to a lively hope. I have not had one doubt since. Dear brother, persevere, and victory is ours; for I fully believe this to be the last warning to a dying world. Behold he cometh with clouds, and every eye shall see him, and they that have pierced him, and all kindreds of the earth shall wail because of him; blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. I shall not stop my paper, so I can send you two dollars a year. As I am a whole-souled believer in the speedy coming of the Lord, I have reason to believe that this generation will not pass away until all things be fulfilled. "Heaven and earth shall pass away, but my word shall not pass away."

BRO. W. P. WOODWORTH writes from Elk County (Pa.), May 4th, 1850:—

DEAR BRO. HIMES:—I am still favored with the weekly visits of the "Herald," and obtain from it a great deal of encouragement and information. As we have but little or no preaching in this county, on those blessed truths that should be made prominent in this age of the world, its contents are of great value to us. By taking heed unto the sure word of prophecy, which has pointed out to us the landmarks, and by making use of such other means as God in his abundant mercy hath put in our possession, we may safely reach the destined port. It is indeed soul-cheering to peruse those communications from the brethren and sisters, who are successfully laboring in the vineyard of the Lord, to see what a powerful effect this last warning (the hour of God's judgment come, with the annexed exhortation) has in bringing sinners into the fold of Christ. How comforting to those who have their loins girt about, and their lights burning, who thus wait for their Lord until he will return from the wedding. If we are found thus patiently waiting, when he cometh, we may open to him immediately. Our Saviour confers a blessing on such servants, and then says, "Verily I say unto you, that he shall gird himself, and make them sit down to meat, and come forth and serve them."—Luke 12:37.

"O may we thus be found,
Obedient to thy word,
Attentive to the trumpet's sound,
And looking for our Lord."

Though many portions of our country have been blessed in regard to preaching far above this place, I am not utterly cast down, but hope soon to see things changing for the better. I think there is a prospect of accomplishing much good here, through the instrumentality of preaching and Sabbath schools. But the proper course must be pursued by the followers of the Lamb. God works by means, and I hope such means may be adopted and carried out as will result in the salvation of souls in this place. If some one of those who have the truth, and have so long proclaimed it in the Eastern states, would visit us, and confine their labor to this county, they would meet with a hearty welcome from the brethren and sisters here. Though we are few in number, and some of us poor, who love the coming and kingdom of Christ, there are none but what would contribute freely to the support of such an one,—likewise defray his travelling expenses to this place. Will not some one comply with this invitation? Come, and break to us the bread of life!

BRO. ISRAEL DAMMON writes from Orrington (Me.), May 14th, 1850:—

BRO. HIMES:—The Lord is good to us in the East, notwithstanding our unlikeliness to him; and inasmuch as we have humbled ourselves under his mighty hand, he has owned and blest us with salvation and reformation. We have had some revivals in a number of towns, as described by Bro. Merriam in his letter, but since he wrote the reformation in Exeter started anew, with a mighty and holy impulse. In a few days we had the happy privilege of seeing about twenty-five reclaimed and converted, or added unto the church. And the Lord added them—their names were written in the church book, or Lamb's book, of life. Our faith is, that when one is converted to God, or believes in Jesus Christ, he is denominated in the word of God a church member—a member of His mystical body. He then begins to partake of the sufferings of Jesus Christ. "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29. I have had the happy privilege of leading down into the water, this present spring, forty-five happy souls; and I hope and pray the Lord that they may be kept from the evils that are in the world until the appearing of Jesus Christ.

Other brethren have been laboring to good advantage. Bro. N. Reed has baptized quite a number in Orrington and Brewer. He and myself are now on our way to the islands of the sea—Long and Deer Islands. I intend, so far as my health will permit, to spend my time in travelling where the Lord may call me. Yours, in the hope of the gospel of the fifth kingdom.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in ME, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, at Middleton, near Leeds (Eng.), April 15th, 1850, CHARLES FREDERICK WILLIAM, son of Charles Alfred and Elizabeth THORP, aged 1 year. We have thus been called, in the providence of an all-wise God, to experience a severe bereavement—the death of our darling, only child; and as he was dearly beloved, the stroke was felt the more keenly. He suffered much during the last few days of his life—the last eight or nine of which he was much convulsed—until, alas! death, that un pitying, uncompromising, and desolating foe of mankind, seized him with his strong, relentless grasp, and the spirit fled from its tenement of clay. When my agonized heart had given way to the sweet, whispering consolations of the Holy Spirit, teaching me to bow submissively to the will of God, who controlleth all things, and upholdeth all things, and without whose knowledge a sparrow falleth not to the ground, I was much comforted by reading Jer. 31:16, 17: "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they [the children] shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

"Deep in unfathomable mines
Of never-failing skill,
God treasures up his bright designs,
And works his sovereign will."

O, what a blessing to mankind is the gospel! Had it not been for the hope of the gospel, I should have been inconsolable, but relying upon the promises of God, and my heart sincerely responding, "Thy will be done," I was enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." But the thoughts of the internment were the most distressing. To think of seeing my beloved boy laid in the cold and silent tomb, was more than I could long bear to contemplate. But the Lord gave me grace to bear up, and as we proceeded mournfully down the cemetery to the grave, the following words were suddenly and forcibly impressed on my mind:—

"Cheer up, cheer up, the light breaks o'er thee;
Thy name is graven on the throne," &c.

O, how ardently do I now long for the consummation of our blessed hope. May the present affliction be sanctified to us, and work out for us a far more exceeding and eternal weight of glory.

C. A. THORP.

ARISE, AND DEPART.

"Arise ye, and depart, for this is not your rest; because it is polluted."—Micah 1:10.

Brethren, arise,

Let us go hence!

Defiled, polluted thus,
This is no home for us;
Till earth is purified
We may not here abide.
We were not born for earth:—
The city of our birth,
The better Paradise,
Is far above these skies.
Upward then let us soar,
Cleaving to dust no more!

Brethren, arise,

Let us go hence!

Death and the grave are here,
The sick-bed and the bier.
The children and the tomb
May love this kindred gloom;
But we, the deathless band,
Must seek the deathless land.
The mortal here may rove,
The immortal dwell above.
Here we can only die,
Let us ascend on high!

Brethren, arise,

Let us go hence!

For we are weary here:
The ever-falling tear,
The ever-swelling sigh,
The sorrow ever nigh,
The sin still flowing on,
Creation's ceaseless groan,
The tumult near and far,
The universal war,
The sounds that never cease,—
These are our weariness!

Brethren, arise,

Let us go hence!

This is not our abode:—
Too far, too far from God!
The angels dwell not here;
There falls not on the ear
The everlasting song,
From the celestial throng.
'Tis discord here alone,
Earth's melody is gone;
Her harp lies broken now,
Her praise has ceased to flow!

Brethren, arise,

Let us go hence!

The New Jerusalem,
Like a resplendent gem,
Sends down its heavenly light,
Attracting our dull sight.
I see the bright ones wait
At each fair pearly gate—
I hear their voices call—
I see the jasper wall,
The clear translucent gold,
The glory all untold!

Brethren, arise,

Let us go hence!

What are earth's joys and gems?
What are its diadems!
Our crowns are waiting us
Within our Father's house.
Our friends above the skies

Are bidding us arise;
Our Lord, he calls away
To scenes of sweeter day
Than this sad earth can know.
Let us arise and go!

London "Journal of Prophecy."

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	cts.		cts.
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We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits," and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing, constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

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A. A. JAYNE.

TEETH.—M. M. MUMFORD, Surgeon Dentist, Newburyport, Mass.

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Buffalo, "—W. M. Palmer.		do, "—Water-street.
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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Herwick Place, Grange Road, Hermondsey, London.

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FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS truly valuable remedy for all diseases of the lungs and throat, has become the chief reliance of the afflicted, as it is the most certain cure known for the above complaints. While it is a powerful remedial agent in the most desperate and almost hopeless cases of Consumption, it is also, in diminished doses, one of the mildest and most agreeable family medicines for common coughs and colds. Read below the opinion of men who are known to the world, and in the world respect their opinions.

FROM PROF. HUTCHCOCK.

"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper."

EDWARD HUTCHCOCK, LL. D.,
President of Amherst College.

From the "London Lancet."

"Ayer's 'Cherry Pectoral' is one of the most valuable preparations that has fallen under our notice. After a careful examination, we do not hesitate to say, we have a large appreciation of its merits, and the fullest confidence in its usefulness for coughs and lung complaints."

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"Dr. J. C. Ayer—Dear Sir: I enclose you a certificate from Mrs. Catherine K. Cady, a highly respectable lady of this village, wife of Mr. Seth Cady, Deputy Sheriff, Windham Co., Ct. The cure in her case was very prompt, and has attracted general attention."

W. A. BREWSTER, M. D.

"This may certify, that I was afflicted with a very severe cough in the winter of '47-8, which threatened to terminate in consumption. I had tried many medicines in vain, and was cured by the use of Ayer's 'Cherry Pectoral.'"

West Killingly, Ct., Sept. 28, 1848.

CATHERINE K. CADY.

"Dr. J. C. Ayer, Lowell—Direct Evidence. For the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines, without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

E. S. STONE, A. M., Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and P. M., Chicopee Falls, Ms.

"Dr. J. C. Ayer—Dear Sir: Inclosed please find remittance for all the 'Cherry Pectoral' last sent me. I can unhesitatingly say, that no medicine we sell gives such satisfaction as yours does; nor have I ever seen a medicine which cured so many cases of cough and lung complaints. Our physicians are using it extensively in their practice, and with the happiest effects. Truly yours, D. M. BRYANT."

Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere.

[mar. 16-3m.]

DR. PEIRCE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Spike-nard and Dandelion Syrup,

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a constive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.

Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them,—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines."

A. HALE,
8 Chardon-street, Boston.

[mar. 16-3m.]

THE AMERICAN FOWL BREEDER: A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fruit Book," and Cole's "American Veterinaryian." Active and intelligent men can make money at the business. Address (post paid) the publishers, JOHN P. JEWETT & CO., Cornhill, Boston.

P. S. The "American Fowl Breeder" is done up in thin covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work.

[mar. 16.]

Foreign News.



The new English steamship *Asia* arrived at this port on Tuesday last. She left Liverpool May 18th, arriving at Halifax in nine, and at Boston in ten days.

ENGLAND.—Matters here in relation to our foreign policy are every day assuming a more serious aspect. The Greek affair is settled, but not in a way that is likely to lead to peace! The French and Russian Governments appear to be greatly dissatisfied at the turn which affairs have taken. This has given rise to a variety of speculation, but as far as the facts can be made out, they appear to be these: Pending Baron Gros's negotiations, a treaty was agreed to in London, signed by the Russian, French, and English Ministers, and sent over to Athens for adoption by the Greek Government, in case the negotiations were not over; but before the treaty reached Athens, Baron Gros had backed out, and Mr. Wyse had got from the Greek Minister all he wanted, and in consequence he pocketed the treaty by a finesse in his own way. No persons in England were aware of this state of affairs until the absence of the French and Russian Ministers from the grand plenipotentiary banquet, given as usual on the Queen's birth-day, gave rise to some inquiry relative thereto.

In the House of Lords, on Thursday, Lord Brougham called the attention of the Marquis of Lansdowne to the sudden departure of the French Ambassador, on the anniversary of her Majesty's birth-day, and hoped that no diminution of the friendly feelings existing between England and France was to be inferred from that occurrence. The Marquis of Lansdowne said, that the departure of the French Ambassador on the Queen's birth-day, was purely accidental, and was to be referred entirely to the desire of the French Government to have the benefit of his presence in Paris. The Marquis of Londonderry wished to know whether the Russian Ambassador was a party to the convention made in this country between M. Drouin D. L'Huys and Viscount Palmerston; he also wanted to know whether on the departure of Baron Gros from Athens, there was any communication as to his departure made to the Russian Minister at Athens, before the commencement of hostilities against Greece, of which Russia, he recollected, was one of the protectors. The Marquis of Lansdowne declined giving any answer.

In the House of Commons, Lord Palmerston gave an explanation, by no means satisfactory. He stated that the discussions between the British and Greek Governments had been so far settled that no apprehension need be entertained that commerce would be molested. The only matter remaining was the investigation of Mr. Pacifico's claims relative to Portugal. With respect to the question whether the good understanding between the British and French Governments had been interrupted by the mode in which the settlement had been effected, his Lordship said, "Of course the French Government would have preferred, as well as our own Government, that the settlement should have been effected through their own intervention. Circumstances had, however, interposed to prevent this mode of adjustment taking place, but he trusted that nothing would arise from this cause likely to disturb the friendly relations between the two Governments."

The French Assembly, however, talked the matter up very warmly. Gen. LAHITTE, Minister of Foreign Affairs, having been highly complimented for his decision in recalling the French Ambassador, the affair has a serious aspect, and the funds, which are always the test of public feeling on these occasions, experienced a decided shock.

FRANCE.—The excitement with respect to the new electoral law is spreading in France, and petitions against the measure are pouring in from all parts of the country. Several alterations have been made in the bill. The authors of the Constitution are decidedly of opinion that any attempt to limit the franchise, except by a constituent Assembly, properly convened, is illegal. That M. DUPIN, President of the National Assembly, participates in this opinion, and that he had, therefore, absented himself from his duties, is a fact which is regarded as a stronger protest against the measure than would have been the most eloquent speech.

It is said that Gen. CAVAIGNAC quails before the firm, yet calm attitude assumed by the people, and is obliged to temper the violence and re-actionary measures which the Ministers would fain adopt. If this be true, the "tempered" measures must be allowed to be intemperate enough. Not only are the most extraordinary steps taken to prevent the sale of the opposition papers, but three of the leading Democratic journals have been suppressed, and several officers of the National Guard have been punished for signing a petition against the new electoral law.

Although 15,000 troops have been congregated in Paris and its environs, apprehensions of an insurrection have revived within the last few days. The chiefs of the ultra Republican party are described as being in a most unenviable position. By the more violent of their followers, they are urged at once to resort to hostilities, and threatened with death if they do not comply; whilst they themselves declare that the preparations of the Government are so vast, that inevitable destruction must be their fate should they do so. Early in the week an outbreak seemed to be imminent, and the proposed plan of insurrection was published. On the other hand, the plan of action chalked out by the Government for the suppression of the threatened revolt has been made known, and it is looked upon as so efficient, as to render prompt success absolutely certain.

Ministers have prevailed on the President to retire to Fontainebleau for a fortnight. Several riots have taken place in different parts of the country. That amongst the miners at Crenot began to assume a serious aspect, but Gen. CASTILLANE had surrounded the disturbed district with a cordon of troops, gradually narrowing, and at the date of the last advices, the disturbance was looked upon as quelled.

The accounts from the agricultural districts are not cheering. The farmers have sown little, and it is feared the next harvest will not be sufficient for consumption. The returns from indirect taxes have increased 3,176,000 francs over those of last year. Incendiary fires are very frequent.

The National of Tuesday contains an extraordinary statement in respect to the present position of the President of the Republic. The statement is as follows:—Colonel LABORDE, Representative of the people, and a particular friend of the President, had stated to the editor of that paper, that M. BERRYER (Legitimist) addressed him about a month ago, at the Chamber, in presence of Gen. MONTMOLON, for the sake of recommending that they should advise the President, that it was time for him to come to an understanding with the Bourbons, which would ensure him a suitable position; but that if he did not make haste to treat, he would be lost before two months had expired. The Colonel also said, that he had related the conversation to the President himself.

The proposition of M. CRETON, for the abrogation of the law exiling the Bourbons, has been rejected by a large majority of the commissioners of parliamentary initiative.

AUSTRIA AND HUNGARY.—Great exasperation exists on the Church question. The opinion is, that the general interests of all, whatever creed they may be, now call for the separation of all churches from the state—for that liberty now granted to the Church of Rome, necessarily involved the removal of all restrictions from the other communications.

The original demand of Russia for the assistance given in the Hungarian campaign was 17,000,000 of roubles, and that its reduction to 3,700,000 roubles is owing to the skilful mediation of Count ZICHY.

The Austrian Government is concentrating a force of 50,000 men on the frontiers of Switzerland and Piedmont, in the neighborhood of Sonna and Gallarate. Several new fortifications are in the course of being constructed.

Prussia evinces a more decided disposition to make terms with Denmark. Baron BULOW has left Berlin with offers of preliminary conditions for a peace. The terms concede to Denmark all her rights, precisely as before the war broke out.

A grand assemblage of German princes are feasting and holding conferences in Berlin, the whole end of which appears to be the absorption of these potentates' dominions into the empire of Prussia.

There is little news of interest from Italy. The power of the Pope is said to be greatly on the decline.

RUSSIA AND TURKEY.—The *Riga Gazette* publishes an order from the Government to the people to take part in the projected industrial exhibition of all nations, to be held in London.

The Porte has signified to the Austrian and Russian Ministers, that they must consider all restraints on the Hungarian refugees now at an end. The prevailing opinion is, that this announcement is intended as an official notification to the Courts of Russia and Austria, of the intended liberation of the refugees at Kintaga, and of the employment in military service of those among the fugitives who have adopted the Mohammedan creed.

The island of Samos was in a disturbed state. A petty revolt, owing to the Greek intrigue, had been raised. The accounts from Bosnia are truly interesting. The whole of Herzegovine was in a disturbed state, and of a nature to give anxiety to the Divan. A meeting of the Ministers was convened, when it was determined that the army of Roumelia should immediately be ordered to march and occupy the disturbed provinces. In consequence of this, EUMER PACHA, commander-in-chief of the forces of Roumelia, has been instructed to quit Bucharest, and concert measures with the Vizier of Bosnia, for the complete pacification of that country. A commission of inquiry has likewise been instituted, for the purpose of examining into the true sources of discontent, with rigid investigation.

Disturbances have broken out at Bagdad and the neighboring cities of Syria. It is confidently expected, however, from the firmness of the government of Bagdad, and the prudence of the commander-in-chief of the troops, that it will soon be quelled.

A fact unprecedented in the annals of Islamism has just taken place at Constantinople. The Sultan has decorated eight Greek archbishops, as a testimony of his satisfaction at their zeal in the discharge of their duties.

A violent earthquake had occurred in Smyrna, which produced the greatest consternation. Thousands of persons have fled from their homes, and were lodged in the open air, notwithstanding the inclemency of the weather, and others had taken refuge in the vessels lying in the harbor. The Greek church, the Armenian college, the Austrian consulate, and several mosques, were greatly injured, and part of the city has been thrown down. A large rocky mountain, about four miles from the city, has been rent, and huge masses of rock dislodged, hurling down trees that have stood for centuries. The river was forced from its channel, and the water suddenly became brackish. All the hills surrounding the harbor are full of fissures. Prayers are offered up in all the

churches for the arrest of further evil. It appears that the earthquake has traversed the whole of the Archipelago, and may be traced to the uttermost boundaries of Caranonia.

New Work.

"Mothers of the Wise and Good." By Jabez Burns, D.D., Author of 'Pulpit Cyclopaedia,' 'Christian's Daily Portion,' 'Christian Philosophy,' etc. 'Her children arise up and call her blessed.'—Pov. 31:28. Boston: Gould, Kendall & Lincoln, 59 Washington-street. 1850."

We have received a handsome book of 288 pages, with the above title, from the publishers. The English *Free Church Magazine* thus speaks of it: "We have lingered over the pages of this most attractive book, with feelings of interest, and tenderness, and affection, which we cannot express. Many remembrances of youth arose, and took full possession of our heart, while in some instances we scarcely knew whether we read the pages of the work before us or those of memory. It is well that instances of the precious influences of maternal piety, prudence, and love, should be recorded; but who can tell their inestimable value! The mothers of the wise and good! yes, were there more such mothers, we might confidently expect more such sons."

BOOKS AND TRACTS.—We prepared a large quantity of needful tracts and important books, to supply the brethren at the late Conference; but other matters of importance absorbed the time, and little or nothing was done to circulate them. We now have the tracts and books on hand, and heavy bills to pay soon for them. We therefore hope that all who can will aid in the introduction and circulation of them. The plan of the Tract and Mission Fund has been disarranged, so that we can do nothing in that channel as it now is; but shall do as we have always done in giving freely to all, where any good can be done; looking to God for the aid we need to sustain the office.

THE BOSTON CONFERENCE.—The late Conference in this city was numerously attended. On account of the introduction of matters, referred to elsewhere in our paper, the sessions were not so agreeable as we sometimes have had; but the developments brought out were of so much importance, to ourselves and the cause at large, that we cannot but regard the Conference as one of the most important we have ever held. We are glad so many of the tried friends of the cause were present, to witness these developments. We are ready to leave the whole case in their hands. The Conference stands adjourned till the LAST TUESDAY IN JUNE.

INVITATIONS.—It will give us pleasure to respond to the numerous calls of the brethren abroad, as soon as possible. Our late trials have much perplexed us, but we shall (God willing) be in the field again soon.

In the multiplicity of duties the past week, if we have neglected, or made any mistakes in the proper entries of business, we hope friends will remind us of them.

THE sum Bro. HUTCHINSON received from Scotland, as announced in the *Herald*, was not \$450, as some read it—but 4 dollars and 50 cents!

NOTICE.—Brethren may address me at Salem, Mass., for the three-weeks following, or to Boston, care of Bro. HINES, respecting conferences, camp-meetings, or courses of lectures for the season. I can lecture two or three times on the Sabbath, and four evenings in the week. If the brethren wish for more they can provide for it; but I am of opinion, that meetings in the forenoon are not advisable, generally, except at camp and tent meetings. D. I. ROBINSON.

SUMMARY.

—A severe gale occurred on the night of May 11th, which did great damage along the coast of the Mississippi, above New Orleans. Sugar houses, negro quarters, out houses, and large trees in great numbers, were prostrated, and the injury inflicted must be immense. Two steamers lying near Donaldson had their chimneys blown down, and lost their pilot houses and parts of their cabins.

—Dr. Evans, of Garrard county, Ky., shot a neighbor named Hill, a few months since, and fled. A few weeks ago, an Evans and a Hill, belonging to the respective families, came in collision, and exchanged shots, when a whole gang of Hills attacked Evans, and hacked him terribly. A brother of Evans appeared at this juncture, and shot down, successively, with a revolver, three of the Hills, and one Sagar, his brother-in-law. None of the five wounded are dead.

—Five persons named Allen, members of one family, were poisoned a short time since in the township of Walpole, in Canada, by eating wild pumpkins.

—An Irish girl, daughter of Mr. McGrath, was run over by a train of cars in New Haven, Ct., on Tuesday, May 25th, and instantly killed.

—George W. Storms, a resident of Sing Sing, N. Y., on Tuesday of last week was found in a barn quite dead, having his throat cut from ear to ear, and dreadfully gashed with at least three passes of a razor.

—A young man of Claremont, N. H., by the name of Ira Moore, committed suicide on Saturday evening last, by hanging himself in the belly of the town house.

—The jail in Paris, Oxford county, Me., was broken open on the night of the 16th, and three out of the four prisoners confined there made their escape.

—A correspondent of the Boston Post says, that the house occupied by a Mr. Albee, at Whitcombville, Me., was burnt on the evening of the 20th, and four children perished in the flames. The fire was not discovered until under great headway, and the children could not be extricated.

—The Newark Advertiser says that a hail-storm of unusual violence visited Princeton, N. J., last week. A number of the stones were of the size of hens' eggs. The damage to property was immense. Not a house in the city escaped with less than six window lights being broken, and some ranged as high as sixty.

—A gentleman visited a grave-yard in California, and found there eleven graves. Nine months after he visited it again, and found fourteen graves.

—The number of public schools in New York city is 112. The average attendance for the year ending Feb. 1st, was 35,397. The cost of maintaining these schools was \$248,300, being an average cost of \$8 94 for each scholar.

—In New York on Monday, a woman named Doyle was run over while crossing a street. She had a child in her arms, which was knocked into the street, and the wheel passing over its head, crushed it so badly that it died in a few minutes.

—A man was drifted by the wind and tide out of Stratford harbor, Ct., into the Sound, in a small row boat, on the 9th, and had not been heard of up to the 11th.

—The corpse of an American lady was brought across the Isthmus of Panama recently at an expense of \$900. The weight of the shell and contents was 330 pounds.

—An ingenious mechanic in Maine has invented and patented a rake, that will wholly revolutionize the business of hay making. By its aid, a boy, sufficiently large to ride in a carriage and drive a horse, can rake over an ordinary sized farm in two or three days. It is so simple, that it can be easily manufactured by any farmer, and at a trifling expense.

—A branch railroad has been constructed from the Long Island railroad to Cypress Hills Cemetery, and trains leave South Brooklyn twice a day for the accommodation of funeral processions, mourners, and others.

—The yellow fever has been making dreadful ravages at Rio Janeiro. It manifested itself in the harbor and in the city at the same time, in December. Scores of vessels lost every soul on board. Many left with a new crew, and in a few days returned again with only men enough to get the vessel back, and frequently bereaved of the captain and one or more subordinate officers. At one time, out of eighty custom-houses, engaged as guards, &c., only eight remained to do the work. There have been about 14,000 deaths from this fever in the harbor and city in the last three or four months. The estimate is now 300 deaths daily, and no abatement either on shore or in the harbor.

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts.; 25 per cent. discount to agents. The following are the contents:—

- | | |
|---------------------------|---------------------------|
| No. 1. Mary and the Babe. | No. 5. The Dove. |
| 2. Young Samuel. | 6. Mary Loved Her Father. |
| 3. Moses. | 7. The Celestial City. |
| 4. Noah and the Ark. | 8. The Dream. |

BUSINESS NOTES.

C.—Left package with Mr. Clapp, in a bundle directed to Mr. Kelsey.
J. Kelsey—Sent bundle to care of A. Clapp on Monday.
E. Noyes—The paper has been sent every week to Jane Taylor, to Mobile.
G. Phelps—Sent on Monday.
A. Brown—Your valuable relic is received.
C. Burnham—Valise came safe.
L. D. Mansfield—Sent bundle on Tuesday.
C. H. F. W.—We have to pay the money for those books, besides being at the trouble to go and purchase them when ordered.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

To Wm. M. Ingham—Books and tracts for Nova Scotia.	14 50
E. M.—Tracts for distribution in Canada.	1 50
P. Lowell—Books and tracts.	1 27
R. Hutchinson—Tracts for Canada East.	10 00

RECEIPTS.

By a Friend	5 00
Balance overpaid	22 37

TRACT AND MISSION FUND.

A. Wood	5 00	M. M. George	10 00
A. W. Brown	10 00	J. V. Himes, to balance	155 24

This makes the whole amount of receipts and disbursements for the past year—each \$75 24—and closes that account for the present with this office. When future arrangements are made, they will be announced.

POCKET BIBLES.—A few copies of the Oxford edition (gilt) 2 50
"The Bible Class"..... 0 25

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

TEST MEETINGS IN CANADA EAST.—If the Lord will, they will be held as follows—Waterloo, Wednesday, June 13th; Dunham, Wednesday, June 19th; Clarenceville, Wednesday, June 26th; and Derby Line, Wednesday, July 3d. These meetings are designed to continue over the Sabbath. Bro. Burnham and Berick are to be present. The brethren in these places are requested to make suitable arrangements.

Bro. N. Billings will preach at Berlin, Mass., the fourth Sabbath in June (at the house of Bro. John Barnes); Portland, Me., the fifth; Poland (Mequiter Hill), July 3d, and remain over the Sabbath.

Bro. Ira Morgan will preach in Albany, N. Y., the first Sabbath in June; Addison, Vt., the second; Albany, the third; Kent, the fourth; Plymouth, Ct., the fifth.

Bro. B. Morley may be expected to preach in Providence Sabbath, June 2d, and at Northboro', Sunday, June 9th.

Bro. L. Kimball will preach in Woodstock, Vt., Sunday, June 9th. Bro. N. Hervey will preach at Hopeville Sabbath, June 15th.

Preaching in Albany, at the Advent chapel, Blount's Building, corner of Pearl and State streets, every Sabbath. In West Troy, at the Advent Tabernacle, every Sabbath. In Middletown, every other Sabbath, (May 25th the next time,) in the Advent Tabernacle, at 11 A. M. and 2 P. M. In Waterford (for the present,) at the residence of Deacon George Lund, every Sabbath evening. Friends scattered in that region will be thus informed, and ministering brethren abroad wishing to be with us over one or more Sabbaths, will please write me in season, if possible, to prevent two or more laborers being in one place at the same time. H. H. GROSS, Balston Spa, N. Y.

There will be a conference in the free meeting-house at Lincolnville Centre, Me., to commence Friday, June 7th, at 10 A. M., and continue over the Sabbath. Bro. D. Churchill will be present. Brethren from all parts are earnestly invited. G. L. MCKENNEY.

Bro. P. B. Morgan will preach in Burlington, Vt., Sabbath, May 25th; Rouse's Point, N. Y., June 2d; Champlain, Sabbath, 9th; he may be expected to remain in the above places as long as may be desired, or duty may dictate.

Bro. N. Hervey will preach the fourth Sabbath in May at Leominster, and the second in June at Clintonville.

Bro. W. Burnham will preach in Hollis, Me., the first Sabbath in June.

Bro. McWilliams, of Buffalo, will preach at Four mile creek, Niagara county, N. Y., Sunday, June 9th—if the brethren will make the requisite preparations, the Lord's Supper will be attended to—and at Toronto, C. W., the 10th.

The Post Office address of Bro. I. ADRIAN is Brdgport, Ct.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HINES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given:—

"Mr. Hawkes:—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing canker sores, and the like." E. BURNHAM, Exeter, N. H.

"Having made use of the Verbena prepared by P. Hawkes, I take pleasure in recommending it to the public as a valuable preparation, and fully answering the purposes for which it is intended." J. P. WESTHKE, Boston.

Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plates, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

Receipts for the Week ending May 29.

The No. appended to each name below, is the No. of the Herald to which the money credited goes. By comparing it with the present No. of the Herald, the reader will see how far he is in advance, or how far in arrears.

Dr. W. Partridge, 482; R. Matterson, 508; W. G. Ruggles, 482; C. Hitchcock, 438; S. Burnell, 435; J. Damon, 508; M. S. Wicker, 502; M. O. W. 348; S. S. Calkins, 482; W. M. Webster, 495; M. Bixby, 482; W. Comer, 482; R. A. Boarnan, 508—have not that No.; N. Milton, 508; P. R. Hamlet, 495; H. Munger, 456; M. C. Bachelder, 502; M. Woodman, 502; A. A. Gage, 456; D. B. Hill, 482; L. T. Ford, 508; L. Hough, 336; I. Adrian, 430; I. T. Cole, 508; D. G. Drake, 508; A. Pickering, 508; S. Grant, 508; J. G. Burzle, 508; M. Brazier, 508; J. Pickering, 508; J. Johnson, 508; J. Burzle, 508—each \$1.
S. Goodnow, 508; E. Wolcott, 455; J. Oulbert, 455; L. Crocker, 458—not found; J. Tryon, 469; J. Irish, 521; Mrs. H. Luckett, 506; P. S. McCracken, 534; E. Noyes, 482; N. French, 482; M. Whiting, 508; C. Leavett, 508; I. Morgan, 456; F. Smith, 508; J. Aldrich, 508; E. H. Wheeler, 508—each \$2.
M. A. Gordon, 534—\$5—Rev. W. L. Lamb, 488; Miss Watson, 497—each \$5.
A. Gray, 508—\$4—G. Phelps (two copies), 482—\$5.
E. Ayers—40 cts.—S. Knight, 482 (cr. for \$1)—50 cts.—J. Trever, 429—\$1 50.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V. **BOSTON, SATURDAY, JUNE 3, 1850.** No. 19. WHOLE No. 475.

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be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscri-
bers' names, with their Post-office address, should be distinctly
given when money is forwarded.



"JUDGE NOT, THAT YE BE NOT JUDGED."

Judge not, judge not, O pass not by with scorn
You fallen one:
One smile, one tear, one little word of warning
Have wonders done—
Their influence—O! who has ever told it?
Eternity alone can e'er unfold it.

Judge not, judge not: but pause and look within thee,
Search thine own heart:
He who has died, from sin's dread power to win thee,
And Satan's art:
For her has groined in anguish in the garden,
And sweat great drops of blood to purchase pardon.

Judge not, judge not, before that curse is muttered,
Of with'ring scorn,
Thou canst not know the agony unuttered,
That she has borne:
When each wrung fibre of her bosom shaken,
She viewed against the fearful step she'd taken.

Judge not, but thank thy God that thou wast shielded,
Nor boast in pride:
To less temptations thou perchance hadst yielded,
Hadst thou been tried:
And He who sees the end from the beginning,
Has mercifully kept thee back from sinning.

Judge not, the eye of the Omniscient scaneth
Each secret thought:
And sees thy heart, whatever thy self-love planneth,
With witness fraught:
Calls that not virtue, which as such thou prizest,
And sees perchance in thee what thou dost despise.

Judge not, that God to whom all hearts are open,
Alone can know:
Alone can measure, in the heart that's broken,
Its guilt or woe:
Let him be judge, who made it, and who'll bind it,
And show thee mercy, as thou hop'st to find it.

Advocate and Guardian.

Apocalyptic Sketches, OR, Lectures on the Seven Churches of Asia Minor. BY JOHN CUMMING, D.D. LECTURE I.—THE SEER.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—Rev. 1:9-11.

It is my intention to lay before you plain and interesting sketches of sacred duties and responsibilities, as far as these can be gathered from the addresses of our Lord to the seven churches of Asia. These addresses have little to do with what may gratify the taste of the cultivated, or please the imagination and excite the fancy of the intellectual; but if defective in these claims to popular sympathy, they are calculated to do much good to those who seek to know their duties, and to understand how they shall best fulfil them, and to be made acquainted with their responsibilities as members of the visible church, and living amid the means and ordinances of grace. Profit is not always set in pleasure. If, therefore, you expect in my expositions of these epistles to the seven churches of Asia any flights or excursions calculated to gratify the curious, you will be disappointed; but if you expect and pray that I may be able to submit to you new and fresher views of great obligations, lofty responsibilities, and to imprint upon your hearts a deeper sense of gratitude, then, I trust, you will not be disappointed—I believe that the Spirit of God will bless what I say, to your good and to His glory.

The epistles to these churches are really addressed to the Catholic, or Universal Church—they are not prescriptions for a century, but for all succeeding ages—duties, not for a province, but duties for the world; encouragements, promises, and precious truths, which, like the Author of all, are the same in the first and in the last century, and operative in all latitudes, in all lon-

gitudes, in all climes; fitted to man for yesterday, to-day, and forever. In this, my preliminary lecture, I intend to submit, what, I trust, will not be altogether unprofitable, some facts in the biography and character of him who is here named as the author of the Apocalypse. I have not done so before: I wish that every stage of our progress, in examining God's holy word, may be from light to light: that all that is to be learned of God, his ways, and people, may be learned by us.

I will endeavor, therefore, as God may enable me, to throw some light upon the interesting biography of John, as far as that biography is unfolded to us, first in inspired, and next in ecclesiastical history. I need scarcely state, that all we read of John in the Bible is extremely meagre. It is the unique and beautiful characteristic of the Bible, that the human fades away before the divine; the apostle is lost in the splendor of the apostle's Lord; John is made to decrease, that the Saviour of John may increase more and more. It must surely strike every reader of the Bible, how completely and consistently throughout, the human is made subordinate to the divine; so that the apostle, and the angel, and the evangelist, and the prophet, shine in a glory not their own, but borrowed from him whose glories they were commissioned to reflect, and from whose Spirit they derived all their inspiration and their guidance. Far be it from me this evening to preach John as if he were the Saviour. We are told that we are to follow the apostles, but with limitation—"as far as they followed Christ." The great example is Jesus: subordinate ones, in their place useful and beautiful ones, are the apostles and evangelists who preached him. Let us, therefore, try if we can gather anything that will instruct, and cheer, and help us, in studying, as far as the Bible discovers it to us, the biography of John.

It seems probable that he was born in Bethsaida, a small fishing village, and the same village of which Peter, and Andrew, and Philip, were natives. There is something not accidental in this. Not a great metropolis was the birthplace of Christ the Lord; and little hamlets, and obscure villages and fishing-towns, were the birthplaces of those who were likest him, who were chosen by him, and whose names shall be heard whilst Christianity endures, and Christ is loved and known. This seems to be, in this respect, in keeping with all God's procedure: "He hath chosen the weak things of this world to confound the mighty; and things that are not to bring to nought the things that are." It seems that the father of John was a fisherman; his brother was James, his mother Salome. There is reason to believe that those were pious persons, and that in consistency with this they brought up John in the nurture and admonition of the Lord God of Israel. The name they gave him, John,—which he himself here claims, "I John, who am your brother,"—is, literally translated, "the favor of God," or, "favored of God:" and when they gave that name, I doubt not they did so not without attaching any meaning to it; they gave it as the expression of the higher good they desired, or of the conviction they felt that John was a blessing given them from God; and probably from the first they anticipated that his life would show that his name was the symbol of reality and substance, and that he would indeed be favored of God. In this world, names are mere empty sounds; in the Bible, they are realities. We live very much in the realm of fiction; the Bible speaks, and its heroes act, in the realms of reality and truth. It appears that the employment of John, in common with his brothers, was that of a fisherman, on the banks of the lake Gennesaret; one can well conceive that such an employment is calculated, from the dangers to which it is always exposed, to remind perpetually of Providence.

All was obscure, and humble, and lowly, in the origin of John; his parents fishermen, his birthplace a lowly village, and his own employment that of his parents. Nor is all this without instructive lessons to us and the church at

large. It teaches us what we learn on every page of the Bible, that "not many great, not many mighty, not many noble are called;"—a passage, however, I may here observe, sometimes misconstrued: for it is quoted as if it taught that God does not call many great and noble to the knowledge and enjoyment of the Gospel of Jesus; but this is not its direct lesson: the apostle is speaking, not of converts to Christianity, but of ministers of the Gospel, when he says that "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." When he says that not many of such great ones are "called," he means, not called to be ministers of the Gospel, or preachers of the truth. Who knows but, in the obscure lanes and alleys of this great metropolis, where the only visitor of love is the pioneer of the ragged schools, and the only other is a visitor of law, the policeman, there may be concealed, in subterranean depths into which few except those I have referred to find their way,—or would follow in damp lanes and wretched dwellings,—some yet undeveloped John, or Peter, or Paul; and we of this congregation may be the instruments, by the agency of our schools, of bringing forth from its concealment at least some bright and precious gem, that shall have engraven on it the name, and reflect on earth and throughout eternity the lustre, of Him who loved us, and redeemed us by His blood!

One day, John the fisherman, the son of Zebedee, heard a voice by the banks of the Jordan, which roused, interested, and enlisted him—it was the voice of John the Baptist, who is thus described by the evangelist himself:—"There was a man sent from God whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but he was sent to bear witness of that light." The seer saw this John baptizing, and heard him confessing that "he was not the Christ, but that His shoe's latchet he was unworthy to loose." But he heard from him a still more touching and beautiful cry, "Behold the Lamb of God, that taketh away the sins of the world!" Two disciples heard the Baptist on this occasion, as we are informed in John's Gospel, (chap. 1:37,) and followed Jesus: one of these two was, no doubt, the evangelist himself; and in so doing they give us a beautiful and instructive example. John and Andrew heard the Baptist preach, but they did not follow the Baptist—they "followed Jesus." It should be so with us; we ought to hear the minister preach, but we must rise above the minister, and rest only on the Lamb of God, that taketh away the sins of the world. It is a very interesting fact, too, that as John was converted by hearing Christ preached as the Lamb, so John is the evangelist who, whether in his Gospel or in the Apocalypse, brings forward Christ most frequently as the Lamb—"Behold the Lamb of God!"—and again in the Apocalypse he represents him as a "Lamb seated on his throne;" as if the first view of Christ presented to his mind were the view that was permanently before him in all its touching beauty and glory, and evermore most interesting to his heart. John was not made an apostle as soon as he was converted; he was left to show his consistency as a private Christian first: and having illustrated and adorned the humbler office by his life, he was chosen to be a disciple, and subsequently to be an apostle; he acted the Christian well, and then was admitted to the ministry; he showed the consistency of the humble believer, and then he was consecrated to the dignity of the disciple of the Lord.

John and James were in their boat, on the shores of their native lake, or sea, as it is called, mending their nets, when Jesus passed by and said, "Follow me;" and the record is, "straightway they left their nets, and followed Jesus."

There was power in those words; they awakened echoes in the heart of the apostle; and he bore witness to Christ's truth, as not in word only, but also in power. He became from that moment, we read, a *disciple* of Jesus, but he was not yet raised to be an *apostle* of Jesus. The distinction is simply this: the disciples were simply listeners to the teaching, and imitators of the example of Jesus; and it was only after they had served the apprenticeship of disciples, (if I may use the word,) that they were raised to the dignity of the apostleship.

We next find the appointment, or designation, or ordination of John, recorded in the Gospel of Mark, where we have these words: "And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils. And Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James, he surnamed them Boanerges, which is 'sons of thunder.'" It seems a rather remarkable fact, that the most momentous scenes in the history of God's intercourse with man have taken place upon the mountain-tops. The ark rested upon the loftiest pinnacle of Ararat; the trial of Abraham's faith took place upon the heights of Moriah; the law was given from Sinai; the blessing was attached to Gerizzim, and the curse to Mount Ebal; the temple was raised on Mount Zion; Jesus preached from a mountain as his favorite pulpit; he consecrated the apostles upon a mountain-top; he himself was crucified on a mountain; he rose to the skies from Mount Olivet: and thus, the most remarkable events in the history of the past all took place on mountain-tops. Whether it is that those who were more immediately concerned were raised above the din and stir of the world below, and brought, as it were, into more silent and complete communion with God—or whether it was a symbolical act, we know not. Certainly there is something elevating and ennobling when one stands upon a mountain-top, and, lifted above all the bustle and stir of the world below, sees God's great earth beneath, and God's over-arching sky above; and forms, as it were, some conception of the grandeur and magnificence of Him who is enthroned upon the riches of the universe. We read in this account of the consecration of the apostles, that John and James were called Boanerges, the translation of which is given, viz., "the sons of thunder." We have been accustomed to view John as characterized by mildness and love exclusively; and we cannot well conceive, at first sight, why he was called by a name—"the son of thunder"—that seems the very antithesis of his character; and yet it may be that it was not nature that made the spirit of John so beautiful and calm, but the grace of God that so subdued and softened it. We read that on one occasion John showed a spirit incompatible with the spirit of the Christian: he himself states—"Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." Here was developed the spirit of the most exclusive sectarianism; "He does not take our form, he does not wear our name, or pronounce our Shibboleth, or conform to our ecclesiastical regime; we cannot excuse his doing the greatest good, because he does not do it in our way." This is the spirit of a bigot, and the very air and odor oft he inquisitor. Yet such a spirit was in John: grace extirpated it, but originally it was there. But this last was not the only occasion on which John exhibited a spirit equally unchristian. It was he who said, "Wilt thou that we command fire from heaven to consume them as Elias did?" Here was a budding Hildebrand in the college of the apostles. Popery is not a thing peculiar to Trent, or to the Tiber; it is no exotic, it is indigenous to human nature. The corrupt heart is its congenial soil. It is not a stock that needs to be nurtured with care, and that will perish if left alone; it is a weed, that grows and flourishes spontaneously in human nature; and human nature, on which we sometimes hear so

eloquent panegyrics, if left to itself, would develop all the sectarianism of the first incident I have shown, and break out into the proscription and the angry persecution indicated in the second. We conclude, therefore, that while there may be much that was excellent and beautiful in the constitutional character of John, he was indebted rather to grace than to nature for all by which he is characterized and most remembered in the Christian Church. Nor did John himself ever fail to recollect the passion he had shown, and the rashness with which he had spoken; for it is he who thus writes, and writes from the depth of his own experience—"If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—(To be continued.)

Everlasting Consolation.

"Our Lord Jesus Christ died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort ourselves together and edify one another, even as also ye do."—1 Thess. v. 10, 11.

Life and death are the subjects in the text, and these are solemn and awful themes, full of mystery, and fraught with infinite consequences. All persons admit that death is solemn, but few think so concerning life. The godless consider it as a time for enjoyment, "let us eat and drink" (say they); the worldly consider it as a period for business, for amassing property, and establishing their families in comfort and respectability. Why is this? They all consider life apart from God and eternity, but they cannot help associating them with death. The godly man connects life with responsibility and eternity. He knows that this life is but the seed time for the world to come, and he endeavors to act accordingly. This is wisdom, and all beside is folly.

But of all the aspects under which life and death can be presented to us, none are so wonderful as the two following:—The death of a sinless Saviour, and the life of a guilty sinner; and the latter growing out of the former. We could as soon conceive of a creation without a Creator, as of salvation without an infinite Saviour, and a dying Saviour too. These are the subjects which the passage presents to us. We have here an exhibition of Christian doctrine and an exhortation to Christian duty.

Yes: both the doctrine and the duty are essentially Christian. The communications could only come from a God of all grace, and the conduct required can only be the result of Christian principles.

The former, to which we shall chiefly refer, may be thus stated:—Christ hath died for his people. Some of the saints shall not die at all. Those who die shall only sleep, and have a glorious awakening. All, as well those who sleep, as those who wake, shall live together with Christ. What a sublime revelation is this! What a glorious sacrifice! What a great salvation! What complete satisfaction flows from believing all!

"Our Lord Jesus Christ died for us." This fact calls for close examination. When the sounds of death break upon our ear, or the signs of death meet our eye, we naturally inquire, *Who is dead?* and the report of the death of any celebrated personage generally makes a deep impression on the mind. How wonderful is the answer which the text gives to such a question! "Our Lord Jesus Christ died."—Yes; "they killed the Prince of Life," and "crucified the Lord of Glory." His greatness cannot be searched out. His acts of goodness cannot be recounted. But his greatest act was dying: the most profound display of his goodness was pouring out his soul unto death.

When did he die? "In due time." In "the fullness of time," when "the hour was come," fixed upon from eternity. He was a faithful surety—punctual to the moment. Ages have departed since then, and millions of the human family have bowed down before death's destroying touch, but never since has there been such a death as this. It has left its impress upon all time, and been a fountain of life to millions of dead sinners. The monument to commemorate this death stands in the highest heavens, the earthquake which accompanied it has been felt in the lowest hell, and shall continue its vibrations till Satan's kingdom is crumbled down, and death is swallowed up in victory.—The memory of it lives on earth, and millions of witnesses can now attest its truth and its power. That is no cunningly devised fable, healed sinners around the Lord's cross, and devoted communicants around the Lord's table can testify.

Where did Jesus die? On this world, into which he came to save sinners. In *Jerusalem*, where he wrought such miracles of mercy, delivered such divine discourses, and uttered such words of heavenly wisdom. On *Calvary*, that ever memorable place ordained from eternity, contemplated by Jesus, when he said, "Lo, I

come." Towards it his desires tended, clothed, though it was, with horrors. Thither, at the appointed moment, his faltering footsteps travelled; but though he was weak and weary in body, his heart was steadfast, though "led like a lamb to the slaughter," "he was strong to redeem," "mighty to save." Though Golgotha was a place most dishonorable, he there brought the highest glory to God, and made it a centre of attraction to wondering angels. Oh! Saviour, this earth on which thy blood was shed, shall yet shine with thy glory; and Jerusalem, where thy cross was reared, shall be "the throne of the Lord, to which the nations shall be gathered." Jer. 3:17.

How did the Saviour die? A painful and accursed death. His cup of sorrow was one of unmingled bitterness. His path to the tomb was thick set with briars and thorns. Men compared to lions and savage beasts tortured him—hell from beneath was moved to assault him, and over him hung the dark thunder cloud of Divine indignation. His eye, lifted toward heaven in faith and prayerful resignation, saw "trouble near and none to help." His listening ear could only catch the terrible words uttered by Divine justice, "Awake, O sword, and smite the shepherd." Yet was his death most holy and triumphant. His dying moments were filled up in exercising every grace toward God and toward man, whether friend or foe. Zeal for God, love to man, revenge against sin and Satan, burned in his breaking, bleeding heart, and thus he triumphed. His death was an atonement for sin—a pattern of all holiness; a satisfaction to God; a victory over hell; and therefore is, and ever will be, a fountain of eternal life.

Do any, then, wonderingly ask *why* did he die? The answer is before them—justice required it—mercy desired it—sinners needed it; and, therefore, Satan was permitted to plan it, and man to execute it; and thus, Divine wisdom overruled the rage of hell, and the madness of earth, drawing out the admiration of heaven, and casting up a highway for sinners to return to God and glory.

One other question may be asked, and it is an anxious one with many, *For whom did Jesus die?* For those "whom God hath not appointed to wrath, but to obtain salvation by him."—His death is the only means of escape from deserved wrath, and the only title of admission to glory. None who trust simply the sacrifice of Christ shall feel that wrath, or fail of obtaining that great salvation. Does the trembling heart ask, how am I to know that I am among the "appointed ones?" the reply is, you certainly are among the *invited* ones; and, accepting the invitation, you shall be found among the saved. Is the cross of Jesus glorious to your soul? is his death the great attractive subject to your mind? then fear not, for you it was reared, you are interested in it.

Those for whom Jesus died are brought to have a peculiar connexion with his death. God intends that the cross shall unfold his brightest wisdom, communicate his richest grace, and display his noblest might. There he intends the weary sinner shall find rest, the sick soul, healing, the poor and the bankrupt, eternal riches—the perishing, food, the slaves, freedom, and the alien, the adoption of sons. All who trace these wonders, and receive these blessings at the cross, are by it reconciled, and shall be brought to stand before God in robes of spotless glory.

"Our Lord Jesus Christ died for us." If you thus confide in him, confess him, and claim him, it is because he first acknowledged you.—If he is your *Lord*, he has been and still is, your Saviour. If you call him *Lord*, and crown him as such, be you sure, that for you he wore the thorny wreath, and endured the painful cross. But even failing to make out all this, if you see nothing in yourself but guilt and wretchedness, you are invited; go to him, and ask him to be your Saviour, and you have his word, that "you shall not be cast out."

A second point of Christian doctrine in the text is, that *some of the saints shall not die at all*. "Whether we wake." In another place the Apostle says, "we shall not all sleep, but we shall all be changed," in a moment, in the twinkling of an eye, at the last trump.—1 Cor. 15:52. And again, "We who are alive and remain, shall be caught up together with them (the risen saints) to meet the Lord in the air." 1 Thess. 4:7. These passages which burn so bright with glory, teach us the oneness of the Church in all ages—the glories which shall attend the Lord's coming—and the constant state of expectation in which the saints should be found. One generation of the saints shall not die at all, but, like Enoch and Elijah, under former dispensations, shall be transformed and translated. This will be done "in a moment," at the appearing of Christ, and "according to that mighty working, whereby he is able even to subdue all things to himself."—Phil. 3:21. Let not, then, the saints "sleep as do others, but watch and be sober." The Lord may come any moment, they may be changed in a moment. Some who may read this paper may never die, may never have to "say to corruption, thou art my brother;" let us, then, ever

be "looking for that blessed hope, and the glorious appearing of our God and Saviour."

But does not this clearly revealed fact, that some of the saints shall never die, testify very fully to the perfection of the work and death of Christ, and the completeness of his victory over death and the grave. Are we not here taught that there is no moral reason why the saints, the redeemed by Christ, should die at all? If some, as Enoch and Elijah, have been exempted from death—if many more shall be—why might not all if the Lord so willed it? Death is not, as some say, "a debt of nature," but the effect of sin. Death is not, as regards the believer, a debt due to justice; this idea would invalidate the atonement of Christ. The believer has nothing to pay either living or dying, justice requires nothing of him. There are wise reasons, doubtless, why nearly all God's redeemed ones should pass through death's portals, and why their bodies should moulder in the dust; but these reasons are not of a penal nature. They are conformed to Christ, they sleep in Jesus—they glorify God in dying, by faith, resignation, and hope—and the grave furnishes the dark ground of the bright picture of the resurrection. These, with other reasons, show *why* the saints die, but nothing in law requires it. Death does not stand out against them as a penal sentence, still unrepealed, for Christ their lord has "abolished death."

But is it not said, "that it is appointed unto men once to die, and after death the judgment?" Heb. 9:27, 28. It is so said; but does not this Scripture simply set forth man's desert as a sinner, irrespective of, and apart from redemption? Death and judgment are all he, as a sinner, can expect. But go on with the passage, and you will find that instead of the sinner's death, there is Christ's death; and instead of judgment, the Lord, coming without sin unto salvation. Blessed transfer! glorious exchange!

The third point to be noticed is, that *those saints who die previous to the Lord's coming, only sleep, and shall have a joyous awakening*.—Those who die in the Lord, sleep—sleep in Jesus. To them the Lord makes good his promise: "He that liveth and believeth in me shall never die."—John 11:26. "He that keepeth my saying shall not see death," (John 8:51); death shall not be the same thing to them as it would otherwise have been. "To die is gain;" yea, as dying Hervey said, "Death is put among the inventory of the Christian's treasures." "Death is yours."—Cor. 3:22. Well might it be said of Jesus, "that he has abolished death!"

How much of tenderness and tranquillity is there in that word "*sleep*." It refers both to the act of dying and the state of the departed. Thus it is said of Stephen, that "he fell asleep." To the eye of sense all was terrific and stormy. The raging multitude gnashing with their teeth, the mangled bleeding body of the saint give no idea of tranquillity; but look into the martyr's bosom, all is calm there as a summer evening; he is laying his head on his Saviour's breast. Thus often has it been with the death-beds of God's people; the accompaniments of death have been terrible, but still they have fallen asleep.

Applying the term to the state of the departed, we must not push the figure of sleep too far. We take all the good it contains, and no more. We do not take its insensibility, its troubled and fearful dreams; only its tranquillity. The body of the believer sleeps in the grave, safe in the keeping of omnipotent love. While a mother's eye is upon those of her children who are about or around the house, the sleeping infant is not forgotten, but is safely guarded, and at last it may be awaked by the mother's voice or the mother's kiss. So still more tenderly and carefully God the Omnipotent Father guards the redeemed dust of his family. The soul, too, "rests from its labors," not in unconsciousness, or else to die would not be gain, else the words of Jesus would not be true: "He that liveth and believeth in me shall never die," else death would separate from God's love.—Rom. 8:39. Surely Jesus did not receive Stephen's soul into a state of unconsciousness, else we must infer that his own spotless spirit passed from the cross into a similar condition instead of into the hands of the living Father to whom he committed it. No, the soul cannot sleep when it passes into eternity. It is wide awake then.—If it has passed through life in a dream, the dream will be over *then*. The unsheltered soul will feel the storm of wrath; the unwashed soul will feel the curse of sin; and the soul made meet for God and glory will enter into rest and be truly blessed, yet waiting for the full glory at the "resurrection of the just."

How glorious will that morning dawn! Christ will descend full of love clothed with glory.—His own voice, his own glad shout of triumph shall burst the barriers of the tomb and quicken into immortal beauty the dust of his saints. What was "sown in weakness shall be raised in power." "The mortal shall put on immortality, and death shall be swallowed up in victory."

Then cometh the glorious consummation, the

crowning blessing. *We shall live together with him.* "We shall live." This will be life indeed. Life out of Christ's death,—life beyond the power of death,—life without fear of death. An active, sublime, glorious, spiritual life.—Every faculty and feeling wide awake; every member of the body employed. The entire man instinct with life, and all laid out for God's glory. This life will be a disposition and ability to live to God. This we sigh for now.—Herein we fail and come short. On account of this failure we groan and are distressed. But then there will be no reluctance, no weakness, no weariness. We shall aim high and reach our aim; and from this glorious height go on to still nobler attainments; while, as each successive height is attained, humility will be deepened and gratitude heightened. "We shall live together." There will be recognition, fellowship, co-operation. There will be no jarring views, no foolish partialities, no trifling disputes, no unholy rivalry. All will be humble, all holy, all happy, all dependent. From all places, all periods, all people, they shall come to the glorious gathering, an innumerable company. Life their element, love then their bond, glory their inheritance, and service their happiness. As kings they shall reign; as priests they shall minister; as servants they shall "serve God day and night in his temple, and he that sitteth upon the throne shall dwell among them." The Lamb shall lead them, and "so shall they ever be with the Lord."

Yes, we shall live together with Him, see his glory, share his joy, sit on his throne, survey his triumphs, and sing his praises. Yea, more; be his mirrors to reflect his glory, his instruments, to perform his will, his witnesses to attest and proclaim his faithful love, his costly and undying friendship to listening worlds for ever and for ever.

Surely, then, this exhibition of Christian doctrine in the text is most glorious. Here see love, life, glory, in all their grandeur. Love destroying sin and saving sinners; life, first defying, and then annihilating death; and glory lasting as eternity.

To those who, clinging to the cross in simple trust, look for this glory, the exhortation to Christian duty is sent: "Wherefore comfort one another and edify one another, even as also ye do." Who can resist such an argument! Religion, when consummated in glory, will be relative and social; let it be so *now*. God has done much to make us blessed, both now and eternally. Let us enter into his design, and seek grace to be imitators of him as dear children. Let each saint seek first to realize the power and the joy of godliness in his own heart, and then, in a spirit of tenderness and love, to wipe his brother's tear and wash his brother's feet. This we shall only do as faith surveys the cross of Jesus, love embraces his glorious person, and hope anticipates the bright appearing. Then shall we be ready to speak to each other of his love, and stir one another up to abound in the work of the Lord. Even here we may advance much further than we have hitherto done, in knowledge, holiness, and joy; we are called into Christian fellowship for this very end. Filled with the love of Christ, fired by hopes of eternal glory, let us seek, as members of the body of Christ, so to receive out of his fulness, and so to minister to the general good, that the body may increase into the edifying of itself in love. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

London "Journal of Prophecy."

Joseph Mede.

(Concluded.)

(3) The third method noticed, is "his serious diligence in the use of such means as were most proper and instrumental to the attaining of that knowledge he prayed for. Where the most seemingly—earnest prayer is not attended with as earnest endeavors, it is but a lazy, insignificant wish, and in some a piece of vain enthusiasm. But our Saviour's advice is not barely to ask, but to seek; and such was that of Solomon, not only to lift up the voice for wisdom and understanding, but to seek her as silver, and search for her as for hid treasures. And of these counsels Mr. Mede was a careful observer, who failed not to accompany his prayers with his best endeavors. And as he was not slight and sudden in anything, but proceeded with the greatest care and caution imaginable in any important argument his thoughts were fixed upon, so was he more especially serious and thoughtful in his endeavors to interpret the Apocalypse and any other prophetic scriptures; a work to which he was peculiarly designed and fitted by God, and moved to it by some interior invitation and gracious instinct of his Spirit, as Mr. Mede himself does somewhere acknowledge in his epistles, where he also looks upon any abilities he had for interpreting such scriptures, as that particular talent God had intrusted to him to improve to the best advantage in his service; and therefore whatever his hand did find to do herein, he did it with all his might. And that he might wholly give himself to these

studies, and attend upon them without distraction, he prudently made choice of his most still and vacant hours wherein he might be most free from the noise and tumult of other cares and distractive, but less pertinent, business; for he would tell his friends that he could do nothing in these things but in silence and security of not being distracted by company and business.

"One instance (and a very remarkable one) of his great diligence and faithfulness in this work, he mentions in a letter of his to D. T., where acquainting him with the leisurely and deliberate progress he made in his exposition of Rev. chap. 14, he adds, 'I am by nature *cunctabundus* [slow] in all things, but in this let no man blame me if I take more pause than ordinary;' and he gives this reason for it: 'It greatly rests on my own mind, that rashly to be the author of a false interpretation of scripture, is to take God's name in vain in an high degree;' words worthy to be 'written with a pen of iron, or with the point of a diamond,' upon the table of the heart, in the most legible and lasting characters; words arguing the author's most serious and pious spirit, full of the reverence for the word of God, and most sadly to be considered by the over-confident and superficial expositors of the Divine Oracles and Mysteries.

"Thus much in general. The particular means whereby he attained so great an insight and skill in the Apocalypse and other abstruse prophecies were such as these.

a. "His accurate and judicious comparing of scripture with scripture, and observing the proper and genuine use of the like words and phrases in several passages of scripture, as they are either in the original languages, or in the ancient versions thereof, especially the Chaldee, Greek, and Syriac.

b. "His exact skill in *history* and the customs both of the Jews and other nations was a singular aid and advantage to him for explaining the obscure passages in the Apocalypse and prophets. 'Tis true, those things that are absolutely necessary to be known and practised in order to salvation, are plain and evident in the scripture; more especially to the good and honest heart, to the sincerely obedient soul they are as clear as if they were written with a sunbeam, (it is Tertullian's expression) yea they are (as Chrysostom says) *ηλικιωσιν ακτινων φαινομενα* [brighter than the rays of the sun], yet that the man God [minister] may be perfect and thoroughly furnished to every good work, and particularly that good work which most properly becomes the man of God, the understanding and explaining of many other considerable parts of Holy Scripture, it is requisite that he should be well read in histories and antiquities, both Jewish, Christian, and Ethnic, and withal be endued with an happy *ακτινωσις* [perception] and sagacity for the better discovering what events recorded in history do particularly answer the scripture-prophecies. Some scriptures are not to be explained without skill in the learned languages, history, and antiquity, which is not to be had but by a studious converse with the best authors; except it be said that such skill and knowledge is *infused*, and that the particular events and *res gestae*, at large treated of in books, are made known to them by extraordinary revelations; which they [who "ignorantly despise all human learning and means of knowledge,"] are yet so wary as not to pretend to.

c. "His diligent inquiry into the Oriental *figurative expressions* and prophetic schemes throughout the scriptures. (a.) By comparing those several places of scriptures where they occur. (b.) By observing those Oriental symbols were interpreted by the Chaldee Paraphrasts. (c.) By consulting such authors as had collected any fragments and remains of the *Onisocities*. By which Onisocities, it may appear what the eastern nations did commonly suppose to be signified by such symbols.

d. "His observing things in distant places of the Apocalypse to *synchronize* and belong to the same time. The glory of the first discovering these *synchronisms* is peculiarly due to Mr. Mede. I shall not need to show how necessary it is for those that go down to this prophetic sea to steer by the guidance of these synchronisms, (that lightsome *Pharos*, and indeed the only *Cynosura* to direct those that are upon this great deep).

(4) "A fourth means whereby he arrived at so great a measure of knowledge was, his freedom from partiality, prejudice, and prepossession, pride, passion, and self love, self seeking, flattery, and covetous ambition. a. How free he was from all *partiality*, there are many pregnant proofs in his writings. It is a common, yet a most true, observation, that 'with many new *maxima pars studiosum est studium partium*;' [the greatest part of studies is the study of parts]; but with him it was otherwise. In some of his epistles he complains that it is *partiality* that undoes all, and that *studium partium* together with prejudice is an invincible mischief, while it leaves no place for admission of truth that brings any disadvantage to the side or party; that being the rule which they examine all by. And therefore being sensible and aware of this

evil he professeth (in Ep. 96) that he endeavored as much as possibly he could to subdue himself to such a free temper of mind as not to desire to find for this side rather than that. 'I thank God' (saith he) 'I never made anything hitherto the caster of my resolution but reason and evidence, on what side soever the advantage or disadvantage fell. If I have hit upon any truth, it is wholly to be attributed to my indifference to such searches, to embrace whatsoever I should find, without any regard whether it were for the advantage of one side or other.' These are excellent words, the genuine language of a son of Wisdom.

b. Nor was he less free from all *prejudice* and *prepossession*, with the attendants thereof, *pride*, *passion*, and *self-love*.

Men come to be prejudiced against truth, either [1st.] by their disgust and disaffection to the person that represent it: an argument this is of their little judgment, but great passion:—Or else [2d.] they are prejudiced by their scornful disesteem of others: an effect this is of their high self-conceit and surly pride. Mr. Mede did not take himself to be infallible, and therefore was not unalterable—but he was always ready to hear another's reason, and to yield himself a willing captive to the evidence of truth. For to be overcome by truth and reason, makes the conquered a gainer, and puts him into a better state than he was in before: nor will he fail (if he know his own happiness) to make one in that joyous acclamation 'Great is truth, and mighty above all things: she is the strength, power, and majesty of all ages. Blessed be the God of truth.'—(1 Esdr. 4.) Or else [3dly.] men come to be prejudiced by an undue affection to their *idola speciei*, (as the L. Verulam calls them) their peculiar conceits, some notions and speculations of their own, by which they either are or would be known; being fondly persuaded that things are so as they imagine them, or vehemently desirous that they should be so. And if they that are thus affected do sometimes for a pretence consult the Holy Scriptures, they come so fully possessed that this or that opinion and practice of theirs is true and right, or so strongly resolved to find it so, that even the Divine Oracles seem to them to return such an answer as they promised themselves they should receive and most impetuously lusted after. And so it fares with them herein as in another case it did with the Romans, who having taken Veii, (a famous city in Heturia) went into Inno's temple, and there with great ceremony and affectionateness asking whether she was willing to go with them to Rome? To some the image seemed *annuere* [to nod], to others *etiam id ipsum affirmare*, [even to affirm the thing itself.]

"A good and honest heart is more necessary to the right discerning of divine truth than the subtle head. 'We should be more willing' (says Mr. Mede) 'to take a sense from scripture than to bring one to it.'

"There are others that are prejudiced through a servile regard to the opinions of the many, or of such a party among the many whose persons first, and consequently their persuasion, they have in admiration. And herein they do show themselves a kind of servile sheep receiving for doctrines the traditions or customary actions of such men without any serious consideration.

c. Mr. Mede was also free "from all self-seeking, flattery and covetous ambition: each of which has a very inauspicious influence upon any growth in knowledge and understanding. Accordingly he does more than once observe in his epistles that the world loves to be deceived rather than to be taught; and that by constant observation he had found, that no man loved any speculations but such as he thought would advance his profitable ends, or advantage his side and faction.

(5) The fifth and last means whereby the author arrived at such an eminence of knowledge was, his faithful endeavor after such a purity of soul as is requisite to fit for the fuller and clearer discerning of Divine mysteries. 'Into a malicious soul (says the Book of Wisdom,) Wisdom shall not enter, nor dwell in the body that is subject unto sin.' It is a known maxim of Plato that 'impure souls are not admitted to any inward converse with God most pure and holy.' That 'wickedness is destructive of principles' is also the observation of Aristotle.

"And now I have acquainted the reader by what methods and helps Mr. Mede arrived at so great a measure of skill in the scripture, particularly in the more abstruse parts thereof.—And may others also attain to a considerable knowledge, and purchase this goodly pearl, this treasure hid in the field of prophetic scriptures, if they are willing to be at the same cost and bid to the worth of it, and not ignorantly nor sordidly undervalue it, for wisdom, and particularly this kind of wisdom and knowledge, is not to be had at a cheaper rate. They that look as little into the Apocalypse as some do into the Apocrypha, and mind the book of Daniel no more than they do the Apocryhal story of Bel and the dragon, and therefore exercise not their good parts nor bestow that serious diligence about the *δυσνοητα* in scripture as they are ac-

customed to do about other kind of difficulties, whether in philosophy or other parts of learning, it is no wonder they complain the jewel is too dear, when they have no mind to give the full-price for it; and that all labor after such knowledge is either excessively hard or useless, whereas yet through their delicateness and love of their own ease, or for some other reason they never made any due trial. But in other things difficulty is no argument, it rather animates men of brave spirits: and that all excellent things are hard, is so confessed a truth, that it has passed into a proverb.—(To be continued.)

Lyrical Poetry of the Bible.

The two great odes composed by Moses near the close of his life, elevate us amid the dread sublimities of Sinai; and more than any historic description, or even the highest efforts of the pencil, compel our hearts to bow, as did the Hebrews themselves, before the burning mount.—The first of these odes unites the didactic with the lyric; and its wonderful influence in giving boldness and richness to the whole body of Hebrew poetry, demands for it a careful study in connection with our subject. We may not, however, quote it in full, but simply point to its peculiarities as a model to the later poets; the prophets especially. The introduction is very impressive:—

"Give ear, O heavens! and I will speak;
Hear, O earth! the words of my mouth!"

Familiarity has made such language tame to us; or rather, the grandeur of the conception eludes us in our listless reading of the Bible.

Living as the prophets generally did, aloof from the passions of the people, it was natural for them to feel near to Moses, and to meditate much upon his words. Hence, their style is eminently Mosaic.

Isaiah opens his prophecy with this same apostrophe:—

"Hear, O heavens!
Give ear, O earth!"

and then proceeds in much the same manner as Moses to rebuke the sins of the people, and to proclaim the goodness and severity of God in connexion. Let any one take the ode in question, and call out its ornaments, and he will quickly verify what we have stated above; that the odes of Moses were the great storehouse of imagery for the later poets. Every reader of the prophets is familiar with—

"The words that distil as dew,
And as the rain upon mown grass;"

and with the presentation of God as a rock, a judge, a father; as a God burning with jealousy because of the love of his people for idols; a God terrible in his judgments, then repenting him of his severity, and redoubling the appeals of mercy; as emphatically the avenger of Israel, and who also eats the fat of their sacrifices, and drinks the wine of their offerings.

The appeals to filial reverence in this and the triumphal song at the Red Sea, sound like the familiar exordium of a litany; and the remonstrance with Israel, as with a "people void of understanding," comes to the established reprimand for apostasy. All recognized as the standard metaphors of the Psalms—the arrows of the Almighty, and his glittering sword; his wrath burning to the abyss, and his face turned away; the inheritance of God in his people, their relation to him as his wayward child; their beauty before him as his vine. All these conceptions, and many other shades of thought which give beauty to the Psalms, occur in the ode before us. There is one passage, however, of exquisite beauty, which is nowhere reproduced. There are frequent allusions to the eagle in the prophets and the Psalms, but Moses alone saw in her treatment of her young, when teaching them to fly, an image of God's dealing with Israel in childhood:—

"He found him in a desert land;
In a waste, howling wilderness.
He encompassed him about, and watched him:
He guarded him as the apple of his eye.
As the eagle stirreth up her nest,
Hovereth over her young,
Spreadeth her wings and taketh them,
And beareth them upon her pinions;
So did Jehovah lead him alone;
There was no strange god with him."

That a whole race of poets so eminently imitative as the Hebrew, should have suffered such a comparison to lie untouched upon the page of Moses, is certainly a marvel; the more so, that is the only one which they have not appropriated.

The last ode of Moses, his song of blessing, commences with that magnificent description of Jehovah upon Sinai; apparently more impressive to the Hebrew poets than any other passage in his writings:—

"Jehovah came from Sinai,
He arose unto them from Seir,
And shone forth from Mount Paran.
He came with ten thousands of saints,
In his right hand fire; as a law unto them!
He greatly loveth the tribes,
All his saints are in thy hands.
They lie down at thy feet,
They receive thy commandments."

The song of Deborah commences in the same style:—

"Jehovah, when thou wentest out from Seir,
When thou marchedst from the land of Edom,
Then did the earth tremble, and the heavens drop;
The clouds also dropped water;
Mountains melted before the face of Jehovah,
Even Sinai, before the face of Jehovah, God of Israel."

The passage is repeated in the beginning of Ps. 68th:—

"Lord, when thou wentest out before thy people,
When thou marchedst through the wilderness,
Then did the earth tremble,
And the heavens drop, before the face of God—
Even Sinai before the face of God, the God of Israel.
Thou didst shower down plentiful blessings, O Lord;
Thine heritage that fainted, thou didst revive it.
Thy host established itself therein;
In thy goodness, O Lord, thou preparedst it for the wretched."

Finally, see all the rays of this splendid introduction reflected with undiminished glory in the ode of Habakkuk:—

"God came from Teman,
The Holy One from Mount Paran.
His glory covered the heavens,
The earth was full of his praise.
His brightness was as the sun;
Rays darted from his hands,
And these were the veil of his majesty!"

But the moral grandeur of Moses is not reached in any of these passages. That single line—

"In his right hand fire; a law unto them!"

lights up the whole Mosaic economy. In the turn which Habakkuk gives to the thought, we have a more brilliant image indeed, and one whose splendor is not surpassed by any in the Bible:—

"Rays darted from his hands,
And these were the veil of his majesty!"

Yet, after all, this is but outward glory and brightness, corresponding to Milton's expression, "dark through excess of light." We admire the vision, but it does not impress like the thought of Moses, that the fire of God's right hand blazed into the consciences of men.

The blessings upon the tribes, which form the body of this ode, must have given it peculiar attraction to the people. The prediction of Jacob hung over some of them like portentous clouds. These blessings of Moses, without gainsaying the words of Jacob, greatly encouraged the descendants of the unworthy sons of the patriarch. The blessing upon Joseph, so ample and beautiful in the prophecy of his father, is here reiterated in much the same language, and dwelt upon as though the soul of Moses lingered with Jacob in his love for this best of sons. As this is the only instance in which the poetry of an earlier age is reflected in the odes of Moses, it may be well to quote the blessings as given by each. It will be perceived that the style of Jacob is preserved in Moses throughout; that some of the lines are given verbatim, and that the prophecy is repeated in exactly the same number of distichs.

JACOB'S BLESSING UPON JOSEPH.

Out of the hand of the Mighty One of Jacob,
From thence, from the shepherd, the rock of Israel.
From the God of thy fathers who helped thee,
From the Almighty, who blessed thee,
Shall come the blessing of heaven above,
The blessings of the deep, which lieth beneath,
The blessings of the breast, and of the womb.
The blessings of thy father exceed the blessing of the ancient mountains,
The delight and ornament of the ancient hills!
Let it come upon the head of Joseph,
And upon the crown of the consecrated one of his brethren."

MOSES' BLESSING UPON JOSEPH.

Blessed of Jehovah be his land,
With the most precious things of heaven;
With dew, and with the deep which lieth beneath,
And with the most precious products of the sun;
And with the choicest things quickened by the moon.
And with the grandest things of the ancient mountains.

And with the most excellent things of the eternal hills,
And with the richest things of the earth and her fulness.

And let the blessing of him that dwelleth in the thicket,
Come upon the head of Joseph,
Upon the crown of the chosen one of his brethren."

The closing passage of this ode has peculiar interest, as being substantially the last words of Moses to his people.

BURY ME IN THE GARDEN.—

There was sorrow there, and tears in every eye; and there were low half suppressed sobbings heard from every corner of the room—but the little sufferer was still; its young spirit was just on the verge of departure. The mother was bending over it in all the speechless yearnings of parental love, with one arm under its pillow, and with the other unconsciously drawing the little dying girl closer and closer to her bosom. Poor thing! in the bright and dew morning it had followed out behind its father into the field; and, while he was there engaged in his labor, it had patted around among the meadow flowers and, had stuck its bosom full, and in all its burnished tresses, with carmine and lily tinted things, and returning tired to its father's side, he had lifted

it upon the loaded cart; but a stone in the road had shaken it from its seat, and the ponderous, iron trimmed wheels had ground it down into the very cart-path—and the little crushed creature was dying.

We had all gathered up closely to its bedside, and were hanging over the young, bruised one; to see if it yet breathed, when a slight movement came over its lips, and its eyes partly opened. There was no voice, but there was something beneath its eyelids, which a *Mother* could alone interpret. Its lips trembled again, and we all held our breath—its eyes opened a little farther, and then we heard the departing spirit whisper in that ear which touched those ashy lips. "Mother! mother! don't let them carry me away down to the dark, cold graveyard, but bury me in the garden—in the garden, mother."

A little sister, whose eyes were raining down with the meltings of her heart, had crept up to the bedside, and taking up the hand of the dying girl, sobbed aloud in its ears: *Julia! Julia! can't you speak to Antoinette?*

The last fluttering pulsation of expiring nature struggled hard to enable that little spirit to utter one more wish and word of affection; its soul was on its lips as it whispered again: "Bury me in the garden, mother—bury me in the garden"—and a quivering came over its limbs—one feeble struggle, and all was still. E. Burritt.

MY FATHER'S PRAYERS.—Such was the answer given by a young lady, a recent convert, when asked what in particular had led her to think seriously upon the subject of religion.—The remark left a deep impression upon the mind, and seemed truly to be an overwhelming argument in favor of family prayer. The father of the person referred to, is a ruling elder in one of our churches, and a man of true piety and zeal. He is known to be an ardent lover of family prayer, and not merely for the name, but for the solid enjoyment he finds in keeping the commandments of God. His family and surrounding friends have a large share in his supplications, and he has lived to see an answer to his prayers in the conversion of an affectionate daughter. This is but one instance among many, perhaps, that may have come to the knowledge of the reader: yet it is one that goes strongly to recommend family religion. O how little do many of us who are parents do for the salvation of those children whose eternal welfare has, to a certain extent, been placed in our hands. They have souls that will be lost, if not saved. What parent does not desire the salvation of his child? What would we not do for the good of their bodies? Yet their souls are of more value ten thousand times.—Christian parent, would it detract from your happiness to know that you had been the instrument in their salvation? that your prayers had been answered in their conversion? and to hear them say, when interrogated as above, "It was my father's prayers," or "My father's kind admonitions?" Presbyterian.

CHINESE TRADITION OF THE DELUGE.—In an address lately delivered in Dublin by Dr. Gutzlaff, that distinguished man, among other things, made the following statement:

Let them now look to the east of Asia, and there on its shores, washed by the Pacific, they would find China, an ancient nation, which has retained its customs for over two thousand years, with a strictness and attachment that would do honor to better things. In fact, the Chinese had a continual history even from the deluge up to the present time; they had writers in all times and in all circumstances, and they had a language which, in its essential parts, had undergone very little change for the past two thousand years. Was it not a wonder that this nation could exist so long, and could not be subdued by the storms that had swept over the plains of Asia? The fearful inroads of barbarism which wasted and overthrew the Roman Empire in the West and in the East, all that the wisdom of the Hindoos had established, did not annihilate or disperse his nation, (for he called the Chinese his own nation.) The invaders of China, instead of giving their triumph a national character, were obliged in time to amalgamate with the Chinese, and thus this nation has preserved its purity. The Chinese history stated that there was at one time a great deluge, when the waters rose to the heavens, and that the empire was then converted into a swamp, which a king called Shun got it drained by means of canals whose mouths opened into the seas and rivers. The date of this event only differed a few years from that generally assigned to the deluge. It was a confirmation of the truth of Holy Scripture, that so distant a nation as the Chinese, who did not know from the Bible of the occurrence of the great fall, should record the same event as that spoken of in Holy Writ. There are other coincidences also, such for example, as the record of a great starvation, which took place about the time when Joseph was prime minister of Egypt.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 8, 1850.

LOVE A TEST OF CHRISTIAN CHARACTER.

Love, we are told, is the fulfilling of the law. If we love God, we shall endeavor to do his will in all things. Our love for him is, consequently, an evidence of obedience. And obedience is an evidence of love. If we love God, our hearts will flow forth with tender affection towards all the objects of God's love. We shall love the house of God, the word of God, and the people of God. If we love his law, it will be our meditation all the day. If we love his ordinances, we shall prefer the humble office of a door-keeper in the house of our God, to the most distinguished post in the tents of wickedness. If we love the people of God, we shall love them for their likeness to God,—for their reflection of his image. With love to the SAVIOUR overflowing within us, we shall feel a kindling glow of affection extending towards all who give evidence of loving the Lord JESUS CHRIST in sincerity. We may know that we have passed from death unto life because we love the brethren. If any man love not his brother whom he hath seen, how can he love God, whom he hath not seen.

The whole sum of Christian duty is briefly contained in the commandment to love the LORD our God with all our heart, and our neighbor as ourself. If we thus love the LORD our God, we shall observe all the obligations which our relation to him have made binding on us. If we have disinterested love to our neighbor, we shall perform towards him all the duties, and extend to him all the courtesies, which our respective circumstances may require; or which we should expect under reversed conditions. If all men would be thus actuated, how serene and peaceful would be our condition here. But—

"If love to God, and love to men,
Be wanting, all our hopes are vain."

We may deceive our own hearts, and flatter our soul that the love of God abideth in us, when we have no love for others; but we cannot deceive the Searcher of hearts, and the Reader of our inmost thoughts.

The Christian will not only love his friend; but his enemies will also be subjects of his love. It is an easy thing to love those who love us: the heathen can do this. But the Christian prays for blessings on those who despitefully use him and persecute him. If thine enemy hunger, feed him; if he thirst, give him drink, said the SAVIOUR. Let no malice for a moment find a lodgment in your heart. The Christian is a gentle being; he suffereth long and is kind. He is easy to be entreated, is full of mercy and good works. The atmosphere in which he moves is fanned with the breezes from the spirit-land. He is not his own avenger, and finds no place in his heart for wrath. He desires the conversion, and not the destruction of those who seek to crush him. He regards all the buffetings he may receive, as chastisements wisely ordered of the LORD. For his faults he endures reproach with all patience; and counts it joy when all manner of evil is spoken falsely of him for CHRIST's sake. He will seek to clear himself from false imputations; but will feel no desire to retaliate on the authors of his calamity. He remembers the rock from whence he was hewn, and the hole of the pit from whence he was dug,—remembers that by the loving-kindness of his God, when he was a sinner against him, and that by grace his feet have been taken from the horrible pit and the miry clay; and how, then, can he do otherwise than yearn for the salvation of those who are in the predicament from which he has been rescued? He will not, therefore, feel angry towards them for their misdeeds. He will compassionate them, for the sake of Him who died that he might live.

Shall creatures of a day, who are of yesterday and know comparatively nothing, who are only saved by the grace and mercy of God, withhold from each other for slight causes, the love which is demanded of them? May not those who have been forgiven so much also forgive in return? May not those who are so full of imperfections, forgive the imperfections of others? May not those with whom God has borne in their waywardness and sin, bear with the weakness of others? Should it not rather be said of them, "See how these Christians love one another?"—Among true Christians disaffection will not long exist. Right hearts will always be known by corresponding fruits.

How pleasant it is to see,
Brethren in unity agree.

THE EVERLASTING GOSPEL.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Rev. 14:6, 7.

Some obscurity has been thrown over this text by some who have rendered it "an everlasting gospel," and have consequently referred to it as if it was a new gospel, or a gospel different from that which had been before proclaimed. This error has been made because of the absence of the article in the Greek, in which case the noun is generally indefinite. There is, however, another rule of the Greek which requires the definite article to be understood, when with out the article expressed, the noun is so distinctly understood that no other thing of the kind can be admitted.

We then have the question, Is the gospel brought to view in the text a gospel well understood, and hence the gospel? or may it be understood of some other gospel? Hear the testimony of PAUL: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:7, 8. This forever decides the question. We learn from this clearly enunciated declaration of the apostle, that the curse of God will rest on the promulgator of any new gospel,—whether he be a mere man, or an angel, even, flying through the midst of heaven. Now as the angel in the midst of heaven can be no fallen angel, the gospel which he proclaims can be no new gospel. Consequently it is the gospel which PAUL preached—the good news of the kingdom—the salvation which is to be revealed at the appearing of JESUS CHRIST.

A usage similar to the above prevails in the English language. When we read that Israel passed over Jordan, it can be none other than the Jordan which they passed over. Strangers coming to Boston, are not coming to a Boston, but to the Boston.—And so numberless instances might be multiplied.—Apply the same rule to the Greek, and we have the everlasting gospel proclaimed "to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." It is a proclamation in which all are required to unite, and with so much the more energy as we see the day approaching. The great purpose of those who aid in extending this proclamation will be, to induce men to fear God and give glory to him. It will not be a mere desire to proselyte, and fashion men after their own modes of thinking; but to convert men from dumb idols to serve the living and true God, and to wait for his Son from heaven. And the proximity to the judgment will be the all powerful motive by which the hearts of men will be sought to be affected, to remember their obligation to fear, honor, and glorify the God of heaven.

What, then, is the Everlasting Gospel? The Gospel is good news—the good news of the kingdom. It is everlasting in its consequences,—eternal in its duration. It begins with the fall of man, the loss of God's favor, points out a way of escape, shows the price which has been paid for our purchased redemption, the means which are placed within our reach for escape from the wrath to come, and the glorious hope set before us in the Gospel. It was first enunciated in the blessed promise: The Seed of the woman shall bruise the serpent's head. ENOCH the seventh from ADAM anticipated the consummation, when he testified that the LORD cometh with ten thousand of his saints. ABRAHAM desired to see this day; he be held in the distant future, and rejoiced in view of the promised inheritance. He looked for a city which hath foundations, whose builder and maker is God. He sojourned a stranger in the land of promise, expecting after to receive it for an inheritance. Job was not ignorant of the future presence of his Redeemer in the flesh, in kingly glory. DAVID fell asleep expecting to awake satisfied in his Saviour's likeness. The prophets anticipated the coming kingdom, and sung of its enchanting excellencies. The apostles made continual reference to the restitution—to the coming of the day of the LORD. It was the great motive presented by them for every Christian grace and duty. Can it then be said that the gospel is preached when its crowning glory is omitted, or passed over?—when that which formed the warp and woof of the church's anticipation in all ages is lost sight of? By no means. The everlasting gospel is as defective without that, as is Christianity when preached without a crucified CHRIST. The gospel, embracing the establishment of the everlasting kingdom, the preaching of it described in the text declares the imminent establishment of that kingdom. Knowing the terrors of the LORD, it warns and entreats the sinner to flee from the wrath to come. Knowing the glory that awaits, it calls on the chosen ones of the LORD, to lift up their heads and rejoice because their redemption draweth nigh.

PERSONAL MATTERS.

My friends abroad are doubtless desirous to know how these matters are progressing. We have only time to say, as our paper is going to press, although several evenings have been occupied in considering what course to take in reference to charges preferred against me, that I have not only been unable thus far to place the thing in a tangible shape, but those who have been partially brought to light as the accusing party, have thus far refused to come out from beneath the cover under which the circumstances of the case have thus far been veiled. The last evasion in the history of the case, by those personally interested in its issue, adds a still darker feature to what was previously so dark. I shall insist on having these charges fully retracted, or else know their origin, and the grounds on which they are sustained.

What I have in my hands in the form of property, which has been of late so greatly magnified, is of very little consequence. My character is of some consequence. I must have a clean breast before heaven and earth, or I must know wherein I am at fault, by a clear and Christian process. Anything else is of little consequence; and, as the tried friends of the cause have authorized me, I hereby tender to any man, who has any claim on property in my hands, the full amount of the same, on its presentation and proof, to the last farthing.

Foreign News.



The British steamship *America* arrived at this port on Wednesday last, bringing English papers to the 25th ult.

ENGLAND.—The effect of the withdrawal of the French Ambassador produced a sensible effect on the funds, but they soon rallied, and the belief was general that the movement on the part of France was a mere ruse of the Ministers to enable them to carry the new electoral law.

Circulation has been given to an insulting note from Russia, addressed to Lord PALMERSTON, condemning in strong terms the policy of the English Government in regard to the Greek question. The concluding sentence of the note is as follows:—"As the manner in which Lord PALMERSTON understands the protection due to English subjects in foreign countries, carries with it such serious inconvenience, Russia and Austria will not henceforth grant the liberty of residence to English subjects, except on condition of their renouncing the protection of their government."

Under date of Paris, Thursday evening, the London *Times*, in allusion to the difficulty with England, says that Lord PALMERSTON's offer of compromise has been rejected by the French Government, and at a Cabinet council the President of the Republic declared that the acceptance of any other conditions than the pure and simple execution of the convention of London was not consistent with the dignity of France, and to none other would he consent. The Ministers unanimously approved of the conditions, and expressed their intention to adhere to and adopt them.

An attempted assassination of the king of Prussia has created a great sensation throughout Europe.—The attempt was made at Potsdam by a sergeant of artillery, who fired a pistol at his Majesty, and inflicted a wound in the arm.

FRANCE.—The debate on the Electoral bill commenced on Tuesday. The hall was densely crowded, and there was great excitement. After the presentation of an enormous number of petitions from all parts of France against the bill, and after a preliminary contention on the question of urgency, it was carried against the Mountain by 461 votes to 239. Gen. CAVAIGNAC, whose name was first on the list of speakers, ascended the tribune. He rested his opposition to the measure on the letter and spirit of the Constitution, which required, as its principle, the right of universal suffrage, and this bill was not to regulate, but to destroy that right. Besides, it was ill-timed and dangerous—ill-timed, because it would have the effect to raise, for the next two years, insurmountable difficulties in the way of Government; and dangerous, because it would serve to make and consolidate a hostile party, composed of all those who should feel that they had been unjustly deprived of privileges that had been conferred upon them by the Constitution. He was listened to with absorbed attention, and met with no interruption in the course of a long speech, and on sitting down was loudly cheered by the whole left. The next important orator was Victor Hugo, who delivered a glowing panegyric on universal suffrage. On Wednesday, the first speaker of importance was M. DE MONTALEMBERT, who gave the Legitimist argument in favor of the bill. EMANUEL ARAGO replied to him. M. THIERS was to speak

on Thursday. On Wednesday there were 700 members present, and immense crowds around the Hall of Assembly. A sensation was created by the presentation of a petition demanding an appeal to the nation.

A correspondent of a leading London paper says: "There can be no doubt whatever that the Cabinet is only watching an opportunity for suspending law, and placing the country under the yoke of the army. The obstinate forbearance of the people has so far deprived the Government of the long sought pretext for declaring martial law."

"While all this is going on, the more important negotiations concerning the map of Europe, are visibly working at Claremont, at Forthoff, at Paris, and at St. Petersburg. The two branches are reconciled. Henry V. is to mount the throne of France, extended to the Rhine. Austria will be induced to give up as much of Lombardy as she cannot conveniently guard, to form a kingdom for one of the Orleans family. Prussia is to be tempted much with as many stray fragments of fatherland, which Russo-Gallic armies can wrench from a new country, which must be the ally of England."

Several secret manufactories of gunpowder have been discovered. The prosecution of the opposition press goes on unabated.

A correspondent of the London *Globe* of Thursday states, that "a conciliatory despatch has been sent to the French Charge in London, and the assertion had a favorable effect on the Bourse."

ROME AND THE ITALIAN STATES.—The Pope is accused of endeavoring to escape from Rome again, and of a wish to place himself under the protection of Austria, but is too closely watched by the French.—Unless the Pope yields to liberal institutions, there is reason to apprehend that the Papal government is near its end.

Her Majesty's steamer *Spiteful* has been sent to Naples, by Sir WILLIAM PARKER, with a view, it is said, of demanding reparation for the losses sustained by the English in 1848.

GREECE.—The Greeks, unaware of what had passed between England and France, had honorably received Mr. Wyse, and mildly resumed their relations with him. Admiral PARKER had sailed for Malta.

DENMARK AND THE DUCHIES.—Advices from Hamburg state that the work of the pacification of Denmark is now carried on in London, and that England and France have assented to the proposal of Prussia, to urge matters to a summary decision on the Danish question.

AUSTRIA AND HUNGARY.—The Jesuits had been admitted into Vienna again, despite the opposition of the ecclesiastical authorities.

Dalmatia has been definitely placed under JELLA-CHICH, who is now chief of Croatia, Slavonia, and Dalmatia.

Kossuth's children have been allowed to go to him. BEN's name has been nailed to the gallows by the public executioner, and his property declared forfeited to the state.

A despatch announces a degree of amnesty in favor of Hungary, and the suppression of the customs' barriers between Austria and Hungary. In the garrison of the newly recruited Honveds, recently, a large Hungarian nobleman, having disobeyed orders, was sentenced to be flogged. All the corporals of the regiment having refused to execute the sentence, a corporal of the HAYNAU regiment of infantry was summoned from another barrack, and commenced putting the sentence into execution, but he had inflicted only a few blows when the young nobleman sank down in a fit of apoplexy. In one moment all the Honveds rushed upon the captain and put him to death. On the same evening the entire troop was disbanded.

GERMANY.—The Berlin Congress of Princes closed definitely on the 16th. The most important decision, the preliminaries agreed to at Erfurt being ratified, is that a provisional government of a new union is to be appointed—the nomination of persons to be left to Prussia. The supreme direction is to be left to Prussia, and so soon as the princely college and ministry are nominated, Prussia will enter into her full presidential rights, and forthwith commence negotiations with Germanic states, not of the union, and especially with foreign governments, for the acknowledgment of the union, and the regulation of external affairs. The final reply of the king of Prussia to the Austrian circular, inviting him to the Frankfurt conference, is, that he does not recognize Austrian right to re-erect her presidency; that consequently he will not attend; and that no resolutions passed at Frankfurt will be considered as binding upon others than those who may be present. This reply had the assent of all the princes in congress at Berlin. On the other hand, Austria, having utterly failed in her counter-move, has begun to bluster, and would do more but for the discovery impressed by the finance minister upon his colleagues in the cabinet, that the treasury is exhausted—so much so, that it was with difficulty the Emperor could get funds to pay the expenses of his visit to Trieste, and that there is some

fear of a national bankruptcy. The deficit in the revenue for the year ending 31st October, 1849, is 94,850,000 florins, £9,485,000.

From China the chief news is, that one emperor is dead, and that another emperor has succeeded him. The foreign consuls at Shanghai received from the authorities there, on the 20th of March, an official notice, that his majesty the Emperor had departed upon the great journey, and had mounted upward on a dragon, to be a guest on high.

The crew of her Majesty's sloop *Reynard* has succeeded in capturing and destroying about thirty more pirates.

NEW MEXICO.

Trouble is already brewing in New Mexico, caused by the efforts of Texas to extend her laws over that portion acquired by the United States from Mexico. It is well known that Texas claims that New Mexico is embraced within her limits. This claim is founded on a treaty signed by Gen. SANTA ANNA when he was a prisoner to the Texans, in their war of independence. This treaty was unauthorized by Mexico, and never received the sanction of its government, and therefore possessed no binding force, no more than that of a treaty signed by our President, but not ratified by the Senate. New Mexico always repudiated this claim, and looked on the attempt to coerce her to acknowledge laws and institutions which she abhorred, with disgust. Besides this, Texas never exercised jurisdiction over the territory, and it has never been represented in the Texas Legislature.

Recently, movements have been made to extend the laws of Texas over the territory in dispute, either because fears are entertained that slavery will be excluded, or for the purpose of being in a position that will induce the friends of freedom to be willing to pay Texas a large sum to surrender her right to New Mexico. A Texas Commissioner has been for some time engaged in travelling through the territory, extending the laws over first one town and then another, by appointing officers receiving power from Texas, and as a matter of course, recognizing slavery wherever such authority is recognized. On the announcement, that a commissioner from Texas was engaged in such a work, the commander of the U. S. army in New Mexico received orders from the War Department not to interfere in the matter, but to remain passive. This was either a blunder, or a surrender to Texas of that which was, to say the least, yet a matter in dispute, and as such a wrong to those who prefer an opposing claim.

Thus matters have gradually progressed, until they have assumed great importance. The Washington correspondent of the N. Y. *Tribune*, under date of the 4th, says, that recent news from Santa Fe has been received at Washington. He says:—

"I learn that not long before he left, a public meeting was held to consider the boundary question and the claim of Texas, when a hot dispute arose between a number of citizens and Texans. The meeting resulted in a fearful riot, which was about to end in a general fight, when the officers commanding the garrison ordered the troops to interfere, and prevent bloodshed, which was done, though not without difficulty. A great excitement prevails in the city, the people of which declare that they will oppose to the utmost, the attempt to force upon them the authority and law of Texas. This is evidently only the beginning of the disturbance which will take place there, unless prompt measures are taken to check the pretensions of Texas. The recent letter of Hugh M. Smith, delegate from the territory, which will soon reach his constituents is not calculated to allay the hostility they feel in view of the attempts to despoil them of their rights and plant slavery on their free soil. Nor is it calculated to make them in love with the Southern intriguers."

GENERAL CONFERENCE OF ADVENTISTS IN BOSTON.

Address of Advent Believers,
RE-AFFIRMING THEIR FAITH, AND WARNING AGAINST DEFECTIONS,
Adopted at the Boston Conference, May, 1850.
(Continued from our last.)

JEWISH BLOOD.

The root of the Jewish race, as distinct from other nations, in the patriarch ABRAHAM. God called him out from among the other Gentiles, to become the father of a distinct people and the founder of a visible church, because he retained the early forms of truth in their purity, while the great mass of men changed the truth of God into a lie. God gave them over to a reprobate mind. He called ABRAHAM his friend and blessed him. The two covenants which begun with him, though intimately connected in some respects, had different objects in view. One secured to ABRAHAM personally, and to all who like him believed God, an everlasting possession, to consist of the land of their sojourning—the world; the true God to be their God, and the establishment of this covenant with them, in their generations, after ABRAHAM.—The other covenant secured to ABRAHAM, in his posterity, the birth of CHRIST, who is the root and offspring of ABRAHAM, as he is also of DAVID. The first covenant is eternal, the second was temporal. One is personal, the other was political. The blessings of one covenant are secured on one principle—grace, faith, and the reception of the Spirit; the blessings of the other, were secured on another prin-

ciple—the flesh, or natural posterity of ABRAHAM, and the merit of works as defined by the law. The human parties to one covenant were allegorized by one line of ABRAHAM'S seed—ISAAC—and are called the children of promise, the children of God, and the children of the free woman, Jerusalem above; those of the other covenant were allegorized by another line—ISHMAEL—and are called the children of the flesh, of their father the devil, and of the bondwoman, old Jerusalem.

The institutions of the political and temporal covenant were specially designed as a middle wall of partition between ABRAHAM'S natural posterity and other nations till CHRIST should come, that the faithfulness of God in fulfilling the promise might be manifested. For how could it be known that CHRIST was ABRAHAM'S seed unless his posterity were thus preserved! And hence the first verse in the New Testament gives prominence to this fact: "The book of the generations of JESUS CHRIST, the son of DAVID, the son of ABRAHAM." "Of these, as concerning the flesh, CHRIST came," is the great fact on which the apostles stand, when they invite their kinsmen and all the world to God through him; and at the same time dash to the earth, with loathing and contempt, the hope of the Jews, who trusted in anything but CHRIST, as dung and dross. The distinct preservation of the honored progenitors of the MESSIAH, to illustrate the faithfulness of God, was the special and grand purpose of the temporal and political covenant begun with ABRAHAM; was fully developed during the period from MOSES to SOLOMON, and continued till CHRIST came. But there were other subordinate purposes connected with this. 1. The Mosaic covenant was typical—a shadow of things beyond itself. It required a long catalogue of personages, institutions, and events to exhibit the various offices and works of CHRIST. The prophets, priests, kings, conquerors, all have their significance. The land possessed under the temporal covenant, although comprehended in the eternal inheritance, was a type of it; the people of the body politic, though as many of them as were comprehended with him in the everlasting covenant, were typical of the Israel of God—the church of the first born. The sign of circumcision, which ABRAHAM received as the seal of the faith which he had while uncircumcised, became the significant badge of the Mosaic covenant.

2. The temporal and political covenant was made the medium of conveying great moral lessons. The facts which are always referred to, in the divine administration towards our race, were presented in a definite and terrible or glorious form in the law of MOSES. The exceeding sinfulness of sin; the wrath and justice of God against it, and the only atonement which could avail for the guilty—the precious blood of CHRIST—were the great moral lessons of the law. And thus while its observances sanctified outwardly to the purifying of the flesh, and gave a title to all the privileges of the Jewish commonwealth, they continually referred the worshippers to a higher sanctification, which was needed to prepare them to serve the living God in the eternal inheritance, and the true tabernacle.

3. The history of God's dealings with his people, under the law, was to be a standing illustration of his faithfulness in reference to his eternal arrangements. He who was to sit on DAVID'S throne, and to whose kingdom there is to be no end, must first be born of the house and lineage of DAVID. He in whom all the families of the earth were to be blest must first be born of the seed of ABRAHAM. He who is to bruise the head of the serpent must first appear as the seed of the woman. He who is to stand at the head of the restored creation as the second ADAM, must first manifest himself in a form like unto his brethren; then die for us under the curse of the law, yet not condemned by the law; and prove by his victory over death, that he is the SON of God, the appointed heir of all things!

In all these respects the temporal and political covenant between God and the seed of ABRAHAM who should produce the MESSIAH, according to the flesh, was made subordinate to the higher and eternal covenant with the seed that CHRIST himself should produce.

It was in this complexity of the divine arrangements that Jewish conceit or carelessness got lost. It was as difficult to submit to the scriptures, as it was laborious to search the scriptures. The assumptions and blunders of ancient Judaism, which pleased not God and were contrary to all men, are fully exposed by the apostles.

What do these apostles, who had as much to boast of as any Jew could have, say of any and all the distinctions on which the hope of a Jew could rest? They tell us that God has no respect to these things as a ground of acceptance; and that righteousness and the fear of God are as acceptable in other nations as among the Jews. That while the Jew hath much advantage every way, and chiefly in the bestowment of the oracles of God, that these same oracles declare that there is no difference; for all have sinned and come short of the glory of God; and that as the God

of the Jews is the God of the Gentiles also, he justifies all alike through faith, without the deeds of the law.

PAUL goes directly back to the case of ABRAHAM, which all parties in the controversy must admit to be decisive. The Jews said, "We have ABRAHAM to our father." Yes, says PAUL, our father, as pertaining to the flesh: what has he found? On what ground did he stand? What advantage did he secure? All who stand on the same ground must be safe! Very well. What saith the scripture? "ABRAHAM believed God, and it was counted to him for righteousness." And the difference between the position of the Jew and that of ABRAHAM is this: one worketh and presents his demand as a debt; the other looks to the grace of him that justifieth the ungodly, and believes or trusts in his promise. ABRAHAM did so. DAVID did the same; and describes the blessedness of the man who stands on this ground. Blessed is the man to whom the LORD will not impute sin.

But these men were both circumcised. True. But does this blessedness belong to the circumcision only, or to the uncircumcision also? Let ABRAHAM'S case decide it; for we say that faith was reckoned to him for righteousness. How was it then reckoned?—When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And that we'll known fact in his history has a most important meaning. His faith, and his justification, and his blessedness preceded the reception of its sign and seal, that he might be the father of all them that believe, though they be not circumcised. Therefore all who believe are blessed with faithful ABRAHAM. They sustain the same relation to God: are pardoned, have peace with God, have access to the grace which enables them to stand, and with him are heirs of the world. By losing sight of the faith of ABRAHAM in the sign of that faith, and then misinterpreting the sign itself, circumcision and the law were used for a purpose for which they were never designed; the law was set against the promise of God, so as to annul the promise, faith was made void, and the promise of no effect. In this way the whole plan of salvation was turned upside down. Placed on such a footing, the two things became eternally irreconcilable. One must destroy the other.

PAUL sums up the case by showing that the law could not give life; that as the ministrations of mercy and grace to the believing, and the promise of the inheritance, were older than the law, therefore that covenant from which the grace and the promise came cannot be annulled by the law; and as the inheritance, was originally secured by promise, it is sure to all the believing seed, whether Jew or Gentile. If any question is or can be settled by the full, clear, and harmonious testimony of the word of God, it is settled, that all who found acceptance with God before a Jew existed, all who found acceptance with him during the existence of Jewish institutions, and all who have found, or may find acceptance under the Gospel, stand on the broad foundation of grace, as common ground; they all exhibit the same faith in the promise of God; they are one body; fellow heirs; heirs of God, and joint heirs with CHRIST. The middle wall of partition is broken down by Jewish hands, commissioned by Him who ordained it. All was left that was Jewish for the broad ground of the Gospel. And all who preferred their Jewish distinctions to CHRIST and the common Gospel, were rejected like ESAU: cast out like the child of the bond-woman; like PHARAOH and the Egyptians, who opposed the promise and purpose of God in the days of MOSES, they are vessels of wrath fitted for destruction; they are as Sodom and Gomorrah; they have stumbled, and are blinded, like Israel against whom ELIJAH made intercession. The institutions in which they trust, have become a snare, and a trap and a stumbling block, and a recompense unto them; their eyes are darkened that they may not see, and that they may bow down their back away. There is no hope for them but by faith in CHRIST; and that brings them on to the common Gospel ground; and if they come it is as life from the dead. For the law in which they trust is dead, abolished, done away, by CHRIST; and all Jewish believers become dead to the law by the body of CHRIST. The hope of the Jew and that of the believer in CHRIST, are as opposite to each other, as life and death.

So the apostles regarded the pretensions of ancient Judaism. So, as Adventists, we have regarded them from the first: "The Jews are not the rightful heirs of the promised land. Believers—Christians—are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land."—*Synop.*

Now, that there are serious indications of defection on this point, will appear from the following articles in a professed Advent paper. After quoting passages from the most discursive portions of prophecy, garbling and interpolating them in the most unauthorized manner, remarks like the following are advanced as "proved;" "literal truth;" "glorious;" &c. &c. With the portions quoted, as they stand in the word of God, we have no difficulty. The "theory" built on these texts is another thing. We first quote from an article in the *Har.* of Feb. 23. In this article, the *Har.* quotes from Luke, Daniel, Zechariah, and Matthew; and then says: "Christ gives us to understand that Jerusalem will be rescued from the Gentiles, and fitted for the place of the throne of his glory." That literal or old Jerusalem is intended is evident from the whole article. But the following from the *Har.* of March 30, will show more clearly what was intended:—"Numerous prophecies as clearly and positively predict the building up again of Jerusalem as they do of its fall. And as they make Jerusalem rebuilt, the glorious city of the Lord during his millennial reign, it is evident that the *new* Jerusalem, which is not to be *re-built*, cannot be that city. . . . But by a careful examination of the chapter, (Isa. 60th,) we think all will see that it does not speak of the new Jerusalem which is to be located on the new earth, but of literal Jerusalem in its redeemed, cleansed, beautified, and glorified state, in the age to come, under the millennial reign of Christ. . . . No wonder that Paul, in speaking of Jerusalem thus redeemed and glorified, in contrast with it fallen, trod-

down in the dust, could say, 'Jerusalem which is above is free.' See Isa. 2:2; 52:1, 2; Micah 3:12; 4:1, and other corresponding passages; and it will be clear that Jerusalem now in 'heaps' and in the 'dust,' is to shake herself from the dust; arise, and be 'exalted above the hills;' in this state of exaltation it will be Jerusalem that 'is above' its former low condition. . . . It should be remembered that the new Jerusalem is not named in Paul's discourse; but the 'Jerusalem which is above' is, and we think we have already proved that it is not the new Jerusalem. . . . Indeed, all the holy prophets have clearly foretold the rebuilding of Jerusalem, which is now trodden down of the Gentiles. To this truth James bears testimony, in which the church in Jerusalem and the apostles agree. The case to which we refer is recorded in the 15th of the Acts of the Apostles. . . . Observe, the understanding of this Apostolical conference was, that the prophets taught that the tabernacle of David that had been thrown down, and was in ruins, would be built again, when the Lord should return.† . . .

"Finally, such is the nature of the overwhelming amount of plain, inspired testimony on this subject, that we are forced to the conclusion that there are three Jerusalems named in the Bible. 1. Jerusalem that is trodden down, and now in bondage. 2. Jerusalem redeemed, rebuilt, which is above, or will be 'exalted above the hills,' and according to Ezekiel, and all the holy prophets, will be the glorious city of the Lord of glory, the beloved city, during his millennial reign on the earth. And 3. The new Jerusalem, which will come down from God out of heaven, after the close of the thousand years reign of Christ and the creation of the new earth."† Other articles might be quoted. These are sufficient.

It will be seen that in order to make three Jerusalems, the article has to make two of one. Jerusalem to be rebuilt, we are told, is "the literal Jerusalem," and is counted for the second. Paul spoke of this in contrast with the literal Jerusalem, as "above," because when it is rebuilt, it will be "exalted above the hills." The "glorious prospect" of Paul and all the free children is, then, to get back to Jerusalem rebuilt. That is to continue forever "a thousand years;" and then comes the everlasting New Jerusalem. It is surprising that Paul did not say, "here we have no continuing city, but we seek two to come."

JEWISH PROPHECIES.

We need to say but a few words on the prophecies which are applied so confidently to the Jews and literal or old Jerusalem. If it be true, that he is not a Jew who is one outwardly; that Jerusalem is placed exactly on a level with her sisters Sodom and Samaria, as to a restoration, and is left desolate, after having rejected the last possible visitation of mercy, so that the things which belong to her peace are hid from her eyes, it must follow, that any construction of prophecies which holds out the hope of restoration

* And how is it "proved?" If it should be granted that this 60th chapter of Isaiah is not a conditional portion, which might have been fulfilled during the political probation of old Jerusalem, the whole argument for the restoration of old Jerusalem is built on ignorance of the use of language. No person of intelligence, unless biased by a "theory," would contend that Mount Zion, or Jerusalem, which consisted only of inanimate matter, were the subject of the prophets words, which speak of "eyes, heart, sons, daughters, calling, mourning," &c. &c. What is said metonymically of the place, is true of those who belong to it. The city is personified, and the figure embraces both the place and people. Still further, what is thus personified represents something beyond itself, just as David and the prophets represented Christ. As Christ is said to be in the condition of his representatives, so the heavenly Jerusalem is said to be in the condition of her children—"forsaken, tossed to and fro," &c. Such literalism may "wrest the Scriptures" as much as spiritualism.

† Here again we must point out the ignorance of the use of language. There was no tabernacle of David, in the sense of a tent or temple. The tabernacle erected by Moses was before David; the temple of Solomon was built after him. But there was "the house of David," not only in the literal sense, but also in the metonymical sense, of the household,—the thing inhabited is put for its inhabitants. See Luke 1:27, 69. So the "tabernacle of David" is put for the worshippers. See Amos 9:8-12. These worshippers were "the house of Israel,"—who, although they were "sifted among all nations," "not the least grain should fall upon the earth," or be lost,—as distinguished from "the sinful kingdom," and "the sinners," who should "die by the sword."—This tabernacle of David was fallen down—scattered—broken. But the house or tabernacle of David—another Israel—was to be raised up, to consist of all the Gentiles or heathen who are called by the name of the Lord. That this is the sense, is evident from the use of the word "they" as synonymous with the word "it," by the prophet; and from the argument of the apostles.

‡ When we assume that "three Jerusalems" are brought to view in the plan of God, the eternal balance between type and antitype is destroyed. There must be two typical dispensations, or two antitypical, corresponding with those in which these Jerusalems are supposed to be found. This confusion does not exist in the divine plan. Old Jerusalem and her children—them that serve the tabernacle—are "cast out." The true tabernacle, which the Lord pitched, and not man, will stand forever: to this all the children of promise look, and to this they will be gathered. If there is a third arrangement, it must belong to a third class!

§ "Relative to . . . the terms, eternity, forever, everlasting, &c., we would say, that all may be harmonized with our views. They may be limited, in the perpetuity of their signification, to the age or dispensation to which they relate. This will not be questioned by any Bible student. There is to be a reign of Christ and his saints of a thousand years, and every term or phrase on time or duration which relates to that thousand years must be limited in its perpetuity to that period of time."—*Har.*, Apr. 20.

to Jerusalem and her children, as yet future, could construe any portion of the word of God into a ground of hope to the most ungodly. If the Jews are to be saved at the advent, who are waiting for the Messiah to come in triumph and glory, let their weeping be ever so great, if they have all their lifetime rejected him as Christ crucified, who can be in danger!

The prophecies which are supposed to hold out to the Jew and to Jerusalem a future hope, belong to one of the following classes. 1. Those prophecies which speak of the gathering of the righteous to Christ at his appearing, and the part they are to take with him against the wicked, in executing the judgments written, especially in the great battle, the principal theatre of which will undoubtedly be in Palestine.

2. The prophecies which referred to the restoration of the Jews from the captivity in Babylon. The first class named, and these, are frequently blended together in the discursive prophecies of Isaiah and Zechariah.

3. Those prophecies which held out to the nation, conditionally, during their political probation, a state of great prosperity and exaltation.

Those who do not understand, or do not regard, this Scriptural distinction in these prophecies, will be as likely to put light for darkness, as those who were "under the veil" when the prophecies were written.

PROBATION AFTER THE ADVENT.

Serious indications of defection from the Advent faith have appeared from different sources, in reference to a future age of probation, at least to some of mankind. This is a somewhat favorite opinion with several English writers. It has been adopted by a number in our country. And one of the most awkward and bewildering attempts to sustain something of this kind has been made of late in the professedly Advent paper before quoted. The following will show what is referred to. We quote from an article in the *Har.* of March 16. On Isa. 66:15-19, these remarks are made: "Here the coming of the Lord is clearly taught, and a great destruction of the unholy that will then be witnessed. This is clear. Is it not equally clear that all will not then be destroyed, but some will escape, and go to the nations afar off to declare, not the cross or humiliation, but the glory of the Lord?" * On Rev. 11:15, this remark, after referring to the destruction of the beast, false prophet, &c., is made: "Extensive, however, and fearful as that destruction will be, the plain word of the Lord gives us unequivocally to understand that some will 'escape,' (Isa. 66:19,) or be 'left,' (Zech. 14:16,) who shall go to different nations, and the isles afar off, that have not heard the fame nor seen the glory of Christ, to declare unto them his glory and fame; and they shall go up from year to year to worship the King, the Lord of hosts."—*Har.* Apr. 20. And again in the same paper a correspondent says: "To me the Scriptures evidently teach, that during the seventh day reign there will be on the earth, not only the righteous, but some of the wicked."†

In the *Har.* of May 11, these sentiments are stated more fully: "Isa. 66:15-24.—This prophecy first clearly predicts the coming of the Lord; then informs us that 'the slain of the Lord shall be many' in that day, but gives us to understand that 'some will escape' that destruction, who, we think, will not then be changed to immortality, but will be sent to declare the fame and glory of the Lord unto the Gentiles, and the isles which have not heard his fame nor seen his glory; and it is said, 'I will gather all nations and tongues; and they shall come and see my glory.' . . . Jer. 31:31-34; Ezek. 34:23-31; 37:21-28; Rom. 11:25-27; Heb. 8:8-12; 10:16, 17, shed light on this subject, which we request the reader carefully to examine. The new Covenant is a prominent theme of these scriptures. That covenant is not perfected until the Lord shall come; consequently it will be the rule of action of the future age. In that covenant nothing is said about probation, or obtaining sal-

* The mention of the coming of the Lord to judgment, before the mention of this gathering of all nations and tongues to see his glory, is no proof that the gathering is after the coming of the Lord and after the judgment. For the same circumstance would prove that the calling of the Gentiles must have preceded the rejection of the Jews (65:1, 2); but we know the Jews as a people were rejected before the Gentiles were called. See Luke 24:47; Acts 11:19; 13:46, 47; Rom. 11:11-15; 1 Thess. 2:14-16.

To show still further the "folly" of, and the fatal consequences that must result from, these attempts to overturn the direct testimony of the word of God on a question, we quote a similar portion of discursive prophecy, that is familiar to all: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—Hag. 2:6-9. Here the order of events is not only unnoticed in the prophecy, but actually reversed, as well known facts and apostolic testimony demonstrate. And yet there is as good reason to put all after the coming of the Lord that is mentioned after the one more shaking, as there is for putting this missionary work of Isaiah after Christ's coming in glory. But what would an apparent "thus saith the Lord" amount to, which made an historical portion of it? Why, it would place the one who thus turned things upside down, just where the Jew is, and in direct opposition to Christ and the apostles. He would "prove" that the "Desire of all nations" had not come.

† If the wicked are to be on the earth during the seventh day of a thousand years, and that is a sufficient reason why the new creation cannot take place at or near the coming of Christ; it certainly is a sufficient reason why the conflagration cannot take place till after the thousand years. If the wicked are on the earth "during" the thousand years, the conflagration must be after that period ends, and not "in" the day of the Lord.

vation, on the principles or conditions of any of the systems of probation with which the world has yet been blessed. But that covenant does promise to those with whom it will be consummated, to 'write in their hearts' the law of the Lord, to 'forgive their iniquities,' to 'turn away ungodliness' from them, 'take away their sins,' 'be merciful to their unrighteousness,' and 'remember their iniquities no more.' All these gracious assurances are to have their fulfilment after the 'fulness of the Gentiles shall be come in,' and 'there shall come out of Zion the Deliverer.'—Rom. 11:25, 26. Consequently, they must be fulfilled in the age to come. And whether the idea of probation (as now understood) can justly be attributed to that merciful work, we leave others to judge, freely expressing our opinion, however, that it cannot; and as freely say, we most fully believe that God will then 'take away sins,' 'turn away ungodliness,' &c., just as he has promised to do. Though he may not have revealed the specific conditions, (if there will be conditions,) or we may not yet understand them, on which he will forgive sins in that age, so long as he has positively promised to do so, we should believe his promise. We do believe and rejoice in it; and thank the Lord that not a few have this same precious faith and heavenly joy."

On Zech. 14:16-21, the following occurs: "It appears evident from this prophecy that the remnants of the nations that will escape the great destruction, at or near the time of the coming of the Lord, will be favored with the gracious privilege of submitting to his universal law; but in case of non-compliance with his offer of mercy, instead of expostulation and entreaty being made to the offenders, as in this probationary age, judgments will be speedily executed." This remark is made near the close of the article: "This view of this important subject, we feel the fullest assurance, in its general outlines, is substantially correct; and will not only stand the strictest criticism of man, but will abide the day of the Lord: for it is not according to the opinions of men, but is based upon the plain, immutable word of Inspiration."

Now, if it is not a settled question, that the period which is limited by the coming of Christ to judgment is the only period in which "mercy," pardon, and salvation can be "offered" to sinners, or obtained by them; if it is not settled that the whole period after the coming of Christ is a state of retribution, pray what points of doctrine can be settled by the word of God? Christ says that he will then "reward every man according to his works;" that "when the Son of man shall come in his glory, before him shall be gathered all nations, and he shall divide them one from another, as a shepherd divideth his sheep from the goats." And these he explains to mean "the righteous" and "the wicked" of all nations. The decision is final and universal. The apostles assure us, that in the day when God shall judge the secrets of men by Jesus Christ, he will render to every soul of man, Jew or Gentile, according to his deeds; eternal life, or indignation and wrath. The portions in which this great and most important practical truth is clearly stated by all the prophets since the world began, by Christ and the apostles, are so familiar and so numerous, we need not refer to them in detail. — There is no one point in which, as a body, we have been more fully settled, and by which we have been more distinguished, even from some worthy believers in the Advent at hand, than in this. The true doctrine is stated in the address of the Rochester conference of 1846, which was written by the editor of the *Har.* "Matt. 13.—The parable of the tares and wheat, and the Saviour's exposition, are familiar to the Bible student. Read it again, that your mind may be refreshed, and your faith strengthened, that the righteous and wicked represented by the wheat and tares were to continue together from the time the parable was uttered until the coming of the Son of man, at the end of the world. Then the wicked are to be gathered out of the kingdom, or world, and the righteous shine therein as the stars forever and ever."—pp. 12, 13.

Yes. We have thought it was settled, that at the coming of the Son of man the righteous would all be changed to immortality, and that in connection with his coming, the marriage of the Lamb would be celebrated, the promised inheritance be received, and "the eternal and most glorious age begin." But now we are given to understand, that this most glorious age does not begin till "the thousand years' reign of Christ terminates;" that "some of the wicked will be on the earth during" that period; that "some who will not then be changed to immortality, will be sent to declare the fame and glory of the Lord unto the Gentiles." To be sure we are plainly told that it is not to be "a probationary age;" yet in the same article we are told that "so long as God has positively promised to forgive sins in that age, we should believe his promise;" that "in case of non-compliance with his offer of mercy, instead of expostulation and entreaty being made with the offenders, as in this probationary age, judgments will be speedily executed;" and "if in his wise and benevolent purposes, God has promised to open a door for the residue of men, either Jew or Gentile, to seek him, he will do it. Take heed, O vain man, how, with your puny arm, you attempt to close that door!"

What shall we say now to this? Are not the indications of defection sufficiently serious to call for a warning? If the foundations be removed, what shall the righteous do? Which of the fundamental principles of our faith has not been assailed, and made a subject of doubtful dispute, under some pretext or other, by professed Adventists? What may come before our deliverance who can tell? But when everything is thus thrown to the winds, it becomes all who value the truth, and the good of man, to hold fast the profession of his faith without wavering. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats which have not profited them that have been exercised therein. This is not giving meat in due season. We dare not take the liberty to be so doing!

THE MILLENNIUM PAST.

Of this defection from the Advent faith we hardly need to speak. Its absurdity is its antidote. It becomes serious chiefly from its connection with the defections before named; and calls for a passing notice

and warning against it. Though different forms of error are sometimes opposed to each other, they are often united against the truth. On this principle it may be that extremes meet in this case. The defection just noticed supposes that the seventh thousand years of the world's history—the millennium—is to be a sort of nondescript age; some of the wicked on the earth during the whole period; immortal saints; mortal missionaries; literal Jerusalem rebuilt; sins forgiven, and offers of mercy to offenders.

The defection now under consideration supposes the millennium to have been enjoyed during, or makes it cover, the darkest period in the history of the past. It is certainly remarkable that a prophecy which was invariably regarded by the early church as holding out a period and state of immortal triumph to the saints and martyrs; which has since been made contemptible by fanatical, literal dreamers; then marked as unworthy of a place in the sacred canon by Papal usurpers, and afterwards sublimated into an indefinite, airy nothing by spiritualizers, should finally be tortured into a nondescript, or be made to turn a summer set and find its fulfilment in an age that was distinguished chiefly by the slaughter of the saints and martyrs. Thus it is that one mode of corrupting the truth often opens the way for a swarm of other corruptions to follow. As Adventists, we have taken the straight road back through the martyr line of interpreters, to the first faith on the portion; and let us stand erect on that till something better is given:—"No millennium previous to the second coming of Christ. There will be two resurrections, one thousand years apart. The first, that of the righteous, to take place at the coming of Christ, with whom they live and reign a thousand years. The rest of the dead live not again till the thousand years are finished." Such is our faith. This was the faith of the church at the beginning.

One of the absurdities of the interpretation before us is this: It supposes the prophecy to have been fulfilled, and that the prominent subjects of its peculiar blessings knew nothing of it when its fulfilment took place. We regard it as a great absurdity to suppose that the prophecy of Christ's second coming, as contained in three of the gospel histories, was fulfilled at the destruction of Jerusalem, and that nobody dreamed of its fulfilment for more than a thousand years afterwards. But this millennium in the past is an incomparably greater absurdity. The martyrs during the period of its supposed fulfilment were sustained chiefly by the glorious hope which that prophecy held out. And these martyrs did not act in the dark. They knew where they were. They were well acquainted with the chart of the voyage. And it was for bearing witness against the antichristian forms of power marked by the prophecies, which were then actually fulfilling then, that many of these martyrs were slain. But they never dreamed that they were living and reigning with Christ. No, no. They felt that they were called to bear about in the body the dying of the Lord Jesus.

Again. We regard it as a capital deficiency in the interpretations, so called, of other familiar periods, which Prof. Stuart and others apply to the past, that they can find no history to show the facts. The alleged fulfilment does not correspond with their own construction of the prophecy. So in this case. No period of a thousand years is known, or has ever been pointed out, as distinct from what preceded or followed it since the prophecy was written.

Finally. The climax of absurdity is found in the new "translation" of the prophecy itself, published by the most noted advocate of this interpretation, in the "Bible Advocate extra." By comparing this "translation" with the common one, it will be seen that the prophecy itself was sadly out of shape, or it has been sadly wrested.

Bib. Ad. Ex.

"And I saw thrones, and they sat upon them, and judgment was given unto them a thousand years. And I saw the persons that shall be priests of God and of Christ, and shall reign with him: martyred for the witness of Jesus, and for the word of God, a thousand years. And I saw the persons which worshipped not the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. This is the first resurrection. But the rest of the dead lived not until the thousand years were finished. This is the first resurrection: on such the second death hath no power."

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection: on such the second death hath no power."

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Rev. 20:4-6.

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errors of the age to the sure word of prophecy.—And we complain of it as a grievous and unjust burden, that we are laid under the necessity, either of silently enduring evils in which we have no agency, or of performing so much of this kind of labor to vindicate ourselves and the cause of truth from the mischief perpetrated by its professed friends and our brethren.

It is painful in the extreme, at a time when all our energies are needed in the great vineyard of the Lord, that the greatest embarrassments should come from professed fellow laborers. We do not wish to "crush" any one. But we cannot remain silent, while so much is done to crush us and the cause of God. We wish to deprive none of their liberty, but if they make such use of their liberty, we must use ours. Our position from the first is well known. If this is not the position of others, or if they do not know what their position is, they will see reasons enough for making ours a subject of complaint. If we have mistaken our position and calling, most certainly God has enough for us to do that is worthy of Christian men. Our resources are not so abundant that we may waste them in worse than idle speculations. If we understand our position, the Judge standeth at the door. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame!

On the reading of the above report, the section relating to Judaism was discussed by Brn. Himes, Bliss, Weetsee, Hale, Beers, Hervey, Jones, Robinson, Needham, Dr. N. Smith, Pearson, White, and Griggs.

Bro. Needham moved that the extracts from the "Harbinger" be omitted.—Not seconded.

The report was laid on the table.

Voted, that Brn. Pearson and Weetsee be appointed auditors of the accounts of the treasurer of the Tract and Mission Fund.

Adjourned.

AFTERNOON SESSION—WEDNESDAY.

Opened with prayer by Bro. Osler.

Voted, to resume the order of the day—the consideration of the previous report.

It was farther commented on by Brn. Billings, Hale, Crowell, and Elam Burnham.

That section was adopted unanimously.

The section respecting the millennium in the past was then read, commented on by Brn. J. Turner, Hale, Needham, Bliss, and Robinson, and passed without any votes in the negative.

The whole report was then adopted unanimously, and placed in the hands of Brn. Hale, Bliss, and Needham, to append notes and prepare for publication.

Conference adjourned.—(To be continued.)

LETTER FROM C. H. FULLER.

DEAR BRO. HIMES:—A few of us here are struggling against opposition, and contending for the faith once delivered to the saints. We have many trials to overcome, which is no more than we are to expect, for "he that will live godly in Christ Jesus shall suffer persecution." But blessed be God, the time is just at hand, when, if faithful, we shall land safely on the shores of deliverance. We shall then realize the meaning of redemption in its fullest sense. We know that our redemption is nigh. Evidences are thickening around us continually, that Israel's King will soon appear, to gather his waiting ones home. O what a moment that will be! As Jesus descends, the righteous, with joy imprinted on their countenances, behold him, and in the language of their hearts exclaim, "Lo! this is our God! we have waited for him, and he will save us; this is the Lord! we have waited for him! we will be glad and rejoice in his salvation." Look! Up, up, triumphant they rise! Soon they are safe in their chambers of eternal rest! Then comes the indignation. The seventh angel pours out his vial. Hear the voices!—the wicked crying to rocks and mountains, saying, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Yes, after the great voice says, "It is done!" then all the tribes of the earth shall mourn because of him. My dear brethren and sisters, while probation lingers, let us faithfully warn this guilty world of its swift-approaching doom! O, what joy would it give us to meet in that beautiful kingdom one whom we have been the means of converting from the error of his ways! Let us have our work done, and well done, when the Master appears. "Are we almost there?" Yes, glory be to God, we shall be there in a little while. "Signs there's no mistaking proclaim Messiah near."

Yours, expecting speedy deliverance.
Cheshire (Mass.), May 27th, 1850.

LETTER FROM J. G. SMITH.

DEAR BRO. HIMES:—It may not be uninteresting to your readers to hear of the prosperity of the good cause in this region. I have been permitted within a few months past to see about one hundred souls start for the kingdom in various places. The last December Bro. Gates attended a conference with us in this place, which closed with much conviction on the minds of the people. We met the next Sabbath, when great solemnity was felt: an awful sense of the lost condition of sinners was felt while the hymn was sung commencing thus, "See th' eternal Judge descending!" the brethren began to humble themselves before the Lord, and the Lord blessed, and two gave their hearts to the Lord before we separated. In the evening five more rose for prayers, and from that time the work went on, until our number doubled. I have baptized eight.

In February, I, with Brn. Shaw and Knowles, attended a conference in Moultonboro'. We had a good meeting. The last evening eight rose for prayers; among the number was the sheriff, who lives in the place. He has come out and become a humble follower of Christ, and has given up his sheriff business, remarking to me that he could not feel justified in taking property from the poor and giving it to the rich, &c., which his business led him to do. Our prayer is, that the Lord may keep him, and all the

rest that have started ready for the coming of the Son of man. Monday evening following the conference twenty rose for prayers, and manifested their determination to forsake sin and serve the Lord. The next evening about thirty rose, intimating the same desires. Thus the work went on, until the last of March, when it seemed to subside. On the 23d of April a meeting was appointed for baptism, when the work seemed to take a new start. One young man came to the meeting, who had said just before that there was not power enough in a Miller meeting to move him; but before the meeting closed he felt that he was a sinner, and gave his heart to the Lord, and was made happy in his love.—The same hour, also, almost like the ancient jailor, with eight other happy souls, he was buried with Christ in baptism. In the evening we met, and had a precious season. About twenty rose for prayers.

Sabbath (April 28th) I attended meeting at Meredith Centre, and three followed the Lord in baptism. In the evening we had a blessed time.—Two backsliders returned to their Father's house, and ten rose for prayers.

On April 30th we met again at Moultonboro'.—Four were baptized in the evening. A number who had not manifested their desires before, requested an interest in the prayers of God's people. On the following day, I had a meeting at Tuftonboro'. A crowd assembled. The Lord manifested himself by his power, and souls were blessed. At the close of the meeting, eleven were immersed. There is a strong company in that place. The Lord has blessed them with a glorious ingathering of a number of precious souls of late. The good cause has been prospering at Lake Village the past winter. Last Sabbath I attended meeting at Loudon Village, and baptized five happy soldiers in the cause of our soon-coming King. Yours, waiting for the Lord from heaven.

Meredith (N. H.), May 24th, 1850.

LINES

ON THE DEATH OF THE CHILD OF BRO. AND SISTER WELLCOME.

"He is not dead, but sleepeth."

It cannot be! surely I must be dreaming!
Death hath not set his seal on that bright brow!
He is not dead! that eye so brightly beaming—
That voice so sweet—I hear, I see him now!
So late in life and health I saw him glowing,
With active sport and childish playfulness,
I deemed that God the treasure was bestowing
For many years his parents' hearts to bless.
Yet whence these tears! Behold, his mother weepeth!
But can it be! "He is not dead, but sleepeth."

"Yes, he is dead! my heart with grief is swelling,
Low in the silent tomb my treasure is laid low!
Lonely and sad my now forsaken dwelling,
I miss his little step where'er I go;
I miss his voice now, at his hour of waking;
I miss his place beside me in his chair;
I miss him when my lonely walks I'm taking—
His playthings, and the clothes he used to wear,
All speak of him. To hear his voice I languish;
O pity me, my sister, in my anguish!"

My heart doth mourn, dear sister, with deep feeling,
Although thy loss I ne'er can comprehend;
'Tis not in grief its deepest depths revealing,
'E'er to be fathomed by an earthly friend;
Yet there is One who all thy sorrow feeleth,
For He hath borne the weight of human woe:
The mourner cheers—the broken heart he healeth—
To Him in grief thou trustingly canst go.
Ah! see him at the grave! behold, a Saviour weepeth!

He holds thy little one: "He is not dead, but sleepeth!"
He sleeps; but he again shall wake on that blest morning,
When all the ransomed from their beds arise;
Then with what joy with all the saints returning,
Thou'lt meet thy loved one in the skies!
Then dry thy tears, and let the promise cheer thee,
That all who sleep in Jesus he will bring.
The time is short! thy God is ever near thee!
His presence oft shall cause thy heart to sing!
Yea, dry thy tears! thy God thy treasure keepeth—
He is not dead—sweetly in Christ he sleepeth!

He was a lovely child—so full of life and beauty
That gladness spread wherever he might move;
So well did he perform his every infant duty,
That none could see him but to love!
Well, let him sleep, no more by little griefs attended,
No pain or sorrow shall he ever know;
Be comforted! thy God thy treasure keepeth:
He is not dead—"He is not dead, but sleepeth." P.

Obituary.



"I AM THE RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, at New Britain, Ct., on the 21 ult., of dropsy on the brain, CHARLES BURT, son of Charles and Emeline Burt, aged two years and seven months. When taken sick, (April 20th,) he told his mother he should die, and be buried in the grave, and they should see Charley no more.

Har. cop. S. S. B.

FELL sweetly asleep in Jesus, in Philadelphia, on the evening of the 23d of April, my dear father, aged 74 years. My brother, who was with him during his sickness, writes that God's presence was powerfully manifest on several occasions during his illness. O, what rapturous joy glowed upon the altar of his heart, mantling his brow with an unearthly sweetness. As brother Thomas read the 15th chap. of 1 Cor. to him, on the last Lord's-day he was permitted to spend on earth, he remarked, "O, what an overwhelming and powerful manifestation of the influence of God's Holy Spirit I have enjoyed this day!" After the loss of his speech for several hours, while singing the words, "Jesus lives again, the conqueror of the grave," he opened his eyes for the last time, exclaiming, "Yes, yes." Without a struggle or a groan, he sank to rest, to awake not until the heavens be no more. O thank God, Jesus the mighty deliverer will soon unlock the charnel-house, and send immortality among the tombs. (Har. cop.) S. S. BREWER.

DIED, of lung fever, in St. Johnsbury, Vt., May 16th, JEANETTE B. MARSHALL, daughter of Caleb Marshall, of Northumberland, N. H., aged 18 years. By this dispensation of providence, we are called to mourn, but not as others who have no hope. Although she was suddenly prostrated upon a bed of sickness from the vigor of youth, and the bloom of health, yet no murmur escaped her lips. While in health, she had learned to look upon the journey of life as a pilgrimage to a better country; and when conscious that the king of terrors had marked her for his victim, she could adopt the language of the Psalmist, "Though I walk through the valley of the shadow of death, I shall fear no evil: for thou art with me; thy rod and thy staff they comfort me." She expressed the thought, that it would be more glorious to wait (if it were the Lord's will) until the Saviour should be revealed from heaven, which she looked for as an event not far distant. It would have been a solace to us in our affliction, to have enjoyed the presence and sympathy of those of like precious faith, who could have pointed forward to the time when the dead in Christ shall come forth, and we again be permitted to look upon that loved form, clothed with immortality. But while denied this privilege, we have the word of God in our hands, and with the hope which that inspires, we cannot be comfortless; we hope and pray that this affliction may be sanctified to the good of the living.—Your sister in the hope of the gospel. F. MARSHALL.

DIED, in Brimfield, Mass., May 20th, of inflammation of the bowels and stomach, our beloved Sister BRAGG, wife of our Bro. Samuel Bragg, in the 42d year of her age. She gave her heart to God in her youthful days, which was the means of keeping her from the many temptations to which youth are exposed. She had the consolation of grace to bear her drooping spirits up, amid the cares and afflictions of this busy life. She had buried one companion, in hope of meeting him at the resurrection of the just. In 1844 she embraced the doctrine of the speedy coming of the Lord, to reward the saints and establish his kingdom. Since that time she has rejoiced in hope of the glory of God, and the grace which is to be brought at the revelation of Jesus Christ. Her numerous friends and acquaintances testify to her exemplary and devoted Christian life. She sympathized with, was ready to accommodate, cared for, and was loved by all. Her house was a home for all the weary pilgrims, and no pains were spared to make them comfortable. She died very suddenly, yet peacefully, calmly, and resigned to the will of God. She retained her reason to the last, conversing freely on those things that pertain to the blessed hope. When satisfied that she must fall asleep in Jesus, she remarked that the sleep would be short,—that the trump of God would soon awaken her. She has left a husband and child, with other kindred, to mourn her loss. They, with the church of which she was a member, believe that the grave will not long enclose God's people.

"And when that bright morning
In splendor shall dawn,
Our tears will be ended,—
Our sorrows all gone."

O that we all may be ready to hail that glad day. The writer preached the funeral sermon from Rev. 14:13—"Blessed are the dead which die in the Lord." &c. May this deep affliction be sanctified to the good of us all, and work for us a far more exceeding and eternal weight of glory. Har. cop. W. P.

DIED, May 4th, in Townsend, Mass., of scarlet fever, ALBERT GILCHRIST, son of James and Sally Gilchrist, aged 14 years and eight months. The second night after he was taken sick, he expressed fears that he should not get well, and felt that he was unprepared to die. He desired his mother, who was watching over him, to pray for him. She told him that he must pray for himself, and put his trust in Jesus. He then united his prayer with hers, after which he became quite calm, and soon after fell asleep. When he awoke, he again called her to him, and told her that he was happy, for he felt that God had blessed him, and he was not afraid to die. A few nights after, when told that he might not recover, and should be prepared for his change, he said he felt he was already prepared, and was not afraid to meet God. On the Thursday before he died, he expressed a wish to have a young friend sent for, and to see all of his young companions, that he might tell them all to love the Saviour, and be prepared to meet him in heaven. He then called his brothers, and warned them all to give their hearts to the Saviour, told them not to forget Albert, and bade them good bye. On Saturday morning, about eight o'clock, he sent to have me come and pray with him. Words are inadequate to express the happiness he felt; his face was lighted with a heavenly joy, which cannot be described, and he exclaimed, "I am dying! I am going to heaven! The Lord has called me, and I must go! O! look! look! don't you see Jesus? there! right up there! (pointing upwards,) he has come for me, and I am going to heaven. O! how beautiful it is up there!—it is too beautiful to describe! There I shall be with all the little saints and angels, and be so very happy!" He then began, for the first time in his life, to sing the hymn—

"O hail, happy day," &c.
He then clasped his arms around his mother's neck, and kissing us all again and again, and told us that we must not weep for him, for the Lord would soon come, and then you will see me again; we shall be so happy when we meet again in heaven, to part no more. He soon after became calm and composed, and continued so until eight o'clock in the evening, when he sank to sleep in the arms of the Saviour. With him there is no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. Precious in the sight of the Lord is the death of his saints. We do not sorrow as those without hope.—No, indeed! praise his name; we will patiently wait until the grave yields up its precious trust. The following lines are by a young cousin:—

He is now sleeping—a dreamless rest—
In the mantling folds of the green earth's breast,
With a glory seal on his sinless brow,
That comes to our souls but in memory now,
That with the gentle hands clasped all meekly o'er,
The heart may thrill to earth's sounds no more;
With the loving eyes closed that life hath bless'd,
And the hush of the grave o'er fond lips press'd,
He has laid him down to a quiet sleep,
Where bright blessed angels their vigils keep.

He has gone from among us in life's young morn,
Ere the flowers of hope had disclosed a thorn;
Ere a shadow lay o'er his sunny sky,
Ere he learned how earth's fair things fade and die.
He has gone from a world, where change and strife,
And hope's flickering ray e'er chequer life,
Where the heart grows old, and the joyous tide
Of warm, buoyant feeling may sadly glide
O'er the buried wreck of all earthly joy,
That is breathed on by time but to destroy.

Shall we mourn that these were not for them,
That the flowers were gathered while o'er the stem
The sunshine was glad with a promise bright,
And the leaves untainted by coming blight,
That shall sweep, ere long, in the cold wind's breath,
And give the frail, wither'd blossoms to death?
O! better far, with faith's kindling eye,
To gaze on his home 'neath the cloudless sky,
Where youth and beauty in glory shine,
And the hand to bless is the hand divine.
Let us think of him in the courts above,
Where the broad arch glows with a father's love,

Where the anthem high of a seraph's song
Earth's ransomed children may sweetly prolong.
So glad will we look o'er time's dim strand,
To our home with him in that happy land.

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"James C. Ayer—Sir: I have used your 'Cherry Pectoral' in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution that it is an admirable compound for the relief of laryngeal and bronchial difficulties. If my opinion as to its superior character can be of any service, you are at liberty to use it as you think proper."
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Frost of Amherst College.

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CATHERINE K. CADY.

West Killingly, Ct., Sept. 28, 1848.

Direct Evidence.
"Dr. J. C. Ayer, Lowell—Dear Sir: Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could not sleep at night. A friend gave me a bottle of your 'Cherry Pectoral,' the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."
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Prepared by J. C. AYER, Chemist, Lowell, Mass., and sold by druggists everywhere. [mar. 16-3m.]

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THE ADVENT HERALD.

BOSTON, JUNE 8, 1850.

NOW IN PRESS,

THE "ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated."

This work is now ready for delivery, and we are ready to supply all orders. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work will be over 200 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy, 42 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. H.

THE CUBAN INVASION.

Our readers have been made acquainted, before this, with the result of the late attempt, by an organized horde of freebooters in the United States, to wrest the Island of Cuba from Spain, with the avowed design of establishing that Island as an independent government, but with the ulterior purpose of forcing it, at last (as in the case of Texas) into the American Confederacy, with its loathsome, degrading, and inhuman system of Slavery,—“the vilest that ever saw the sun.” However much we may deplore the unhappy fate of those who have fallen into the hands of the Cuban authorities, we are unable to regard them, and those who have escaped,—from the commander-in-chief, down through the officers of every grade to the most besotted and ignorant private,—in any other light, than as a lawless band of pirates, under the banner of every civilized nation, intent on no nobler design, than rapine and murder, and the perpetration and perpetuation of a crime at which humanity shudders. Though we deplore the rashness of those who have already suffered, or may yet suffer, for their crimes,—and yet more the spirit which prompted that rashness,—yet we must confess that our sympathies for them are very slight. They were prepared to meet any resistance with devastation and slaughter, and to perpetrate the most abhorrent crime against humanity that can be conceived. Therefore we conceive all sympathy on their behalf to be thrown away; indeed, the friends of the enslaved in this country may rejoice, that, though a single link in the chain of human bondage may not have been taken away, an additional one has not yet been added.

We know not which to condemn the most, the impunity and lawlessness of the actors in this enterprise, or the total disregard of every righteous principle exhibited by a portion of the public press. To see newspapers, which claim to be, and are, to a greater or less extent, the fashioners of public sentiment, openly approve and support such a palpably flagitious proceeding, is a sight at which disgust and indignation struggle for preponderance. It is but little relief to this unpleasant view of the matter, that the largest and most respectable portion of the press condemns and characterizes the whole movement, and the actors engaged, as they deserve; for those who do lend their support, circulate chiefly or wholly among the low and debased,—whose perception of the rights of others is regulated altogether by their ability to dispossess them of those rights,—or among those whose interests are based on the wrongs and sufferings of humanity; it is from these classes that the actors in this expedition have sprung, cheered on and encouraged by papers in various parts of the Union, who either have been hired to do so by the propagandists of slavery, or led by their natural vicious instincts.

When we think, that the design of the Cuban invasion was, and is,—(for we have no idea that that design is relinquished, and that it will not be again in operation the first opportunity,)—to open a market in that Island for slaves from the more northern slave states, we have no tears to shed over the fate of those who but reap the fruit of their own misdeeds; and it does not become us, nor any who profess to be advocates of righteousness, to refrain from exercising what influence we may have, in holding up to the gaze of the public this movement, together with its originators and actors, in all their repulsiveness. The plantations of Cuba are supplied with slaves from Africa, in defiance of the law of all nations, declaring such trade piracy,—and in defiance of the vigilance of the national cruisers, which are on the look-out at both ends of the voyage. Thus, the risk run to meet the demand for slaves in Cuba, is very great, and a strong desire is felt to obviate that risk. The slave population in Cuba, we believe, from various causes, steadily declines, and is only kept up to the number required by importation. In the United States, the slave population increases in an extraordinary degree, beyond the actual wants of those who employ slave labor, thus reducing the value of slaves. Hence the desire to open a new market where the demand shall be equal to the ability to supply, thus enhancing the value of slave property, or, at least, guarding against depreciation. Now, if Cuba can be revolutionized, wrested from Spain, and finally annexed to the American Union as a slave State, what can prevent the sending of slaves from one State to another? The domestic slave trade is now acknowledged by Government, and in the event of the annexation of Cuba, to transport slaves thither would be nothing more than the prosecution of the domestic slave trade, which the entire power of the United

States would be evoked to protect, against any and every nation who should insist on regarding the Gulf of Mexico as a national highway, and treat all detected in conveying slaves over it as pirates. Who is it that cannot see the consequences that would certainly follow such a course? And yet this danger is imminent; already the affair has assumed such a form, as to threaten a rupture between this Government and Spain. Should a war thus unhappily arise, the disavowal of Cuba from Spain would be inevitable; and its subsequent disposal would be a source of confusion and strife between the North and South. But this would not be the only difficulty that would arise: It is not to be supposed that the European powers,—especially England,—will allow Spain to be despoiled of so valuable a possession, and for such an infamous purpose. Spain has long been deeply in debt to England, without any prospect that she will ever be able to pay. Members of Parliament have from time to time called on the English Government to seize Cuba, and liquidate the claims of its citizens against Spain. This advice would long since have been acted on but for the fact, that the United States Government has given out, emphatically and repeatedly, that it would regard such a course on the part of England as an aggressive movement against this country. Standing in such an attitude, it cannot be supposed that England and the United States could be on terms of amity, when such an event as the separation of Cuba from Spain, and its probable annexation to this Union, should take place.

That our readers may judge of the critical condition of affairs, we subjoin a few items from the *N. Y. Tribune*. It will be seen, that should the Spanish authorities, irritated and maddened by the outrageous invasion of a lawless horde from this country, pay no heed to the peremptory demand and earnest expostulations of the American Cabinet, the prospect will then be dark and forbidding.

The *Tribune* publishes the following, under date of Washington, June 3d:—

“Information has been received of the execution of four Americans at Cuba, and of the imprisonment of between one hundred and two hundred others.

“The Spanish authorities refused the commander of our squadron permission to see the prisoners, or to permit them to be brought home for trial.

“The frigate Congress sailed from Cuba to intercept the Spanish vessel containing a number of Americans taken prisoners from an island near Yucatan by a Spanish man-of-war. Capt. Randolph, in command of the Congress, will rescue the Americans, if he can find the vessel before she reaches Cuba.

“Despatches have been sent by this Government to the Spanish authorities of Cuba, informing them that the arrest of Americans on any other Island will not be recognized nor permitted. These despatches were sent from Washington on the 4th.”

The *N. Y. Herald* contains the following:—

“Our Government has sent telegraphic and other despatches to naval officers at Charleston, Norfolk, and Mobile, who go to the coast of Cuba, to demand the release and surrender of 105 men captured near Yucatan. The demand is to be peremptory—a compliance, or the consequences are to be held straight out to the Cuban authorities. War looks probable. Our Consul at Havana has sent here for immediate aid.”

Affairs in Congress.

Were it not too serious a matter, we should not be a little amused at the ludicrous, though contemptible, efforts of Senators and Representatives to accomplish an impossible thing, viz., to convince the North, whose wishes they are bound to carry out, that slavery has no greater enemies than their own precious selves; and on the other hand, to show the South that it need have no very harassing fears, that its “peculiar institutions” will suffer much from an attack from them.—Thus far, the latter portion of the Union cannot be otherwise than convinced, that these Januses are true to it, however it may be with the North. The Capitol at Washington is filled with men, sent there to give utterance to the voice of their constituents, who, under the shallow plea of preserving the Union, are willing not only to misrepresent those who sent them there, but to sacrifice every principle of honor and self-respect, to say nothing of the rights of humanity. While political harlequins and pantaloons are indulging in grimaces and “ground and lofty tumblings,” in order to stave off a final settlement till such time as the enemies of freedom may be placed in a position to secure all they want, slavery is gradually extending itself into free territory. And yet Northern Members of Congress, who have the power to prevent it, suffer it to go on, in defiance of the known wishes of their constituents. Few are the men in Congress who remain true to principle, and firm in their opposition to the great sin of this nation, amid the sneers, and taunts, and slanders of those who are strangers to virtuous principles, or incapable of manifesting them. The wonder to us is, how such despicable men can sit in their seats, while the few tried ones are unflinchingly maintaining their principles, and the principles of the free men of the North, in the face of demagogues and unprincipled politicians, and not hang down their heads for very shame. Every time that a Northern man rises in his seat and speaks out against slavery, is a rebuke and reproach to these Northern traitors, so pointed and keen, that we wonder at the assurance which enables them to hold up their heads in the presence of honest men. What are talents and abilities worth, in those who are either incapable or unwilling to use them to accomplish any good end?

SUMMARY.

—In New Orleans, on the 24th ult., a fire broke out in a clothing store in Triangle buildings. Three houses were consumed, and a woman and two children perished in the flames.

—A man in New York seized the dead body of one of his lodgers for a debt of \$5, and refused to surrender it until the relatives of the deceased paid the money.

—One of the largest distilleries in St. Louis, which is said to turn out more whisky than any distillery in the West, suspended operations recently, on account of the high price of corn.

—The Legislature of Pennsylvania, at its present session, chartered a college for the medical education of females, to be located in Philadelphia. The act of incorporation confers all the privileges enjoyed by any other medical school in that State.

—The Montreal Herald says, that during a heavy gale on Monday night, 27th ult., on Lake St. Peter, a number of rafts were broken up, and some twelve or fifteen persons lost their lives. The steamer America went to the assistance of the raftsmen, and succeeded in rescuing thirty of them. Lake St. Peter is between Montreal and Quebec.

—The Jersey City Sentinel gives the following thrilling incident: A little before 9 o'clock on Sunday morning, as the train was going out for Newark, when rounding Bergen Cut, was closely upon a gentleman and lady who were walking upon the track. The locomotive squealed, and they jumped across on the other track—but horror! just ahead was another train from Ramapo, on this track, and the next moment they would be hurled into eternity. They had no room on the outside of either track, from the embankment, and not knowing which train would pass first, were almost paralyzed. But the next moment the gentleman seized the lady, who had nearly

swooned, placed her on the narrow walk between the two tracks, embraced her dress in his circling arms, to keep the cowcatcher from hooking it, and thus awaited their fate. The two trains passed them at the same moment, roaring and thundering on, but neither the gentleman nor lady were injured—more than an awful fright.

—John N. Madlitt, the celebrated Methodist revivalist, is reported to have died in Mobile, Ala., last week.

—A negro man and woman were hung by Lynch law in Clay Co. Mo., for the murder of a white woman named Alice.

—There was snow two inches in depth at Delhi, N. Y., on the 21st ult.

The Newport (Ky.) News says that five soldiers were flogged on Monday, at Newport Barracks, for desertion. The sentence passed by the court martial, duly assembled, was 1st. No pay, in consequence of putting the Government to great expense, and rendering no benefit. 2d. Branded on the hip with the letter D, signifying desertion, and unworthy of being any more a soldier of the American army. 3. Whipped, giving fifty lashes on the bare back, as a punishment for their transgression. 4. Drummed out, being the disgrace of a soldier. 5. Received a dishonorable discharge. They went off waving their hats over their heads, as though they had received a prize.

—Two young lads, aged 8 and 10 years, sons of Mr. Goodlock, of Norwich, Ct., were drowned on the 29th ult. in the Shetucket.

—Judge Daly, of New York, has recently promulgated the decision, that a woman may legally be held to answer for a breach of promise to marry, and that it is only the masculine gender who can be so held for refusing to consummate such a contract.

—The affair between Senators Foote and Benton is still under going investigation by the Senate committee. It is said, that Mr. Benton had no intention of assaulting Mr. Foote, but wished to get so as to hear him.

—Jensen, the Swedish Prophet, was shot in the Court-house at Cambridge, Ill., on the 13th ult., by a man named Root, whose wife had been abducted and secreted, as is supposed, by the followers of Jensen, acting under his direction. The pistol ball entered Jensen's chest just above the heart, severing the main artery. Jensen uttered a single groan, and expired. Root avowed the act, and was immediately indicted by the grand jury for murder.

—An old gentleman named Hugh Montgomery was lately robbed near Savannah of \$10,000. The perpetrator of the robbery was a man named Berry. As Berry was throwing a bag of the ill-gotten pelf over his horse, the animal became frightened and bounded off with great violence, striking his knee against a stump and knocking off a piece of skin, which was found next morning, and exactly fitted the part of the wounded knee of Berry's horse.

The Concord Statesman says, that at Bartlett, N. H., the Rev. Mr. Tenny, a Universalist clergyman, formerly of Freyburg, Me., was endeavoring to ford the Saco river,—the bridge having been carried off,—when the water, being high, lifted the wagon off the fore wheels, there being no pin in the bolt, which precipitated the whole family into the river. His wife and three little children, one of them a boy three years old, were drowned.

Freshets have prevailed on all, or nearly all, the rivers and streams in Maine. In Seabrook, the bridge at Cobb's mills was much injured, as were the bridge and mills at the north part of the town. At Lincolnville, the storm caused the greatest rise of water on Duck Trap Stream and its tributaries, that has been known for thirty years. The beautiful and expensive dam, owned by Messrs. Davis & Howe, was entirely destroyed. On this dam was a saw-mill, stave one shingle machine, new grist mill, and two double carding machines, all now useless. Loss, about \$3000. Saw mill and dam, owned by Noah Gould, was injured about \$1000.

At Charlestown, on Friday afternoon, a young man named Cornelius Kelly was engaged in painting a British vessel, when the staging gave way, and he fell and struck the sill of the wharf with his breast, and continuing to fall, struck the fender of the vessel, and then plunged into the water. Some person who witnessed the accident immediately rescued Kelly from the water, but he was dead.

—Miss M. J. Innis, of Salem, while riding in a chaise on Friday last, became frightened, and in jumping out of the vehicle fell to the ground, injuring herself so badly, that she is not expected to survive.

—A state convention of the Universalists of this state, will be held at Milford, on Wednesday and Thursday of this week.

New Works.

We have received from PHILIPS, SAMPSON & Co., Vol. V. of MILMAN'S GIBBON'S ROMÉ—cheap edition. One more volume will complete the set. This work is so well known, as to require no recommendation of ours. This edition is got up in a beautiful style, and is so cheap, as to be accessible to almost all. The price of the set is \$3. We have them on hand, and will be glad to furnish them to such of our friends who may wish to become possessed of a valuable standard historic work.

“The One Line Psalmist; embracing Day & Beal's new Musical Notation, and Sight-singing Method, by which Classes, Schools, and Choirs, in a few lessons become better Readers of Music than common singers do the old way during life. By H. W. Day, A. M.”

We have received from the author a copy of the above work. Our readers will understand, that the peculiarity of this work consists, in numerals representing the notes on the staff. Each part has one line, on which figures, with certain signs, denote the degree and quantity of the notes they represent. Besides a large quantity of excellent music, this work contains copious “Elementary Rules and Exercises for Reading Music at sight, with questions to aid both the Teacher and Pupil.” We regard this as an excellent work, and any who have the smallest modicum of music in their souls, cannot fail to make rapid progress in that delightful science, by the aid of this book. For sale at No. 8 Court-square, Boston.

New subscribers to the *Advent Herald* will receive the remainder of the present volume, from the time they subscribe, free of charge. The volume ends the 1st of August.

We render our thanks to the Hon. R. C. WINTHROP for a copy of a pamphlet containing his speech on the President's Message, transmitting the Constitution of California.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a conference in Old Town, Me., to commence June 21st, at 10 A. M., and continue over the Sabbath. Bro. D. Churchill, of Lowell, is requested to attend. D. R. MANFIELD.

There will be a conference at Canton, Vt., commencing Thursday, June 14th, at 2 P. M., and continue over the Sabbath. Bro. Sherwin is expected to attend. Brethren in vicinity and abroad are requested to attend. D. T. TAYLOR, JR.

A conference will be held in Montgomery, Vt., commencing on Thursday, June 14th, at 5 P. M., and continue over the Sabbath. Brethren, arouse and attend. D. T. TAYLOR, JR.

I will preach in Salem June 11th, and in Newburyport the 16th. I would say to the brethren in Maine, who have been solicitous for me to visit them and preach to them the word of life, that I shall not be able to comply with their request at present, as I gave them encouragement. O. R. FASSETT.

Bro. R. V. Lyon will preach in Windham, Ct., (in the house of Bro. Robinson), Sunday, June 9th, at 10 A. M., and at Chicopee (or Cabotville), Mass., Sunday, 16th, at 10 A. M.

Bro. Daniels will preach at Loudon Mills, N. H., Sunday, June 15.

TENT MEETINGS IN CANADA EAST.—If the Lord will they will be held as follows:—Waterloo, Wednesday, June 13th; Dunham, Wednesday, June 19th; Clareville, Wednesday, June 25th; and Derby Line, Wednesday, July 3d. These meetings are designed to continue over the Sabbath. Bro. Burnham and Berick are to be present. The brethren in these places are requested to make suitable arrangements. R. HUTCHINSON.

Bro. N. Billings will preach at Berlin, Mass., the fourth Sabbath in June (at the house of Bro. John Barns); Portland, Me., the fifth; Poland (Morgan Hill), July 3d, and remain over the Sabbath.

Bro. Ira Morgan will preach in Albany, N. Y., the first Sabbath in June; Addison, Vt., the second; Albany, the third; Kent, the fourth; Plymouth, Ct., the fifth.

Bro. B. Morley may be expected to preach in Providence Sabbath, June 2d, and at Northboro', Sunday, June 9th.

Bro. L. Kimball will preach in Woodstock, Vt., Sunday, June 9th. Bro. N. Hervey will preach at Hopeville Sabbath, June 15th.

Wholesale Prices Current.

CORRECTED WEEKLY.

Candles— $\frac{1}{2}$ lb.	12	Corn, South, yel.	69	@	0 70
Mould	10	Corn, do, white.	67	@	0 68
Sperm	40	Rye	66	@	0 68
Sperm, New Bed.	40	Wheat, Western 1 00	1 25	@	1 25
Lord and Boston	40	Oats, Northern	37	@	0 42
Coal— $\frac{1}{2}$ children.	00	Do. Southern	37	@	0 42
Cannel	6 50	Do. Eastern	43	@	0 44
Newcastle	00	White Beans	1 25	@	1 75
Sydney	5 87	Hay— $\frac{1}{2}$ ton.	12 00	@	14 00
Pictou	5 87	Honey— $\frac{1}{2}$ gallon.	5 00	@	5 58
Anthracite, ton	5 25	Hops— $\frac{1}{2}$ lb.	14	@	0 16
Butte retail, $\frac{1}{2}$	6 00	Second sort	14	@	0 00
3000 lbs.	6 00	Lime— $\frac{1}{2}$ cask.	65	@	0 70
Mocha	00	Provisions—4 mos.	1 00	@	1 10
Java	00	Beef, W. mess.	10 60	@	0 00
St. Domingo	00	Do. E. mess.	37	@	0 00
Manilla	00	Do. No. 1	37	@	0 00
Porto Cabello	00	Do. prime	37	@	0 00
Rio	00	Pork, ex. clear	13 00	@	12 25
Sumatra	00	Pork, mess	11 00	@	11 50
Maracaibo	00	Hams, dressed	10 00	@	9 50
Fish— $\frac{1}{2}$ quintal.	00	Do. prime	10 00	@	9 8
Bank	2 75	Pork, clear	12 50	@	12 25
Bay	2 00	Pork, prime	9 00	@	8 50
Smol	2 00	Hops, dressed	10 00	@	9 50
Haddock, Hake	1 12	Lard, $\frac{1}{2}$ lb.	7 00	@	6 8
Mackerel—No. 1	10 00	Hams, North	8 00	@	7 8
Do No. 2	9 00	Hams, West	8 00	@	7 8
Do No. 3	5 50	Butter, family	15 00	@	13
Herring, 1, 2, 3	30 00	Cheese, N. m.	6 00	@	5 8
Herring, scaled	40 00	Sal.	62	@	1 75
Salmon, 1, 2, 3	21 00	Cadiz	1 62	@	2 00
Salmon, 1, 2, 3	18 00	Pork Island	1 57	@	2 00
Shad, mess	00 00	Liverpool, coarse	1 62	@	1 62
Alwives, No. 1	00 00	Liverpool, bag	1 00	@	1 30
Flour and Meal— $\frac{1}{2}$ bbl.	00	Saleratus— $\frac{1}{2}$ lb.	42	@	0 5
Philadelphia	5 62	Saleratus	42	@	0 5
Baltimore, H. st.	5 25	Soap— $\frac{1}{2}$ lb.	10 00	@	10
Do. City Mills	30 00	Nutmegs	35	@	0 7
Fredericksburg	5 75	American, No. 1	00	@	0 6
Alexandria	5 75	No. 2	35	@	0 6
Georgetown	5 75	No. 3	41	@	0 5
Richmond	5 75	Spices	18	@	0 19
Petersburg	5 75	Cloves	18	@	0 19
Genesee, Im. br.	5 12	Winter Root	90	@	0 54
Do. com. br.	5 87	Nutmegs	90	@	1 00
Ohio, via N. O.	00 00	Pepper	90	@	0 74
St. Louis, com.	00 00	Sugar— $\frac{1}{2}$ lb.	8	@	9
St. Louis, ex.	00 00	Havana, white	8	@	9
Ohio, via canal	00 00	Havana, brown	34	@	0 74
Michigan, com.	5 87	New Orleans	34	@	0 54
Do. City Mills	5 87	Clover, Northern	15	@	0 134
Rye, Philadel.	3 25	Clover, W. and S.	5	@	6
Meal, kiln dried	3 12	Hops, Grass, bu.	2 50	@	3 00
Fruit— $\frac{1}{2}$ box.	00	Red Top	45	@	0 55
Raisins, Mal. bl.	9 00	Canary	45	@	0 40
Raisins, black	8 50	Mustard, foreign	8	@	0 11
Do. box bunch	2 20	Tea— $\frac{1}{2}$ lb.	15	@	0 15
Currents	00 00	Gimpowder	35	@	0 80
Citron	15 00	Imperial	35	@	0 75
Figs, cargo	00 00	Hyson	30	@	0 70
Lemons, Sic. bu.	5 50	Young Hyson	28	@	0 75
Oranges, Sicily	3 00	Hyson Skin	23	@	0 85
Almonds, Jor. lb.	35 00	Tonkay	25	@	0 35
Do. soft shell	12 00	Stouckong	35	@	0 35
Do. shell	12 00	Pecco	40	@	0 30
Grain— $\frac{1}{2}$ bushel.	00	Congou	28	@	0 30
Corn, Northern	00 00				

“Pathfinder Railway Guide for the New England States, for June, 1850. Boston: published by Snow & Wilder, on the first Monday in every month, at 5 Washington-st. Price, 5 cents.”

We have received a copy of this excellent and useful Guide for June, for which the publishers will receive our thanks.

BUSINESS NOTES.

S. G. M.—Bro. Gates went from New York to Albany and vicinity. J. Wilson—Tracts not sent—person had gone. How shall we send?

Den. T. Histed—The dollar you sent, paid to the 1st of next Feb., No. 508.

E. Parker—Received. C. L. Percival—We have credited you to end of the present vol. We thank you for your thoughtfulness in having it directed only to the line, which saves us the postage. We wish all who are pruned by the reading of the “Herald,” who will communicate this to us, to understand that we do not discontinue to such on account of their inability. As the Lord's stewards, we wish to share with those who have not.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations	\$27 37
Diagrams to G. Russell	5 00
RECEIPTS.	32 37
Sister in hope	5 00
Miss S. W. D.	2 00
Previous receipts	5 00
Balance overpaid	20 37

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the Lord willing, to enter the field with any tent, if any wish us to visit them to give the truth, they can inform us through the Herald, or by writing to me at Abington, Ct. R. V. Lyon.

J. P. Farrar

To all interested in the soon coming Saviour.—I purpose, the Lord willing, to enter the field with any tent, if any wish us to visit them to give the truth, they can inform us through the Herald, or by writing to me at Abington, Ct. R. V. Lyon.

MARRIED, at Boston, Thursday, May 30th, by J. V. HIMES, Mr. SAMUEL FULLERTON, of Boston, to MARGERY M. CLAREY, of Georgetown, Me.

ADVENT



HERALD

Luke 24:22-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, JUNE 15, 1880.

No. 20. WHOLE No. 476.

THE ADVENT HERALD

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PROPRIETOR AND EDITOR.

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FOR EVER WITH THE LORD.

BY MONTGOMERY.

For ever with the Lord!
So, Father, let it be:
Life from the dead is in that word,
"Thy immortality."

Here in the body pent,
Absent from Thee, I roam;
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high!
Home of my soul, how near
At times to Faith's foreseeing eye
Thy golden gates appear!

I hear at morn and even,
At noon and midnight hour,
The choral harmonies of heaven
Earth's Babel tongues o'erpower.

And then I feel that He,
Remembered or forgot,
The Lord is never far from me,
Though I perceive him not.

For ever with the Lord!
Father, if 'tis Thy will,
The promise of that blessed word
Even here to me fulfill.

Be Thou at my right hand,
Then I can never fail;
Uphold Thou me, and I shall stand,
Help, and I must prevail.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE I.—THE SEER.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—Rev. 1:9-11.

ONE feature we find peculiar to the character of John—one which he assumes for himself; and a very beautiful one it is—"the disciple whom Jesus loved." He calls himself by this name throughout the Gospel; and in this he exhibits a trait very different from either of those to which I have just alluded. He does not say, "the disciple that loved the Lord," for there might have been an assumption of distinction or merit, and superiority to the rest; but he says, "the disciple whom Jesus loved," thus showing that it was the grace of Jesus, not the merit of John, that was prominent in his holy and enlightened mind. But his character makes it evident, that whoever is loved of God, and feels that it is so, is just the man that will love God most ardently and enthusiastically in return. John showed this; he seems to have felt most deeply the love that Christ bore to him, and he seems to have responded most heartily in love to Jesus in return;—a love alike human and divine; for we find him lingering near the cross to the very last, and, by the appointment of Jesus, taking charge of a mother who felt all the bitterness of one who had lost her nearest and her dearest son. Throughout all the entire writings of John, he gives evidence of his intense love, and adoration, and study of Jesus. His gospel abounds with proofs of his watching most minutely every trait and feature, and drinking in every word of Jesus. We are told that he was the disciple who leaned upon Jesus' bosom; and he seems to have been the disciple that drank deepest into the spirit, and unveiled the greatest portion of the inner experience of his Lord, in the precious Gospel of which he is the author. Nor can we fail to notice this in the marked contrast observable between his Gospel and those of the other Evangelists. In the

Gospels of Matthew, Mark, and Luke, we have all the miracles of Jesus recorded; in the Gospel of John we have fewer of the miracles, and vastly more of the discourses and the prayers of Jesus. The first three Evangelists seem, if I may so speak, to have been dazzled by the splendor of the presence of omnipotent power; the last Evangelist seems to have been riveted by the manifestation of disinterested love, and by the beauty, the condescension, the wisdom, and other heavenly graces, of which Jesus was the embodiment. The first seem to have recorded that which struck their senses with the greatest awe; the last seems to have recorded that which touched his heart with the most responsive love. John was one of the three special friends that Jesus seems to have been most frequently with. It appears that Jesus had, if I may use the word—and use it with the profoundest reverence—his private friendship, for he was the human as truly as the divine. Certainly it appears upon the face of the narrative, that John, and James, and Peter, were specially selected by Jesus to be his more immediate friends—to whom he showed more love, but for whom he did not suffer more. One of them is called "the disciple whom Jesus loved;" and the three are seen in more private and personal intercourse with the Lord, and they appear prominent in almost every great event in the history of the Saviour. These three—Peter, James, and John—are seen upon the Mount of Transfiguration, where they obtained a view and insight into the heavenly state, which Christ graciously vouchsafed to them alone, to be an earnest or prelibation of that glory for which they were candidates; and we may notice that, lest they should be too elated by the splendor of that scene they witnessed upon Tabor, these same three are introduced to the sorrowful and painful spectacle which they beheld in Gethsemane; and so true was the sacred penman to his duties and responsibilities, that John, who writes the narrative, recorded his and their shame, by stating that Jesus came and found them sleeping, and mildly and gently rebuked them for it. We find, too, John present with Jesus before Caiaphas, and Pilate, and Herod. We find him following his Lord to Calvary, and weeping amid the spectators of that awful and yet glorious tragedy. John alone has preserved the last words that were uttered by the Lord of glory—those memorable ones—"It is finished." At the resurrection, John makes his appearance again. We read that Mary ran to "Peter and John,"—selecting those two as what I may call the favored disciples,—and told them that the body of Jesus was wanting; she said this with sorrow and with lamentation, not knowing that Christ was to rise from the dead; and when they heard the news their conduct developed a rather interesting trait. "Peter therefore went forth, and that other disciple," i. e., John, "to the sepulchre: so they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre:" thus teaching us that Peter was an old man, and John a youth, and full of elasticity and vigor; Peter the most rash and enthusiastic, and therefore running as fast as he could, and yet John outstripping him in the holy race because younger, to see what had become of their beloved Lord. But when they arrived at the tomb, the old man's boldness contrasts with the young man's timidity, for while John drew back as afraid, Peter went in first and alone. Indeed, we may observe that Simon Peter, wherever his physical strength was sufficient to be the vehicle of his inner enthusiasm, was always first. It is added, "Then went in also that other disciple which came first to the sepulchre, and he saw and believed." I doubt not that John did not think that Christ was stolen by thieves, as some seemed to imagine, and the women then thought, but "believed" that he had "risen from the dead, and become the first-fruits of them that slept."

After the resurrection we find Jesus appearing specially to John and Peter; and John interposing to correct the false tradition that began to circulate respecting his own future destiny upon earth. "Peter, seeing John, saith to

Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" In all these transactions John refrains from mentioning his own name; he arrogates no glory; there is not even the aspect of egotism in his Gospel. He is willing that he should be the unknown disciple, if his Master may be made thereby more fully and clearly known. We learn from this passage, too, that tradition is very often not true; and that it is not, therefore, to be relied upon as the rule of faith, or an infallible, or even useful, exponent of it.

After this, John seems to disappear from the stage of the sacred narrative, with very few exceptions, and to remain at Jerusalem; where, according to ancient history, he continued for fifteen years, ministering to the wants of Mary, and the necessities of the Christians there. We next find Peter and John raising up a lame man at the Beautiful Gate of the temple, "who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." Afterwards we read that, when they were accused of doing wrong, Peter and John avowed even their accusers by their boldness; for, "when they saw the boldness of Peter and John, they took knowledge of them that they had been with Jesus." You will notice one very remarkable trait in the character of these two apostles. Throughout five or six chapters we find Peter and John together, but Peter always the eloquent spokesman, John always the silent witness for the truth; and willing that Peter should have all the *ecclat* of the orator, if such were worth having—and that he should shine simply as an example and proof to mankind—not by the excellency of his speech, but by the quiet beauty of his life—that he had been with Jesus, and had been transformed into his likeness. How interesting and instructive is this fact! John had no envy or jealousy of Peter: he felt that Peter had the gift of speech, and that he had it not; he was contented to be dumb, because it was for the glory of God, just as Peter rejoiced to preach, because it was, not more, but equally so. What should ministers of the Gospel learn from this? Let him that has great gifts, be thankful, and use them; let him who has fewer, be not jealous or envious, but submissive; and let both recollect, that they are responsible, not for what they have not, but what they have; and that what they have is not their own, but a talent given them from the great Master, to be restored to him with increase.

The next occasion on which John appears is at the synod, convention, convocation, or general assembly of the church at Jerusalem. We read, in Acts, of the presence of certain of the apostles on that occasion, but John's name is not mentioned; and we only discover that John was present, by an allusion of Paul in the Epistle to the Galatians: "When James, Peter, and John perceived the grace that was given unto me, they gave to me and Barnabas the right-hand of fellowship."

After this the name of John disappears from the sacred page, except in his own writings; he mentions it only in the introduction to the Apocalypse on which I am now commenting; and, as the Scripture begins with God in Genesis, it ends with Christ in the Apocalypse, and so fulfils the dying cry of the martyr of old—"None but Jesus."

After the destruction of Jerusalem, about the end, as is supposed, of Nero's reign, i. e., A. D. 66, Paul and Peter suffered martyrdom; but John was spared, and was the only apostle, we have reason to suppose, who survived the destruction of Jerusalem. We are told in ecclesiastical, not inspired history, that after this he

went to Ephesus, one of the most celebrated cities of Asia Minor, to the church of which he was the amanuensis of one of the epistles on which I am commenting, and labored round about that place with great zeal and energy, and self-sacrifice; and it is believed that it was here that he composed, or rather revised, his Gospel, which was written while the errors of the Ebeonites—a sect that denied the deity of Christ—were abounding, and with special reference to the confutation of those errors. Uninspired history records some particulars respecting the character of John, partly, no doubt, true, and partly apocryphal. It is recorded that he repeatedly drank cups of poison, and was not harmed; thereby fulfilling the promise of the Lord, "If ye shall drink any deadly thing it shall not hurt you." Another statement contained in one of the Fathers is, that he pulled down the temple of Diana with his own hand. This is evidently a coarse version of a great moral occurrence: it was the preaching of John, the wielding of "weapons not carnal, but mighty through God," that caused the downfall of that temple, and the destruction of thousands of others, of which a pagan writer testifies, when he says that this religion spread throughout the Roman world, and wherever it prevailed the temples of the gods were utterly deserted.

When John was at Ephesus, his two most intimate companions were Ignatius and Polycarp. They were personal friends and acquaintance of John, and there are frequent allusions in the writings of the Fathers to the fact, that these two had conversed with John and seen him in the flesh. Ignatius was thrown to the wild beasts at Rome, and destroyed, saying, with his dying breath, "I am the seed-corn that must thus be ground to powder, that it may rise again into a harvest of glory." And Polycarp, who is supposed to have been one of the angels of the churches whom John addresses, at the age of ninety-two, was burned amid the flames for refusing to worship the image of the Emperor, or to regard that image as worthy of religious honor.

There is a curious incident, whether true or not I cannot say, alluded to by more than one of the Fathers, that John was in the habit of amusing himself, when very old, with a partridge which he had tamed. One day, it is related, a huntsman, who was a professor of the Gospel, came to John with his bow and arrows on his shoulder, and laughed at so great and venerable a man finding amusement in such a manner. John replied by asking the huntsman why he did not always keep his bow bent; and the answer was, because the string would be weakened, and the bow lose its elasticity. John answered, "That explains the reason of my amusing myself here; the bow must not always be on the stretch—the string must not be always under its severest tension." We read that just before his departure, John went into the congregation, or assembly, of the Christian church at Ephesus, supported by two young men who had been converted to the knowledge of the Gospel, and being unable to preach to the audience, or to address them so as to be heard, he was just able to give his dying testimony in these words: "Little children, love one another." These were the last words that John uttered upon earth—the short, but emphatic sermon that he preached with his dying breath.

It is evident that John wrote the Apocalypse in Patmos, and to that point I will turn your attention hereafter. There is no doubt that John wrote the Apocalypse. Disputes were introduced into the church upon this subject at a very late period of the Christian era, about the third or fourth century, when some of the doctrines contained in it came to be disputed; but all ancient testimony is unanimous on this point, that John, the Evangelist, and author of the three epistles that bear his name, wrote the Apocalypse, and that he did so by the inspiration of the Spirit of God. Irenaeus, whose name means, as you are aware, "the Peaceful," and whose writings are full of exhortations to forbearance, and love, and peace, was born A. D. 107, or, as is supposed by others, A. D. 97, which

would be one year after the date of the Apocalypse itself, has these words: "I can tell the place in which the venerable Polycarp sat and taught, and his going out and his coming in, and the manner of his life, and the form of his presence, and the discourses that he made to the people, and how he related his conversations with John and others, who had seen the Lord Jesus, and how he related the sayings of John, and what he had heard from him concerning the Lord, his miracles, and doctrine—all which he related according to the Scriptures."

These are expressions common to the Gospel and Apocalypse, which bear out the assertion that John was the author of this book, even if we had not the evidence we have, and the express declaration of John to that effect. For instance, in the Apocalypse, we have such expressions as "the Word of God," i. e., Christ; in the Gospel, "In the beginning was the Word." In the Apocalypse, Christ is frequently represented under the figure of a Lamb; in the Gospel we read, "Behold the Lamb of God, that taketh away the sins of the world." In the Apocalypse, "He that is faithful, He that is true;" in the Gospel, Christ is called, "the Truth," "full of Truth;" and in the Epistle again, "He that is true;" and other peculiarities of expression that indicate the same authorship in the one as in the other. In the Apocalypse we are told, "They also that pierced him, shall wail because of him," and John is the only Evangelist who refers specially to the fulfilment of that prophecy in his Gospel—"They shall look on him whom they have pierced."—All these are little points that indicate that both the writings are the production of the same pen. We have one witness in primitive days to the fact of St. John, being the author of the Apocalypse; namely, Justin Martyr, who was born in the year 105, and who wrote a dialogue with Trypho the Jew, about A.D. 140; he says, "A man whose name was John, one of the apostles of Christ, in the Revelation that was made to him." I quote these simply as specimens of proof, and not full evidence, which might easily be given, that John was the author of the Apocalypse.

And now, in concluding this short and necessarily imperfect sketch of the biography of one who introduces himself in the commencement of this book as its author, let me add that the very meagreness of the biography which I have laid before you is evidence of that great truth which pervades all Scripture, that the apostles were contented to be nothing, that Christ might be all. They cared not how brief their biography was, if Christ's was so full. They cared not that their names should be lost in silence, if the name of Jesus should only multiply its echoes "from sea to sea, and from the river to the ends of the earth." Let us imitate their example; let us pray that we may imbibe their spirit, that there may be less in our hearts of human ambition, that there may be more in all we say and do of desire, that Christ may be all and in all.

Let me notice, in the next place, that we have here the clearest disclosure of the most mysterious truths being made to that apostle, who was characterized by the greatest love.—Truth is only mighty when it is associated with love. Truth uttered by the lips of one whose heart is in the gall of bitterness, may exasperate, but it will rarely sanctify; but when truth is the weapon, and love is the hand that wields it—when the truth is spoken not for victory, but from love to him that is ignorant of it, then it is mighty indeed. And so does Christ honor that love that he says, "If any man love me he shall be loved of my Father, and we will come in unto him, and make our abode with him." The pen of love wrote the Apocalypse; the heart of love will best decipher the Apocalypse. Love to God, and love to all that name the name of Christ, is one great means of being admitted into the secret place of the Most High, and receiving the knowledge that is denied to others.

In the next place, let me notice that John, through all his writings, dwells most prominently of all the Evangelists and writers of the New Testament, on the Deity of our blessed Lord. His Gospel seems written especially to illustrate it; his Apocalypse is pervaded by frequent allusions to it. The Gospel of St. Matthew was chiefly to demonstrate the humanity of Jesus; the Gospel of St. John seems to have been written especially to unfold the Deity of Jesus; and thus the four Gospels together, like the whole Bible itself, present a perfect Apocalypse of the character of the Son of God.

Let me add one feature more. Whoever was Evangelist, the Spirit was the Teacher; whatever was the form or the size of the trumpet, it was the breath of God that sounded through it. All the peculiarities of Matthew, of Mark, of Luke, of John, of Peter, and of Paul, are retained, and may be traced and contrasted in reading their works, and yet they all spoke and wrote as they were moved by the Holy Ghost. Some have said, that if the Bible had been written as a beautiful essay, it would have been

far more satisfactory to the minds of the educated, and no less instructive to the unenlightened. I think not: it would have been a dull and a dry book; it would have made a far feeble impression upon the hearts of the bulk of mankind: but by using men of every cast and turn of mind and thought, and pouring through these, as channels, the truth of God—by not destroying John, but inspiring him—by not extinguishing Peter, but speaking through him—we have God's truth in all the various idiosyncrasies of men—in all the formulas of human speech; the same in nature, and distinguished by manifestation only; so that there is no peculiarity of taste, of temperament, or talent, or character, that will not find something in the Word of God suited to it, and calculated to instruct the soul of him that reads it. Let us bless God for the Bible, then, as it is. Be assured, that the more you study it, the more you will love it; and they that know that book best will have the deepest and most indelible impression that God is its Author, and truth is its matter, and eternal joy its issue.

END OF LECTURE I.

The Coming of the Lord,

Doctrinally and Practically Considered:

BEING THE SUBSTANCE OF A COURSE OF LECTURES, DELIVERED IN BATH, ENGLAND.

BY EDWARD GILLSON, B.A.

LECTURE I.—PRACTICAL IMPORTANCE OF THE SUBJECT.

"And as it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17:26-30.

The revelation of Christ in his glory, unquestionably constitutes a subject of the deepest interest and importance to the church. It occupies so large a portion of the divine Word, that we cannot err in our views upon it, without bringing very serious obscurity upon the body of revealed truth. And when we remember that the truth, as revealed, is that instrument which God has appointed, to illuminate the mind and sanctify the soul, we must necessarily see how much damage will be sustained, by casting any portion of it into the shade, or in failing to obtain a comprehensive view of it, as a whole. We shall attain to the full benefit of its enlightening and sanctifying influence, only as we arrive at a full apprehension of all the parts which render it a complete and perfect body. It is, therefore, an obvious fallacy, to defend particular notions, upon the ground of their supposed utility. We frequently find opposers of the pre-millennial advent and personal reign of our Lord, supporting their own views upon the argument, that the expectation of death, and the glory of heaven, supply all the motives to warning and encouragement, which the personal coming of Christ and his reign upon earth are calculated to afford. They, therefore, assume that, as a practical question, it cannot be of much importance, whether the one view or the other be embraced. But surely, this is not the way to reverence the divine Word. It is obviously our wisdom to go simply "to the law and to the testimony," and inquire "what the Lord our God will say;" assured that it is not what we imagine, but what He has revealed, that he will bless to our use.

With regard to the great subject of the Second Advent, the world and the church have fallen together into a kindred kind of slumber.—The world, in the utter torpor of spiritual death and darkness, is "saying, Where is the promise of his coming?—for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Pet. 3:4. Thus, the world is alike blind to the spiritual light, and deaf to the prophetic warnings of the divine Word. But the church, collectively, has lapsed into a kindred kind of repose. Though Christian people may have had their eyes opened to the spiritual light, yet their ears have been closed against the prophetic warnings of the divine Word. They have been precisely like the virgins in our Lord's parable: "While the bridegroom tarried, they all slumbered and slept."—Matt. 25:5. The virgins were engaged to be waiting, to receive the bridegroom; but the wise, as well as the foolish, became forgetful of this object. They all slumbered until the midnight cry was raised, "Behold, the bridegroom cometh!"

The position in which our Lord has left his church, is placed in as clear a light as it is well possible to conceive, in the parable of a "nobleman, who went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said, Occupy till I come."—Luke 19:12. Here we have the precise position in which our Lord has placed his church, from the time of his personal departure, to that of his

personal return. He has committed to his servants a trust, which he has admonished them to occupy for him, until his return. He is gone to be invested with the royal authority, to receive for himself a kingdom; and when all things are prepared, he will return, and take possession.

But what kingdom is this? It is surely no other than the one assigned to him by the decree of the Father: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:8. But when he returns to take possession of his kingdom, will he find the heathen brought under his dominion, and every part of the earth ready to receive him? Shall all the families of men have been previously gathered into his household, and found ready to render up their accounts as faithful servants? Far from it;—his citizens, in the mass, refused to acknowledge his sovereignty; therefore, at his return, they are slain before him as enemies and rebels; and even his own household is divided into two classes—there are the faithful and unfaithful even there. So far, then, from his spiritual dominion having become diffused throughout the earth, and a universal reign of harmony and holiness having prepared the world to welcome his arrival, he will find the mixture of wheat and tares amongst his professing servants, and the world at large in open rebellion against him.

If any statement could be made strong enough to overthrow the theory of a universal reign of the Spirit, before the personal advent of Jesus, surely the language of our text would suffice. We are there admonished, that "as it was in the days of Noe," and "as it was in the days of Lot," "even so shall it be in the day when the Son of man shall be revealed." Instead of being prepared by a general waiting, expectation, and desire, the world will be taken by surprise, and thrown into utter consternation. "For as a snare shall it come on all them that dwell on the face of the whole earth." Not a believer amongst us will be half alive to the stupendous realities of that day. But as to the mass of mankind, they will be still dreaming of worldly security and indulgence; "saying, Peace and safety, when sudden destruction shall come upon them." I would, therefore, desire to press the subject upon you, not as a mere pleasing theory, calculated only to amuse the imagination; but as a practical matter of unutterable moment, designed to engage your heart with all its affections. I would that you should be found amongst those whom the apostle characterizes as "children of light, and children of the day;" and of whom he says, "Ye are not in darkness, that that day should overtake you as a thief in the night."

Let me, then, commence this course of lectures, which I humbly purpose, with the Lord's blessing to deliver, by earnestly entreating you to give the subject a candid and patient investigation. We urge it upon you, as a solemn and important subject, desiring you to bring it to the divine Word, like the noble Bereans of old, and seek for God's own light upon it. If we "speak not according to this word," then reject our message, as being contrary to the light. But reject it only upon this conviction; and if we succeed so far, as to lead you really into an examination of the Scriptures, "to see if these things be so," we will rejoice in that success, and leave the result with him, who alone can give the blessing.

With these introductory remarks, I now proceed, in humble dependence upon the Divine blessing:—

I. To assign some reasons for the importance which I ascribe to the subject.

The text which has been chosen for our meditation, was selected for the purpose of introducing the general subject to your notice, rather than with a view to the exposition of the particular passage; and it was chosen, mainly, for this reason, that it seemed to go at once to the root of what we deem the popular and prevailing error; and at the same time, appeared calculated to awaken attention to the subject generally. It surely must make a mighty difference in our present position, whether the mind be resting upon the theory of a spiritual millennium to intervene before the coming of the Lord, or whether we are living in daily expectation of the event. The former notion, if wrong, will assuredly place its advocates in the position of the servant, who says in his heart, "My lord delayeth his coming;" whereas the latter will stir us up, to be "like unto men that wait for their lord, that when he cometh and knocketh, they may open unto him immediately."

Again, if the Lord have set before us a distinct and explicit object, as the subject of promise and preparation, it surely must become a matter of importance, to get our apprehensions of that object clear and correct. It cannot be a matter of indifference, whether our views on such a subject be right or wrong. "All Scripture is given by inspiration of God, and is profitable." If, therefore, the Scripture set before us a clear and distinct object in the coming and kingdom of our Lord—if it present a well-defined picture, described with great minuteness

of circumstance of character—and if this picture contain a portion of what is needful, to the filling up of that glorious image, upon which we are taught to gaze "as in a glass," and thereby become "changed into the same image, from glory to glory, even as by the Spirit of the Lord;" then most assuredly we cannot part with it, without serious loss. We cannot exchange that divine object for something else, which must needs be a mere fiction of our own imagination, without material damage to the soul. Such a substitution must necessarily bring a corresponding darkness into the mind, and coldness upon the heart. The whole body of revealed truth constitutes the divine lamp, which God has appointed to enlighten and enliven us here; and in as far as that light is obscured, its enlightening, enlivening, and sanctifying influence, must be impaired.

And, surely, this is calculated to bring us to a point of practical inquiry. We must, most assuredly, allow that we have all been grievously slumbering and sleeping, and need to be awakened up. Not only has the world been wrapped up in the deep, dark torpor of spiritual death, but the church also has been sadly slumbering at her post. Instead of holding forth the pure bright light of divine truth, and lifting up the awakening voice of her Redeemer, she has been but half awake herself to the stupendous realities of her profession. And, why does she continue dozing in this sluggish state, whilst the enemy is so busy sowing tares? O! let the watchmen whom the Lord has placed upon her towers, lay that inquiry to heart. I put not the question, in reference to the sovereign purposes of God; but I would put it and press it most earnestly, in reference to his appointed instrumentality. He has set his watchmen upon his walls, and appointed them to blow his trumpet—that is, to proclaim his truth in all its fulness. If, therefore, our trumpet has been defective in the sound, we must also expect a corresponding failure in the effect. If our note of warning ought to have been, "He cometh, he cometh, to judge the earth," (Ps. 96:13,) and if we have failed to lift up the appointed warning, then, no wonder that we have blown our "trumpet in the city, and the people have not been afraid."—Am. 3:6. No wonder that the world has slept, and the church has slumbered.

Assuming, then, the general importance of the Second Advent, as a practical subject; assuming that it is not a matter of indifference, whether we espouse one view of it, or another; but that the Scriptural view in the only view which will be found truly profitable; let us for a moment consider what the particular points are, in which the importance of the subject will be mainly found to lie. I would direct your attention to the following two particulars, as presenting to us the main divisions of the subject:

1. The object itself, as defined and described in Scripture.
2. The time at which the revelation of it may be expected.

The first of these points, will present the right object on which to fix the mind. The second will put us in a right position with regard to it.

We may observe generally, that the revelation of Christ in his glory, or, in other words, his personal presence and his kingdom, have ever constituted the great object of promise to the church. "The Spirit that was in the prophets testified beforehand of the sufferings of Christ, and the glory that should follow." The sufferings of the Saviour were clearly developed; but the glory that should follow formed the great burden of the prophetic song. Whilst, therefore, we build our hopes upon the foundation laid in his death, we are taught to look forward to "the grace which shall be brought at the revelation of Jesus Christ." This should be regarded as the end, in which "He shall see the travail of his soul," and we shall find the consummation of our hopes. He has not, therefore, left this object of hope as a vague and uncertain thing, to be supplied from our own imagination. The Lord himself has filled up the picture, and given it as a well-defined object for the enlightened mind to repose upon, for the spiritual apprehension to embrace, as "the substance of things hoped for," and for the awakened soul to seek after and prepare for.

It was, doubtless, upon clear views of the promise, that the Old Testament martyrs triumphed. They cheerfully endured all things, "not accepting deliverance, that they might obtain a better resurrection." It was with an eye to the resurrection state that they were cheered and animated. This was the consummation of the promised day in which Abraham rejoiced;—"he saw it, and was glad." Job, also, whilst he rolled his troubles upon his living Redeemer, rejoiced in the confidence that, "at the latter day, he should stand upon the earth," and that he himself should be a "partaker of the glory that shall then be revealed." The same may be shown of David, Isaiah, and Daniel: they all saw the promises "afar off." But their view of them was clear; and, as the divinely appointed instrument in the hands of the Spirit, it sustained them.

Thus, whether it be near or afar off, a dis-

tingent apprehension of the event itself will be found to constitute a material feature in the body of divine truth. It will afford to the believer, a substance in the prospect, which he cannot part with without serious loss. If we fill up the picture from our own mind, we shall exchange the substance for a shadow. If we lay aside all anticipation as to the nature of the promise, we leave the mind to wander in vacuity, instead of giving it a glorious prospect whereon to dwell. The Lord has himself described the prospect, and appointed it as his subject of comfort to his people, and warning to the world. He left his church with the precious promise, "I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:3. The apostle St. Paul, after a remarkably explicit account of the first resurrection, concludes with the exhortation, "Comfort one another with these words."—1 Thess. 4:18. Our Lord, also, again and again, admonishes us to be waiting and preparing for his coming. The apostle took up the substance of the Lord's admonition, and made it the subject of his preaching, to turn his hearers "from idols, to serve the living and true God, and to wait for his Son from heaven."—1 Thess. 1:9.

Again, our Lord employed the subject to warn the ungodly. When, "encompassed by the assembly of wicked men," he was adjured, "by the living God, to say, whether he were the Christ, the Son of God," he acknowledged that he was; and he added the admonition, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Matt. 26:64. The apostles also take up the word of warning, and proclaim it with one consent. By one, we are admonished that "the Lord is not slack concerning his promise, as some men count slackness," but that he shall come "as a thief in the night." By another we are assured, "that the Lord cometh, with ten thousand of his saints, to execute judgment upon all; and to convince all that are among men of their ungodly deeds, which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him."—Jude 14. By a third we are warned, that "the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. 1:7.

Let us, then, both for our own sake, and for the sake of others, endeavor to bring forth this long-neglected subject from the shade into which it has fallen. Let us give it that prominence which it occupies in the Word of God, that we may take it to our comfort and encouragement, and that we may hold it forth as a warning voice to others, who are still "dead in trespasses and sins."—(To be continued.)

Joseph Mede.

(Continued from our last.)

4. "His prudent moderation in either the declaration or defence of his private opinions. . . . He was far from the temper of those men who, being puffed up (it may be) with a small knowledge, account it nothing to know, unless others know that they do, who must talk or burst; not so much for benefit to others, as to disperse and publish their own praise. He knew there was 'a time to speak, and a time to keep silence'; and he knew how to do both with as much ease as any man living. 'There is that keepeth silence (saith Siracides), knowing his time:' so did he. It was a frequent proverbial speech of Mr. Mede, that 'he that cannot hold his tongue, can hold nothing'; and he practiced accordingly. Not that he was a niggard of his notions, or backward to impart to others what himself knew, (for he was most communicative, both of his notes and notions); but he prudently considered the persons then in presence; nor did he neglect that other maxim of the son of Sirah, 'Show not forth wisdom out of time.' He was always more modest and sober than to prostitute his thoughts to unworthy persons; which were to 'cast pearls before swine.'

"Nor did his modesty and good temper less appear in the defence of his private opinions: for he would not be offended with others, who were not of his mind, nor eagerly contend with those who differed from him; having resolved never to abandon love, in his prosecution of truth. 'I never found myself prone to change my hearty affections to any one for mere difference of opinion,' was a worthy return of his to one who had opposed him with more heat than needed. And therefore, only as occasion required, having fairly propounded his judgment and the reasons of it, he ingenuously left every man to judge for himself. 'It is sufficient,' said he, 'for a man to propound his opinion, with the strongest evidence and arguments he can, and so leave it: truth will be justified of her children.' When he saw men impetuous in the assertion of their opinions, and peremptory in the rejection of other men's judgments, he commonly answered such only with silence; not caring to entertain discourse with

those who, instead of a sober and modest inquiry into truth, were addicted to a disingenuous humor of 'disputacity;' which term, in his sense, signified, to be always resolved for the last word (which is the troublesome temper and practice of self-conceited and pertinacious wranglers.)

5. "But besides his prudent moderation, there was also to be observed in him that which, by the epigrammatist, is made one main ingredient of a happy life,—*prudens simplicitas*,—a mixture of what our Saviour commends as imitable in the wise serpent and in the harmless dove. He was not so imprudent as always to utter all his mind, (that's the property of a fool: Prov. 29,) or before any company to reveal what new notion, or unvulgar truth he had discovered.

"We might also observe another instance of his prudence, — and that was, as to the choice of the fittest, and most seasonable time for communicating truth to others. This, in his esteem, was half the work: otherwise, some useful notions because they were uncommon, be rashly condemned, before they were well considered and understood; and there are none more ready to condemn, than the half-learned and half-witted (which are not the less numerous, nor the less confident) sort of men, who steer not (as he observed) by reason, but by another compass, viz., faction, or interest, or affection, &c. . . . Whereas men of the greatest reason, deepest judgment, and noblest accomplishments, are also men of the greatest civility, candor, and ingenuity."

His views of the Millennium.—Extracts from letter No. 20: "When at first I perceived that millennium to be a state of the church consequent to the times of the beast, I was averse from the proper acceptance of that resurrection, taking it for a rising of the church from a dead estate; yet afterward, more seriously considering and weighing all things, I found no ground or footing for any sense but the literal. [His biographer says: 'He tried all ways imaginable to place the millennium elsewhere [than after the literal first resurrection], and, if it were possible, to begin it at the reign of Constantine. But after all his striving, he was forced to yield,' &c.] For first, I cannot be persuaded to forsake the proper and usual importment of Scripture language, where neither the insinuation of the text itself, nor manifest tokens of allegory, nor the necessity and nature of the things spoken of (which will bear no other sense) do warrant it. For to do so, were to lose all footing of divine testimony, and instead of Scripture, to believe mine own imagination. Now the 20th of the Apocalypse, of all the narrations of that book, seems to be the most plain and simple, most free from allegory and the involution of prophetic figures; only here and there sprinkled with such metaphors as the use of speech makes equipollent to vulgar expressions, or the former narrations in that book had made to be as words personal or proper names are in the plainest histories; as old serpent, beast, &c. How can a man, then, in so plain and simple a narration, take a passage of so plain and ordinarily-expressed words (as those about the first resurrection are) in any other sense than the usual and literal?"

"Secondly.—Howsoever the word resurrection by itself might seem ambiguous, yet in a sentence composed in this manner,—viz., 'of the dead, those which were beheaded for the witness of Jesus,' &c., 'lived again when the thousand years began; but the rest of the dead lived not again till the thousand years were ended,'—it would be a most harsh and violent interpretation to say that dead, and consequently living again from the dead, should not *utrobique* [in both cases] be taken in the same meaning. For such a speech, in ordinary construction, implies, that some of the dead lived again in the beginning of the thousand years, in that sense the rest should live again at the end of the thousand years; and *e contra*, in what manner the rest of the dead should live again at the end of the thousand years, in that manner those who were beheaded for Jesus lived again in the beginning of the thousand years; which living again of those some, is called the first resurrection.

"Thirdly.—Though the ancient Jews (whilst they were yet the church of God) had no distinct knowledge of such an order in the resurrection as *first* and *second*, but only the resurrection in gross and general, to be in *die indicii magni*; [in the day of the great judgment]; yet they looked for such a resurrection, wherein those that rose again should reign some time upon the earth, as appeareth (Wisd. 3) from the 1st to the 8th verse inclusive, where it is expressly said, that 'the souls of the righteous which were departed should in the time of their visitation shine, and that they should judge the nations, and have dominion over the people, and their Lord should reign forever. See the place, and consider it. This opinion is here, and there also dispersed in the Chaldee Paraphrase and in the Talmud, as of ancient tradition; and is the opinion of the Jews at this day, who, as they look not for the kingdom of their Messiah until *dies indicii magni*, [the day of the great

judgment,] so they expect that their forefathers (at least such as were just and holy) should rise at the beginning of the same, and reign in the land of Israel with their offspring under Messiah. I can hardly believe that all this smoke of tradition could arise but from some fire of truth anciently made known unto them. Besides, why should the Holy Ghost in this point speak so like them, unless he would induce us *mutatis mutandis* [the changed things being changed] to mean with them. In fine, the second and universal resurrection with the state of the saints after it, now so clearly revealed in Christianity, seems to have been less known to the ancient church of the Jews, than the first and the state to accompany it."—(To be continued.)

"The Day is at Hand" (Rom. 8:12): A Poem for 1850.

BY THE REV. ROBERT PAUL, OF ENGLAND.

The day draws nigh! the long-expected day!
Night fast recedes, and soon shall pass away!
Day's glorious dawn shall soon dispel our fears,
And close this night of near six thousand years!
Important days have many dawn'd of old,
The scenes of which shall all be yet unroll'd;
From Adam's days to our Messiah's time;
From our Messiah on to forty-nine!
The days of Adam! Holy, happy days!
While man obey'd, and sang his Maker's praise!
When fruits spontaneous did the earth adorn,
Where now we see the brier and the thorn!
The days of Noah! who the world to bless
Thro' One to come preach'd spotless righteousness!

When all but eight of Adam's numerous race
Despis'd Almighty Love, and sov'reign grace!
The days of David! Israel's honor'd king!
Who to Jehovah did so sweetly sing!
Who lov'd his heart in strains sublime to raise,
And sing to his and our Messiah's praise!
The days of Herod! When to man was giv'n
A Son! the Gift unspeakable of heav'n!
When God in flesh appear'd our race to save
From sin, from wrath, from suff'ring, and the grave!

The days of Nero! briefly too review;
When fearless men the Gospel trumpet blew!
While Christians burn'd to light the Roman
shows!

And earth and hell the Gospel did oppose!
When onward tho' the joyful tidings spread,
To glorious conquest by our Captain led!
Since all the known—the Roman world around,
E're Trajan's reign had heard their glad'ning sound!

The days of Constantine! surnamed the Great!
Who first the church connected with the state.
When truth oppos'd a signal triumph gain'd
By Athanasius firm at Nice maintain'd!
The days of darkness! when thro' earth abroad
Was fear'd or felt the vile usurper's rod!
When popes and inquisition bore the sway,
And Europe groan'd to hail a brighter day.

The days of Waldo! and his holy band
Who fearless long for truth did nobly stand!
When Lyons, honor'd by her faithful son,
Beheld the great reforming work begun!
The days of Luther! Luther! great and bold;
Who saving truths to Europe did unfold!
Who broke the chains of Popish slavery:
And preached to man salvation full and free!
But lo! a day more glorious is at hand,
While on the verge of "50" now we stand!
An endless day! by far surpassing all
Beheld on earth before or since the fall!
A day, as our seraphic Young hath said,
For which on earth all other days were made;
When like the year the world shall pass away:
But pass to rise in everlasting day!

Now we rejoice to hail the opening year,
Tho' all our joys are mingled now with fear;
But then we'll hail our new-made world and sing,
With joy unmingled, to our heav'nly King!
That day begun! The earth shall cease to groan!
And sin and death shall never more be known!
The earth its pristine glory shall regain;
And our Messiah shall forever reign.
Hail! blissful era! Happy age, begin!
When man shall cease to suffer or to sin:
When God in "very deed" with man shall dwell,

And earth's corrupters all shall sink to hell!
No famine then shall devastate our land;
Nor plague go forth with its destroying hand!
Immortal beauty all shall then enjoy;
And nought shall hurt, or ever then destroy:
Creation bless'd, shall groan in pain no more,
And man and angels grateful shall adore!
This promis'd day expected long draws near:
In glorious clouds the Lord shall soon appear!
Since six millenniums now have well nigh past;
And since of sin this doubtless is the last!
Come, then, thou Source of never-ending day!
Our fears dispel, and wash our tears away;
Predicted signs proclaim Thy advent nigh;
And lo! we wait to meet thee in the sky!

GOD'S GREATNESS AND GOODNESS.—How great
God is! He made the round earth, the wide

sea, and the high hills; he made the bright sun, the clear moon, and the many stars; he made the tall trees, and the thick woods; he made the eagle to soar in the sky, the lion to roar in the desert, the tiger to crouch in the wood, and the whale to swim in the sea! He made the thunder to roll, and the lightning to flash from the black cloud; he made man to rule over the earth, to be like himself, and to do his will; he gave him great powers of mind and body, that he might serve and love his Maker, and that he might be happy. If God's works are so great, how much greater must be God himself, who made them! Let us learn to fear God, for how great God is!

How good God is! When we are awake, and when we are asleep, God is always trying to do us good. He sends the warm sun and the cool breeze, so that we may be in health; and he makes the earth dark and quiet at night, so that we may sleep and be at rest. He ripens for us the fruit on the tree, and the corn in the field; and he makes the silent dew fall in the night that the grass and the herbs may grow for our use. When we are weak, he makes us strong; when we are sick, he makes us well. He is not only our Maker, but our Father, and is always thinking of us as his dear children. And God has given us the Bible, that we may know his will, so that when this life is over, we may have a peaceful portion. O, let us learn to love God: for how good God is!

True Devotion to God.

"Whoever deceives himself, his heart has but a vain religion."—*Fenelon's version of Jas. 1:26, last clause.* How many mistakes are made respecting devotion! Some make it consist only in a multitude of prayers; others in numerous external works, which tend to the glory of God, and the good of our neighbor. Some place it in a continual desire to secure salvation, and others in rigid austerities. These things are all good—they are even necessary, in a certain degree; but we deceive ourselves, if we deem them the foundation and substance of true piety. That piety which sanctifies and devotes us entirely to God, consists in doing his whole will, and accomplishing precisely at the times, in the places, and in the circumstances which he appoints, all that he desires. Whatever may be the exploits which you wish to perform—however brilliant the deeds which you are pleased to attempt, you will be rewarded only so far as you have done the will of the sovereign Master. The servant who attends you may accomplish wonders in your house, but if he does not therein execute your wishes, you will make no account of his deeds, and will complain with reason that he serves you ill.

Perfect devotement, (from which the term devotion is derived,) implies, not only that we do God's will, but that we do it from love.—God accepts that only which is given with joy, and in all his requirements, it is always the heart which he demands. Such a master well deserves that we should consider it a privilege to be subject to him. This devotion must maintain itself equally on all occasions, leading us to submit to the divine will in that which naturally displeases, and afflicts us, and contravenes all our views, inclinations, and designs—yea, it should make us ready to sacrifice, if need be, our happiness, our property, our time, our liberty, our life, and our reputation. To have this disposition, and to realize its effects, is to exercise true devotion. But since the object which God has in view is often concealed from us, there remains another step of self-renouncement and mortification to be taken—to accomplish God's will by simple obedience or submission, an obedience which is blind, yet wise even in its blindness. This requirement is made of all without exception, since he who is the most enlightened, the best qualified to draw souls to God, and the most capable of conducting them to him needs himself to be led.

THE TELESCOPE AND MICROSCOPE.—While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one instructs us that this mighty globe, with the whole burthen of its people and its countries, is but a grain of sand in the vast field of immensity; the other, that every atom may harbor the tribes and families of a busy population. The one shows us the insignificance—for it tells us that in the leaves of every forest, in the flowers of every garden, in the waters of every rivulet, there are worlds teeming with life, and numberless as are the stars of the firmament. The one suggests to us, that above and beyond all that is visible to man, there may be regions of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other, that within and beneath all that minuteness which the aided eye of man is able to explore, there may be a world of invisible beings; and that could we draw aside the mysterious veil which shrouds it from our senses, we might behold a theatre of as many wonders as astronomy can unfold,

—a universe within the compass of a point, so small as to elude all the powers of the microscope, but where the almighty Ruler of all things finds room for the exercise of his attributes, where he can raise another mechanism of worlds, and fill and animate them all with evidences of His glory.

Chalmers.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 15, 1850.

USE OF PRESENT TRIALS.

"Now for a swifter race!" was the resolve of one over whose path sorrow was beginning to darken heavily. "Now for a busier and more useful life!" was the utterance of another, as he rose from his knees, after pouring out the bitterness of his grief into the ear of God.

In these cases tribulation was taking its true course and working its right end. It had gone down to the most sacred depths of the renewed heart, and was calling up buried feelings of devotedness that had remained dormant, but not extinct, under a mass of worldliness. It smote our selfishness, our narrow-mindedness, our sloth, our flesh-pleasing, and reminded us that we had no time to loiter or to sleep. Tearing off the veil which prosperous days had flung over our eyes, it pointed to the vanity of things "seen and temporal," till the vastness of the unseen and the eternal so grew upon us, that we rose up and went forth, resolving on a swifter race and a busier life on earth.

Still there was a hinderance. The very trial that stirred us up also weighed us down, unknitting our strength, and causing us well nigh to faint. The pressure stayed our swiftness, and the deep wound, still bleeding, enfeebled us. We sought to run, but were often held back; and when we would have gone forth to do the work of God, we were constrained to turn aside and go alone, that, in weeping and pleading, we might relieve our heavy hearts. We may at times seem to escape from the sorrow, and, in the fire of zeal, almost forget its bitterness; yet it returns to us in full strength, and we feel as if a chain were on our limbs. There is not indeed the bondage arising from uncertainty as to the relationship in which we stand towards God. These fetters fell from us when we received God's record of forgiving love, and knew what it is to be freely pardoned. These fetters no amount of trial can re-impose on us, if "we hold the beginning of our confidence stedfast unto the end." Nay, it is often in a day of grief that we realize most blessedly how completely grace has set us free. But though there is no re-placement of our chains, and no bitterness of bondage again tasted, still chastisement is "not joyous but grievous," and "being grievous," it sometimes disheartens and disables us, so that we cannot do the same amount of service, or undergo the same degree of toil for God, as otherwise we might have done. At the first lighting down of the stroke this is always felt, for we are men in the flesh, and the flesh gives way. "The spirit truly is willing, but the flesh is weak." And for a considerable time this continues to be experienced; shorter or longer, according to our natural characters, or according to the specialties of the trial.

Hence it is that affliction is often more a season of preparation for service than a time of actual service, save only as *patience* is service, for "they also serve who only stand and wait." Let us not fret, then, nor be cast down, because we feel disabled for zealous service for a time. Let it suffice us to know that we are *preparing* for this. And when the load is lifted off or becomes lighter, then we run with speedier foot, then we labor with fuller strength and freer heart. We cannot expect to be wholly free from sorrow here, for some amount of trial is always needful to keep us from forgetting that this is not our rest,—that this is the night and not the day; but still these intervals of calm and sunshine are precious times,—times of blessing; times of service; times for the swift race and the busy life.

These mornings here, coming after the nights that thicken over us, are most profitable. They not only relieve the "o'er-fraught heart," but are seasons in which we find leisure to learn lessons of wisdom and holiness, which in the time of the sorrow we had overlooked or put from us. The returning elasticity of spirit enables us to rise from our depression, now that the weight has in some measure been lifted off. Too continuous a pressure of grief is apt to make us

moody, selfish, desponding, slothful. It narrows the circle alike of vision and of sympathy, and dries up the springs of our nature. But when peace returns after a season of trouble, we seem doubly fitted as well as nerved for duty. The trial has sobered and mellowed us. It has taught us to endure hardness as good soldiers of JESUS CHRIST. It has rubbed off exerecences. It has taught us to look round with sympathy upon a suffering world and a weeping church. It was as if we had been taken aside for a season into some quiet nook or dark cave, from which, while alone and undistracted, we could look out unobserved upon the multitudes that passed and re-passed. And having been thus brought to form truer, riper judgments, we are led forth again to act—to act more unselfishly, more zealously, yet more stedfastly and soberly.

Our life, after a night of trial has passed over us, should be a life of truer aims, of steadier walk, of higher level, of keener, purer vision. If not, we have suffered in vain.

During the night much was of necessity hidden from us. But the morning discloses what the night had hidden. It shows us how desperate the struggle was between us and our God, of which at the time we were hardly aware. It shows the amount of patience, love, and faithfulness, that have been expended on us by God. It shows the extent of the evil in us which had drawn down the chastening. It puts us in a position for bringing into practice the knowledge of the world's vanity and wretchedness which sorrow had taught us. Thus the mornings carry out the lessons of the night, and gives us opportunity for exemplifying them. And thus the alternation of trial and rest which makes up our lot on earth, is in truth but a succession of lessons, and of opportunities for practising them. "Day unto day uttereth speech, and night unto night uttereth knowledge."—Psa. 19: 2.

Thus trial prepares for service. It nerves us, it braces us for toil. It shows us what alone is worth living for, so that when the force of it is in some measure abated, we find ourselves ready to start anew for the race, ready to wield the weapons of our warfare with a firmer and more skilful hand.

These intervals of brightness, then, are the true seasons for labor. These earnestness of the morning should be prized as opportunities specially afforded us by God for strenuous labor. If thus laid out, how blessed will they be found! They are brief, for tribulation is our lot on earth, not ease; but this should only arouse to new vigor; for if they be thus brief, we have no moments to idle away.

But it is here that so many stumble. In trial they call upon the Lord and vow their life to him. Through evil report and good they will follow him; on the rough way or the smooth they will walk with him; by labor by sacrifice, by watchfulness, by costly gifts; they will prove their love, and zeal, and constancy! Good words and sincerely spoken! But so were the words of the disciple, "If I should die with thee, I will not deny thee in any wise." He spoke what he truly felt, but when the hour came, the resolution was not to be found. So with us. Trial calls forth many a high thought and prompts to noble purposes. Yet how seldom do these thoughts ripen; how often do these purposes die! Peace returns, sunshine brightens over us, our broken strength knits again, and we sink back into sloth! The calm hour for which we longed, that we might do something for God, has come, but it finds us nearly as heedless and selfish as before we entered into the storm.

This must not be. Why were we smitten, but just that we might be stirred up! And why were we delivered, but just that we might work more strenuously, more efficaciously! How sad, then, that both the trial and the enlargement should fail of their purposed end!

These times of enlargement are times of light and gladness. In these mornings joy has come to us. It is not the mere re-action from sorrow; it is not mere familiarity with suffering; it is not oblivion of the past; it is not the calm of oversight feeling. It is joy from the LORD. And the "joy of the LORD is our strength." He who gave us the night has given us also the morning. He who called up the storm has brought back the calm. So that it is *his* joy in which we rejoice; and this joy is our strength. Let not this strength lie idle. The calm will not last; the clouds will soon return; and it concerns us to lay out well the brief hour of light. "I must work the works of him that sent me while it is day; the night cometh when no man can work."

Rev. H. Bonar.

THE "ERSKINE MISCELLANY."

This paper, published at Due West, S. C., a short time since referred to the publisher of the *Advent Herald* as the "successor" of Father MILLER "the false prophet." We inquired of him when and where Mr. MILLER make any pretensions to the functions of prophecy and in what we are his successor? That paper replied that a prophet is a teacher, and as he was an interpreter of the prophecies, and thus a

teacher, he was a prophet. If he had confined himself to this definition, we would have received it as an explanation; but when he goes farther, and asserts that "this is the sense in which we knew that every reader would understand us;" and that consequently in calling Mr. MILLER a "false prophet," there was no "want of courtesy," he advances more than we are prepared to swallow. It is true that such is its "etymological signification;" but that plea is insufficient in the present case. Do not words vary their signification through a lapse of years so much that it is unsafe to trust to their original etymological signification? Let FRANKLIN speak:—"Words in the course of time change their meaning as well as their spelling and pronunciation, and we do not look to etymology for their present meaning. If I call a man a knave and a villain, he would hardly be satisfied with my telling him that one of the words originally signified only a *lad*, or *servant*, and the other an under plowman, or the inhabitant of a village." Is the editor of the *Erskine Miscellany* ignorant of this fact? Would he consider it "court-teous" for us to affirm of him that when a boy he was a knave? In an old translation of the New Testament, one of the epistles contains the following:—"I PAUL a *rascal* of JESUS CHRIST unto you Gentiles"—the word *rascal* etymologically meaning what our word *servant* does. Should we, taking it for granted that the "Rev. W. R. HEMPHILL, associate editor" of the *Miscellany*, is a servant of CHRIST, speak of him as a *rascal*, would not we be wanting in courtesy, in good breeding, and in truth? We are in duty bound to speak the truth; and to speak in a way which will not be misunderstood. It may be at the South, that by the word prophet a teacher only is understood. Such is not the case among the common schools of New England, and not one person here in a thousand would, on an average, so understand it.—Having the words teacher, and instructor, the people of the North apply those words to their appropriate office; but no one hears or reads the word prophet, without connecting with it the idea of seer—and false prophet with a false seer. JOSEPH SMITH claimed to be a prophet. It is no want of courtesy to call him such, and to express our abhorrence of his assumption. So much for etymology.

Now for the courtesy to be extended to exchanges. We have a large exchange list, not one half of which we ever read, and which are of no possible use to us. But as we discontinue no man's paper because of his inability to pay, if we are satisfied that he is profited by its reception, so do we cheerfully send the *Herald* in exchange to all papers wishing for it, which show purity of motive by respectful reference to us. We knew not of the existence of the *Erskine Miscellany* till a few months since, when a copy came to hand, and we courteously sent in return the *Herald*. The exchange was not of our seeking, and is to us of no importance. If it is valued by the *Miscellany*, we shall be happy to continue it—not otherwise. But our Northern views of courtesy and Christian propriety will not permit us to descend on terms of social intercourse to those who speak of the publisher of this paper as the "successor" to the "false prophet," or who, when admonished of uncourteousness, address him as "Rev., Bro., Mr." (we are not certain which,) JOSHUA V. HIMES," &c. And again, "We understand you to be the *big man* among the Adventists, you do the talking, lecturing, writing, editing, fighting, and everything of that sort, in behalf of Adventism," &c.—which things are by no means true.

We do not complain that the *Miscellany* differs from us: that it has a right to do. But we do not permit ourselves to be advised, even by a minister, to "throw your Adventism and Abolitionism to the dogs." We are ready to give the reasons of our hope to all who wish to be enlightened respecting them, or who seek to enlighten us in a kind and Christian spirit. But when a professed preacher of the gospel tells us that "about the geography of heaven we neither know nor care—all we are anxious about is, to get there," we feel that little will be gained by an interchange of opinion. Or when the coming of CHRIST in the glory of his Father, with his holy angels, presented in the Scriptures as an object of the desire, hope, and prayer of the saints, is called "the rotten place in this creed," is said to be "eminently fitted to deceive the ignorant and unsuspecting,—it dishonors CHRIST, and strikes a severe blow to the foundation of all hope, and must exert a ruinous influence upon the practice of those who embrace it," we have serious doubts whether our opponent is in a state of mind to be profited by any effort on our part to undeceive him. We leave it to the good sense of the editor of the *Miscellany* whether he has taken the Christian course in this matter, which his profession warranted us to expect.

THE ADJOURNED CONFERENCE.—We hope brethren will remember the meeting of the Conference, adjourned to the last TUESDAY — the 25th of JUNE. This will be an important *business meeting*. We hope to be able at that time to begin our work anew. Let all the *tried* and *true* friends of the cause be in attendance.

Thanks and Caution.

The numerous letters of sympathy and commendation received from our tried brethren have been as balm to our wounded spirits, and call forth our unfeigned thanks.

In the present state of things, there are no men among us whom we can spare, if they can be reclaimed and saved on any just principle of Christian duty. We would reclaim, rather than shut out hope from the heart of any, when there can be communicated any realizing sense of the unrighteousness of the late movement. We wish to give all needed time for reflection, and opportunity for right reason to resume its wonted sway. And where we find a disposition to undo the evil done, we hope not to be wanting in disposition freely to forgive, for His sake who has forgiven us so much. As we unravel the intricacies of the secret workings to which we have referred, we shall better be able to judge what allowance to make for mere weakness, what for the impositions of malicious foes, and what is the result of actual wicked intent. As far as wickedness is involved, hearty repentance, confession, and reparation is all which, as Christians, we should expect.—Whatever is the result of weakness, and imposition on the part of others, will prove a useful lesson to those who may be saved from it, how they again lend an ear to slanderous reports, which have no foundation, except in vague rumor. To be able to save any who are implicated in the circulation of slanderous stories, we shall expect frankness and openness on their part—with no effort to conceal and "cover up" the part they have had in this movement. This will be necessary to restore confidence, and give the friends assurance that nothing of the kind will be engaged in again.

It is very painful, when we have a series of articles in process on any great question, for the enrichment of the columns of the *Herald*, to have to leave our work and come down to meet attacks on personal character. We should suppose, that at this late day, our brethren would have learned that those who commence such a warfare on us, have little chance for victory—our whole course being open and above board from the beginning.

The Best Sermon ever Preached.

We copy, says the London *Christian Times*, the following anecdote from Mr. JAMES EVERETT'S *Methodism in Manchester and its Vicinity*:—

"Dr. A. CLARKE, in the course of a conversation with the writer, communicated the following characteristic anecdote of Mr. EDWARD PERRONET.—He remarked that Mr. WESLEY had long been desirous of hearing Mr. PERRONET preach, and that Mr. P., aware of it, was as resolutely determined he should not, and therefore studied to avoid every occasion that would lead to it. Mr. WESLEY was preaching in London one evening, and, seeing Mr. P. in the chapel, published, without asking his consent, that he would preach there the next morning, at 5 o'clock. Mr. P. had too much respect for the congregation to disturb their peace by a public remonstrance, and too much respect for Mr. WESLEY entirely to resist his bidding. The night passed over—Mr. PERRONET ascended the pulpit under the impression that Mr. WESLEY would be secreted in some corner of the chapel, if he did not show himself publicly; and, after singing and prayer, informed the congregation that he appeared before them contrary to his own wish—that he had never been once asked, much less his consent gained, to preach—that he had done violence to his feelings to show his respect for the publisher; and that, now that he had been compelled to occupy the place in which he stood, weak and inadequate as he was for the work assigned him, he would pledge himself to furnish them with the best sermon that ever had been delivered. Opening the Bible, he then proceeded, with the utmost gravity, and with great feeling, to read our LORD'S Sermon on the Mount, which he concluded without a single word of his own by way of note or comment. He closed the service with singing and prayer. No imitator has been able to produce equal effect, and perhaps for this reason: the case is one which, under similar circumstances, ought not to be imitated."

New Works.

We learn by a prospectus, that LA ROY SUNDERLAND is about commencing in this city a monthly of 32 large 8vo. pages, to be called, *The Clairvoyant & Spiritual Philosopher*, "to be devoted to the investigation of Laws concerned in the Origin, Progression, and Final Destiny of the Human Race—Physical, Spiritual, Celestial, Divine! To explore the fields of Science, comprehended under the term of Pathetism, including Physiology—Mineral, Vegetable, Animal! Psychology, explaining Mysteries, preventing Misery, and promoting the Happiness of All! Phrenology, an Evenly-balanced, Well-governed, Intelligent Mind. Pneumatology, Instinct, Reason, Intuition! Theology, past, present, prospective! Its columns to be open to every Sect in Religion, every Party in Politics, and every Sphere in the constitu-

tion of the Universe, for answers to those Problems which remain yet to be solved, in respect to the Causes of Evil, Hereditary, Educational, Social,—the Great Question of the Age, as to the best Form and Order of Society; the Design of the INFINITE in the Development of Man,—new methods for Intellectual Culture,—the highest Uses to which all should Aspire, in the Individual, Conjugal, Parental, Fraternal, Filial, Universal Relations of Life; and, which shall Harmonize the Antagonizing interests of All, in a State of Attractive Industry, Unity, Sufficiency and Heaven! Terms—\$2 00 per year, by mail, \$2 25 delivered in the city; payable on receipt of the first number (to be issued as soon as five hundred names shall have been received). Agents allowed every sixth copy. Subscriptions to be sent to LA ROY SUNDERLAND, Boston, Mass.; also at BELA MARSH'S, 25 Cornhill."

We hope, on investigation, that he may find he is off the track, and be led back again to consider that our only hope is the speedy coming of the Lord JESUS CHRIST.

"Eighteenth Annual Report of the Trustees of the Perkins Institution and Mass. Asylum for the Blind, to the Corporation."

The condition of the Institution is flourishing, and contains over 100 inmates. Much of the report is occupied with an interesting account of LAURA BRIDGEMAN, a deaf, dumb, and blind girl. Although possessed of but three of the five great avenues of sense—tasting, smelling, and feeling—she has made considerable progress in the art of communicating her ideas by motions of her fingers, and of receiving ideas by corresponding motions made in her open hand. She has also learned to write a legible hand, keeps a journal, and is now studying Algebra and Geometry. She makes bags, purses, &c., which are sold for her benefit. She has ideas respecting the use and earning of money; and actually asked Miss BREMER, "Do you think if I should write a book it would pay well?"

The inmates manufacture many valuable and well made articles—Mattresses, Cushions, Beds, Mats, Carpet Bags, &c., which are deposited in the sales room of the Institution, Nos. 20 and 22 Bromfield Street, Boston. Those in want of articles of this kind, will be able not only to obtain their money's worth, but also at the same time be doing a favor to an unfortunate class of fellow beings.

Criticism on Professor Agassiz.

We mentioned some time ago the new discovery of the above gentleman, that the human race have not descended from one single pair, as general opinion seemed to indicate, and as Scripture affirms; but from various stocks, and that consequently they are not of one blood. The following well merited castigation of the sensible gentleman, from the *Princeton Review*, is worthy of attention:—

"We own that there are few things which more provoke, we can hardly say our disapprobation, but our absolute contempt, than most of the reasonings we have seen upon the negative of this question. It is notorious that vastly greater diversities, in every particular, are found among animals that are known to be derived from a single original source. In proof of this we have only to cite the difference in form, size, color, covering, conformation, and size of the cranium, disposition and habits exemplified in the case of the Arabian coursier, the Shetland pony, and the massive draught-horse, all of which are known to be varieties of the same species, (*Equus Caballus*.) Similar differences are exhibited in almost every species of domesticated animals—the cow, the sheep, the swine, the cat, the dog.

"Every one is familiar with the contrast presented, for example, between the St. Bernard and the lap-dog, the Newfoundland web-footed water-dog and the Italian greyhound, the bull-dog and the terrier, or setter. In view of such diversities as are springing up and becoming permanent varieties under our very eyes, to concede, as the facts require, that the anatomical structure in all the varieties of the human race is the same, bone for bone, muscle for muscle, nerve for nerve, organ for organ, and function for function, and then attempt to degrade a portion of the race to a level with the brute, and to set aside the Bible, freighted with the happiness and hopes of the race, and supported by a multiplicity and amount of evidence that produces not only conviction, but certainty, because, forsooth, the heel (*os calcis*) of the African happens to average a line or two more in length than that of the Caucasian, or because there are a few more fibres in the muscles of his lips, accompanied in general by a feeble degree of cerebral development and a deposit of a different hue in the rete mucosum of the skin, is to move our scorn, to a degree that few human follies are capable of doing."

STUART'S DEFENCE OF WEBSTER'S SPEECH.—Prof. STUART is out in a voluminous pamphlet of 119 pages, in defence of the late celebrated Speech of DANIEL WEBSTER. It is, however, more of a defence of the Professor's signing a letter to WEBSTER, approving of his speech. The *N. Y. Tribune* says of the pamphlet, "No one conversant with the productions of the author will be surprised to find in it a medley of egotism, pedantry, garrulity, exegesis, Greek philology, argument, and puerile anecdotes, with the entire absence of any sense of congruity, coherence, or good taste." This being the case, we

would recommend it to the careful perusal of Dr. Cox, of Brooklyn, N. Y.

Foreign News.



Since our last, the American steamship *Atlantic*, and the British steamship *Canada*, have arrived, the former at New York, after a passage of little more than eleven days, and the latter at Boston. The news is unimportant.

The following, from the intelligent English correspondent of the *N. Y. Commercial Advertiser*, contains everything of interest in the news brought by the steamers.

"Matters remain unchanged since the departure of the *America* on the 25th, but a general feeling has gained ground that an adjustment of the difficulty with France has been almost if not quite effected, and the funds have subsequently risen nearly a half per cent. On 'Change, yesterday, it was expected that an announcement of the reconciliation would be made by Lord PALMERSTON in the House of Commons last night, but although that Minister was then in his place, nothing transpired, nor were any questions asked. It is possible that a communication may be made this evening, in which case it will be received at Liverpool before the departure of the packet.

"In the face, however, of all anticipations of a favorable settlement, the newspapers opposed to Lord PALMERSTON have continued to assert that the French Ministry were determined not to recede an inch, and that they would rest satisfied with nothing but the cancellation of the independent arrangement effected with Greece by Mr. WYSE, and the substitution of the terms of the London convention, agreed upon between Lord PALMERSTON and M. DROUYN DE LHUYS. This would amount to an irreparable rupture, for it has been well known that the English Ministry would never submit to gratify the arrogant and mischievous vanity of such a demand. But the belief is, that there is no chance of its being persisted in. Lord NORMANBY has had interviews with LOUIS NAPOLEON on the subject, but the mode of accommodation which has been suggested has not transpired. One rumor is, that the excitable and unscrupulous Gen. LAHITTE is to retire from the department of Foreign Affairs, and to be succeeded by M. DROUYN DE LHUYS, by whom that post was held shortly after the revolution; but this would hardly seem to harmonize with the frantic approbation bestowed upon the General by the large majority of the Assembly, when he made the unprecedented communication to the Assembly which has been the chief cause of the existing difficulty.

"One of the most remarkable effects observable during the past few days has been the rapid alteration of opinion in favor of Lord PALMERSTON. The attacks upon him have been of a character so unremitting and transparent, and the encouragement given to Russia, Austria, France, and all the despotic countries to insult England, so as to enable the blame to be thrown upon him, and thus to insure his fall, have been marked by such an utter absence of all high national principle that they have caused a revolution which will now not easily be checked. This circumstance will, moreover, prove especially advantageous in lowering the passionate tone of the French Cabinet, who have been laboring under the delusion that the English people were with them, and in favor of re-action.

"The discussion of the Electoral Law in Paris is proceeding to the satisfaction of the Absolutist party. The second clause, requiring three years' residence, is now under consideration. All the proceedings are marked with an exaggeration even of the usual galvanic absurdities. The Liberals scream and make faces at their opponents, and they in turn are insulted on every possible occasion, the President, M. DUPIN, being an ever-willing partizan on the side of Ministers, and one who is himself as ready to break order by a resort to taunts and accusations as any of those members whose excitement he is called upon to repress. Aided in this way, and confident in their large majority, the Ministerial party acknowledge no restraint, but manifest a determination, which is perfectly sublime from its open unconsciousness, to set everything at defiance which is not according to their own will. 'I have been told,' said M. THIERS, after he had exhausted every expression of scorn and hatred against the Democrats, 'that we dare not attempt to violate the laws, and you will see whether we dare not. Remember this expression, for it is a very serious one.'

"Coupled with speeches such as these we have also announcements of the farther steps of arbitrary repression that are contemplated by LOUIS NAPOLEON and his Ministers, so soon as the electoral bill is passed. Indeed on this point what may almost be

called a regular programme has been issued. It includes a law on the clubs: a law restraining the 'licentiousness' of the press (the Government themselves being the judges of what is licentious); and the completion of the law on transportation. These, however, are to be mere preliminary measures. They are to occupy the Chamber till July. A recess of six weeks is then to take place, and in October the grand stroke of all is to be performed, namely, the immediate revision of the constitution by the present Assembly. If these plans have no other merit, there is at least something fine in LOUIS NAPOLEON and his Ministers and the 'present' Assembly deliberately announcing what they intend to do with regard to the people of France five months hence.

"From Rome we have daily accounts of the fruit of the French achievements in that quarter. Priestly dominion seems there to have resumed the character it wore in the darkest ages; the fact being, that with the protection of French bayonets a degree of intolerance is now ventured upon which would never have been deemed safe in the ordinary condition of the Papal power. By the last advices it appears that an outrage has been wantonly committed on the residence of M. ECOLE, who was acting as English vice-consul in the temporary absence of Mr. FREEBORN. His premises were violently entered and searched by the police, although the consular arms were displayed upon them. Nothing was found. The search is attributed by some to an expectation of seizing political papers, and by others to his being suspected of possessing Protestant Bibles. M. ECOLE is a Roman subject, but it must nevertheless be presumed that the affair will form the subject of diplomatic remonstrance. The motive of it seems palpable, and it is perhaps to be regarded as a small page in the great scheme of the despotic powers, of which the Greek affair constituted a chapter.

"The wound of the King of Prussia appears to have been more serious than was anticipated, considerable fever having resulted from it. On a former similar occasion the culprit was beheaded, but nevertheless the present one exhibits no sorrow, except that he did not succeed."

GENERAL CONFERENCE OF ADVENTISTS IN BOSTON.

THURSDAY MORNING.

The Chairman being absent, Bro. C. B. TURNER was chosen President *pro tem*.

Prayer and singing.

The Chairman of the business committee then read the following:

Resolved, That this Conference recommend that the report adopted, re-affirming the Advent faith, be published by Bro. HIMES in pamphlet form for general circulation, and that those who wish to contribute for that purpose now have the opportunity.

Resolution adopted.

Amount collected, \$13.88, and subscriptions received for 1200 copies.

The Chairman of the business committee then presented the following:

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. HIMES, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. HIMES have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. *Resolved*, That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2nd. *Resolved*, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. HIMES, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. *Resolved*, That our position as Adventists, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

On motion of adoption, it was opposed by G. NEEDHAM, on the ground that it might be considered as forestalling and covering up something that should be investigated.

An unsuccessful effort was made to learn what things, and a debate followed, in which the resolutions were sustained by Bro. ROBINSON, HALE, and PREBLE.

Bro. NEEDHAM reiterated, that they would forestall church action respecting the accusations against J. V. HIMES.

Bro. MEARS thought if there were charges existing, a committee should be appointed to investigate them; but said he had no idea such could be sustained. He moved that a committee of five be appointed by the Chair to inquire into reports referred to here in the case of Bro. HIMES, and report between this and the close of Conference to-morrow.

Bro. BLISS thought, that instead of a committee of five, the Conference should resolve itself into a committee of the whole.

Bro. MEARS withdrew his motion for the following resolution from Bro. BEERS:

Resolved, That this Conference resolve itself into a committee of the whole; and that an invitation and request be made, that if any brother present have any charge against the integrity of Bro. J. V. HIMES to present it immediately. Adopted.

Bro. HIMES hoped they would pursue the subject to the closest investigation. He wished to know what charges existed. He wanted nothing covered up. Those who make these insinuations should uncover and speak out their meaning. If any one present, or absent, had anything against him, he wished to have it come to the light.

Bro. NEEDHAM thought this not the place to bring charges,—they belonged to the church,—they came from this church.

Bro. BLISS remarked, that at the request of Bro. HIMES, the church had appointed a committee ten days before to inquire into and review complaints.

Bro. HIMES requested the members of the church present to arise, when twenty arose. He asked the Secretary of the church, the committee, and members, if any charges were before them. They knew of none.

The Chairman stated, that if any one present had charges to make they were expected now to present them, and no longer retard the business of the Conference.

The following protest was then handed in:—

"I protest against the resolution of this Conference into an ecclesiastical court to try the moral character of Elder J. V. HIMES, a member of this body, as having no jurisdiction over the matter; but as taking it out of the proper hands—the church of which he is a member. G. NEEDHAM."

Bro. BLISS remarked, that the Conference not being such a court, and not proposing thus to try J. V. HIMES, but to inquire why they should not extend to him the expression of their confidence, such a protest was out of place.

Bro. HALE presented the following:—

Resolved, That this Conference request any one who has any charge, complaint, or matter of inquiry, that he or she now wishes to have investigated, or that they intend hereafter to have investigated, to signify the same to this Conference. Adopted.

Voted, To remain quiet five minutes to learn if any one would comply with this resolution.

After some remarks from members of the church in Boston, commendatory of the course of Bro. HIMES, the Conference adjourned.

AFTERNOON SESSION.

Prayer by Bro. OSLER.

After some remarks by Bro. JONES, on the embarrassments attending the action of the Conference, several brethren stated the designs which had been communicated to them, respecting an effort to be made at the New York Conference to get the *Herald* and publication office out of the hands of Bro. HIMES, and insinuations that were made there touching his integrity.

Bro. WEETHEE wished to know if he was implicated in the matter! He then proceeded to give a narration of his connection with the Advent doctrine, his coming East, his dissatisfaction of things,—but with no knowledge in the case,—disavowing any wrong motives, &c.,—if on examination he found things differently, would make acknowledgments.

Several interrogations were then put him respecting his statements at different places, to which he replied.

Bro. OSLER, BROWN, of Providence, PEARSON, HIMES, NEEDHAM, GRIGGS, and BLISS, made farther remarks.

Adjourned.

EVENING SESSION.

Prayer by Bro. MORLEY.

Bro. BLISS gave a statement of his connection with the doctrine of the Advent—in explanation of some remarks made in the afternoon.

Bro. HALE and HIMES followed, bearing testimony to his disinterestedness, devotedness in the cause, &c.

The following statement respecting the relation of the *Herald* to the cause was then read:—

THE "HERALD" OFFICE.—OUR PUBLICATIONS.—It is not pleasant to refer to one's own labors. But even an apostle was compelled to. I do so at this time, for the purpose of enabling all who confide in my integrity to understand clearly the principle on which my publishing business is conducted. It commenced with the issuing of the "Advent Herald," then called "Signs of the Times," the origin of which is thus stated by Mr. Miller:—

"For a long time previous to this, the papers had been filled with abusive stories respecting my labors, and they had refused to publish anything from me in reply. I had greatly felt the need of some medium of communication to the public. Efforts had been frequently made to commence the publication of a paper which should be devoted to the advocacy of the doctrine, and the communication of information on the fulfillment of prophecy. We had, however, never been able to find a man who was willing to run the risk of his reputation and the pecuniary expense, in such a publication.

"On my visit to Boston in the winter of 1840, I mentioned to Bro. HIMES my wishes respecting a paper, and the difficulties I had experienced in the establishment of one. He promptly offered to commence a paper which should be devoted to this question, if I thought the cause of truth would be there-

by advanced. The next week, without a subscriber, or any promise of assistance, he issued the first number of the "Signs of the Times,"—on the 29th of March, 1840,—a publication which has been continued to the present time.

"With this, commenced an entire new era in the spread of information on the peculiar points of my belief. Mr. Mussey gave up to him the publication of my lectures, and he published them in connection with other works on the prophecies, which, aided by devoted friends, he scattered broadcast everywhere, to the extent of his means."—*Apol. & Def.*, p. 21.

Unaided and without a subscriber, the paper was commenced, and several hundred dollars were expended on it before any remuneration was realized. Soon friends rallied around me, and placed means in my hands for the extensive and rapid spread of the evidences of the nearness and personality of the reign of Christ. Mr. Miller gave me the right to publish his writings. I issued various tracts and books from time to time, as friends advised and I judged the good of the cause demanded. The means which were placed in my hands for the spread of knowledge, have not only been expended according to the wishes of donors, but a large sum from the earnings of the office were annually expended for the same object.—Indeed, the entire net income of the office has been held and used as I judged would best advance its prosperity. While I have had the same right to invest the earnings of my office in houses and lands that others have, yet I have ever felt that I could not conscientiously devote it to any purpose disconnected with the question for the aid of which it was commenced. And thus the only two investments I have made are, 1st, in the erection of the Tabernacle, and 2d, in the Chapel. The former was done to secure a place of worship large enough to give all who wished an opportunity to hear on the subject, when no other place sufficiently large could be obtained.—It served its purpose, and was then sold. I afterwards invested in the Chapel, to enable the friends to supply themselves at a reasonable rent with a convenient place of worship, at a time when they found it difficult to sustain the hall they occupied in Milk-st.—This only gives us the control of the building to 1856,—as the lease of the land on which it stands then expires,—unless some further arrangement is made.

This last investment has so embarrassed me that to continue my business I have been under the necessity of borrowing money of my brethren and giving them my notes, which are now held against me to the amount of over \$500, besides more than \$1000 which is due from this office for paper, binding, printing, &c. The books which I have published have been so much sold on credit, that the amount of bad debts on such accounts, of dates prior to 1845, is over \$10,000, besides a large amount since that time; and several thousand dollars in bad debts on the account of the paper. In selecting books to publish, I have invariably printed such as would be profitable and instructive. And if a given work was needed by the cause, it has been published independent of the question of loss or gain by its publication. Thus the "Shield," Whiting's "Testament," and the "Children's Herald," were published because they were needed, while I expected to lose by them, as I have done. The "Children's Herald" has been continued because the children need something of the kind, although it has cost the office more than \$100 per year more than all receipts for it, ever since its commencement. I am now at great expense issuing the "Life of Mr. Miller," with no expectation of being remunerated for it, because the good of the cause demands that he who has been more instrumental in its advancement than any other man, should be presented before the men of this generation in his true light, even at considerable expense. The valuable work on Chronology, just out, will only be called for by the more studious and intellectual of the brethren; but as the cause demanded something of the kind, I have published it. My invariable rule has been, to issue new works as fast and as far as I had the means for so doing. Yea, faster, for most of the time I have had a debt on my hands. My affairs have been thoroughly investigated by committees of brethren frequently, who have invariably borne testimony to my faithfulness and disinterestedness in the management of the office affairs. I have endeavored strictly to carry out the wishes of those who have entrusted their donations in my hands.

If any are dissatisfied with the manner in which I have bestowed their charities, let them call for its repayment, and my friends will see that the sum they have paid is restored to them. Or if any prefer to make others the almoners of their charities, they can do so. I have yet to learn that any one who has entrusted me with donations for the cause is dissatisfied.

During the last year I have sent the "Herald" to 490 free subscribers, including the worthy poor. Besides these, we are sending the "Herald" to 810 persons who are indebted for the present and last volumes, and many of them for several volumes. One hundred dollars are due from persons who have discontinued the "Herald" during the past year, without indicating their inability to pay. We are paying \$1 52 each week for postage which we have to prepay on papers which we send out of the United States and have received nothing for in return—being a tax of \$79 per year. The 1300 papers sent out the past year, and for which we have received nothing in return, at \$2 per year, would equal \$2600. To aid in sending the "Herald" to the 490 free subscribers and poor, we have received the past year a few dollars less than \$200,—leaving a tax sustained by the office of \$780 for the free list during the year, \$79 for postage on the same, \$100 for delinquents who have stopped without paying, and also \$95 which we have paid for postage on papers sent out of the country to paying subscribers, whom we have charged nothing additional to the regular terms of the paper on account of such postage.

There is no other religious paper which is sent on the same terms to subscribers in other countries, or to such numbers of free subscribers, unless their delinquents are counted as free, which would swell our list to 1300, and add to the losses of the office \$1620, making in all for the past year, \$2674 from the receipts that would have been realized if every man

had been compelled to pay promptly in full,—besides money due on publications, or bad debts of the same. If brethren judge that this mode of doing business, indicates mere selfishness, and no love for the cause, nothing would please me more than to have those who thus judge out of their own hearts to withdraw their patronage from my office. For I wish to be identified only with those who can appreciate honesty of purpose.

Adjourned.

FRIDAY MORNING, JUNE 24.

Conference opened by prayer and singing.

The Chairman remarked that the Conference still sat as a committee of the whole to hear charges against Bro. J. V. Himes.

Bro. Hale remarked, that as the committee of the church had existed 9 days, to hear charges, and had received none, and as the Conference, as a committee of the whole, had waited so long for the same object, he moved that we proceed to business.

Voted, that the committee rise, and report.

Brn. Jones, Morley, and Shipman, were appointed a committee to report to the Conference.

The Conference resumed its sitting in conference capacity.

Voted, to take up the original resolution respecting our gratification in the course of Bro. Himes and the Herald.

The following letters were then read by the Secretary:—

From Prof. N. N. Whiting, President of the Conference, assembled at New York, and adjourned to Boston:—

Williamsburg (L. I.), May 13, 1850.

DEAR BROTHER:—My avocations will not permit me to attend the Boston Conference. It would have been a source of much gratification, were I allowed to visit that city and unite with my brethren in the worship of God and in efforts and counsels to advance "the faith once delivered to the saints." I look on the changes, which time has made in our ranks, on the varied developments of character, on the trials, which have fallen to our lot since '43, and adopt the language of inspiration, when I say, "Hitherto the Lord hath helped us." True it is, the help has sometimes reached us in the form of chastisement, sometimes, He has dashed our ill-founded expectations to the earth,—He has hedged up our way, and taught us, that our confidence must be placed in Him, alone.—He has overthrown the presumptuous and taken the subtle in their own craftiness—but after all, He has not turned away from those who humbly sought his aid, or really continued "waiting for their Lord from heaven." May we learn wisdom from the past, and walk circumspectly toward those that are without, and be at peace among ourselves.

I was highly gratified, that our brethren, after making a fair experiment as to the plan of neglecting the order of the New Testament church, were finally led to adopt the resolutions presented to the New York Conference.

Time must elapse before the various bodies of Adventists will adopt the plan recommended to their notice, still it is much (at least for us) to have the principle of order settled as a sound one, and one which we can solemnly recommend to the attention of all our brethren.

As it has been customary for several years to express our views in reference to the "Advent Herald," as an organ for expressing our sentiments and defending the truth, I trust, that as I shall not be present when this subject comes up at your meetings, I shall be indulged in stating my views in reference to that paper, and the more readily because I have never made them known, like many others, in its columns. I have been steadily employed either as an editor or writer for journals, religious and secular, for fourteen years, and may perhaps be allowed to know something of the toils incident to editorship, and the difficulty of sustaining the usefulness and prosperity of a periodical paper. Since the beginning of 1843, I have been a steady reader of the "Herald," (first termed the "Signs of the Times," and while I cannot say that it has been faultless—for nothing performed by man is so—still, it has been of unspeakable value to the cause of truth. It has, by its weekly visits, kept the minds of Adventists fixed on the great hope. It has warned them against the innumerable errors by which the Destroyer has sought to disgrace the truth and prejudice the community against the doctrine of the Bible. Brn. Himes, Bliss, and Hale, while placed in a post, as conductors of the "Herald," which made them the especial marks for the hostility of all opposed to our views of truth—have been compelled to encounter the bitterness of a class, who, though terming themselves Adventists, manifested too little of the Christian spirit to merit any other name than that of "false brethren." Thus far, God has given them wisdom and grace, and they have been enabled to discharge the duties of their responsible station with a faithfulness and singleness of purpose, which has secured the affectionate regard of the great body of the Adventists. As on this subject, I can speak without a wish to conciliate the favor of any man, so I do it, without fearing the wrath of any man. I go further and say, that Bro. Himes, by his entire disinterestedness, as the proprietor of the "Herald," deserves the gratitude of all in this land, who "look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." I firmly believe, that were that paper to cease being published, or were it to pass into other hands, the most unhappy results would be realized. Had the "Herald" been a vehicle for conveying error to the community—had its columns been filled with old heresies under new names, in short, had its conductors thrown open its columns to all the crude expressions engendered by ignorance and spiritual pride, they would not have been so constantly the objects of attack. I sincerely hope, that their exertions to maintain "the good old cause" will be appreciated by our brethren, until our Lord shall appear.

With my prayers and best wishes, that the Conference may be guided and blessed by the influence of the Divine Spirit and the promised help of the Redeemer, I remain, their affectionate brother,

J. LITCH.

N. N. WHITING.

P. S. Bro. Litch will please to communicate this letter to the Conference.

From the churches in New York city:—

The First and Second Second Advent Churches in New York, to the Advent Conference in session in Boston:—

DEAR BRETHREN:—We are informed through the "Herald," that an attempt is being made to injure the character of Bro. Himes, and wrest the "Herald" from his control; and also, to place its editorial management in the hands of others than those, who have so long devoted themselves to its interests; under these circumstances, having taken this subject under consideration in church meeting the 19th day of May, 1850; therefore, it is hereby

Resolved, That our confidence in the integrity, disinterestedness, and Christian character, of Bro. J. V. Himes is unchanged.

We approve the manner in which the "Herald" has been conducted, and believe that any attempt to remove it from the control of Bro. Himes would be highly unjust and ungrateful.

And that such a change would be much regretted by the brethren through the country. We therefore wish all to understand, that we are prepared to stand by the conductors of the "Herald," with the help of God, while their course continues the same that it has heretofore been.

The above preamble and resolutions were laid before the church in Hester-st. at the close of the morning service, and unanimously adopted, May 19, 1850. Also unanimously adopted at the close of the afternoon service by the congregation corner Grove and Hudson-sts. N. N. WHITING, Chairman.

Resolved, that the above preamble and resolution be signed by the pastor and officers of the church meeting in Washington Hall, Hester-st., and forwarded to Bro. Himes.

(Signed.) C. B. TURNER, Pastor.

JAMES L. WOOD, THOMAS BLAKENEY, J. T. P. SMITH, G. E. MORGAN, WILLARD IDE, Officers.

From the church in Brooklyn:—

The Second Advent Church in Brooklyn, N. Y., to the Second Advent Conference in Boston, of the 21st inst.:—

DEAR BRETHREN:—We are informed from several sources, that an attempt is being made to injure the character of Bro. Himes, and to remove the "Herald" from his control. Under these circumstances, without wishing to dictate to our brethren, we feel it a duty to respectfully address to you our convictions in this case, as we expect, in return, to receive yours.

In common with our brethren, we have not been indifferent spectators of the course and management of one of the leading instrumentalities in the proclamation of our faith; and we are compelled to say that our confidence in the wisdom, integrity, and Christian character of Bro. Himes has only been increased by every attempt to impair them. We have felt devoutly thankful that God has been pleased to so graciously inspire him to such unwearied and successful labors in so good a cause, and we believe it our duty to stand by, and to the extent of our means, support him, as long as his course shall continue to be what it has been.

While we humbly admit our own short comings, and the liability of all to err, even when the general intention is to do right, we think we cannot too decidedly reprehend all secret and *ex parte* attempts to injure the Christian usefulness of any brother. Such attempts, however and by whomsoever made, can never fail to have a tendency to create divisions, contrary to the injunctions of the faithful word.

We do not object to any kind and fair investigation of the affairs of the "Herald," or of the character of any brother; but the circulation of unfounded and long since refuted slanders against either, should be decidedly discontinued. If any surmises of evil should ever be sustained, there will be ample time, however short it may be, and means, to circulate it as extensively as will be either desirable or useful.

We are a gazing-stock to an unbelieving world and a slumbering church, to angels and God. Hated by the world, we ought to be doubly careful to do justly with each other.

There are many ways of usefulness to all who desire to improve them, without injuring or hindering any useful instrumentality we now have. Let each strive to do more, without causing others to do less; and thus present a bold, united front to those who have often sarcastically said to us, "See how these brethren love one another!"

Dear brethren; we claim no worthiness to thus address you; but the circumstances of the case have seemed to us to justify it.

In conclusion we earnestly commend you to God, and the word of his grace, and pray that your deliberations may be such as to cement the bonds of our common brotherhood, and give to each department of our great work, and to each individual in it, a new and right impulse and direction.

The above address being read before the Second Advent Church in Brooklyn, N. Y., May the 19th, it was moved by Bro. Shultz, and seconded by Bro. Sanger, that it be presented to the Second Advent Conference in session in Boston, and the motion being put by the chairman, received the unanimous vote of said church.

EVANS BACKUS,

Sec'y of the S. A. Church in Brooklyn.

Brooklyn (N. Y.), May 19th, 1850.

Voted, to lay the resolution on the table to hear the following report of the committee from the committee of the whole: viz.,

Resolved, That in the opinion of your committee, no definite charges have been preferred against the integrity of Bro. J. V. Himes, either by the brother who arrested the business of the Conference, or by any other persons; and that nothing has been presented by the brother who arrested the business of the Conference, nor by any one, to implicate said J. V. Himes.

Voted, to take up the original resolution from the table.

Bro. Hale moved its indefinite postponement. He wished to have nothing covered up.

Bro. Himes hoped that that disposition would be made of it.

Brn. Bliss, Jones, Dr. N. Smith, Pearson, Osler, and J. Turner, opposed its postponement.

Motion lost.

Moved, that on the resolution the vote be taken by rising.

Resolution was adopted by a full vote—none rising in the negative.

Bro. Himes requested that it might be reconsidered, as he wished for no concealment or covering up in this matter—not carried.

Conference adjourned.

AFTERNOON SESSION.

Prayer by Bro. Hutchinson.

Bro. Hale presented the following resolution from Bro. N. Billings:—

Whereas, the Scriptures enjoin the practice of singing psalms, and hymns, and spiritual songs, in Christian assemblies; and whereas, this practice has been a rich blessing to the church in all ages; therefore,

Resolved, That all persons among us, having musical talents, are in duty bound to cultivate the same for the glory of God, the good of the cause, and the well being of man.

Adopted.

Voted, that the chairman of the business committee be added to the secretaries, to prepare the report of the committee of the whole for publication.

At the request of Bro. Himes, the chairman of the business committee presented the following:—

In view of the fact that Bro. Needham has signified, though very indefinitely, to this Conference, that he has some matters which may implicate my integrity, that he wishes to lay before the committee of the church, called at my request, I desire that the resolution now unanimously adopted by this Conference be re-considered, that Bro. Needham may have opportunity to do what he has signified an intention to do.

J. V. HIMES.

Voted to re-consider.

Bro. Hale wished to be excused from acting on the committee appointed at New York, to address a circular to the churches, as he could not fellowship the manner in which that business was done.

Voted, that he be excused.

Voted, to discharge the entire committee there appointed.

Bro. Hale then presented the following preamble and resolution:—

Whereas, facts have come before this Conference which make it probable that the resolutions adopted, and the report provided for at New York, on the rights of Christian churches and conferences, grew out of a secret consultation of a committee of the Class for Mutual Improvement, not appointed for any such purpose, therefore

Resolved, That although we do not object to the matters of said resolution, or their originating with those brethren, still as we disapprove of such an improper mode of proceeding, even in things proper to be done, all that pertains to said matters be considered null and void.

This was discussed, and then recalled;—the churches being left to act as they judged expedient respecting it.

The treasurer of the Tract and Mission Fund reported that—

The sum due the treasurer at the Conference in May last, was - - - \$241 45

Disbursed during the year, - - - 493 79

Making - - - 735 24

Including \$100 paid by Bro. Himes, and \$125, sent to the office to be disposed of as they might deem best, there had been received by the treasurer, - - - 569 94

Leaving due the treasurer, - - - 165 30

Bro. Himes immediately subscribed - 165 30

which balanced the account of the treasurer.

Bro. Pearson stated, that as auditor he had examined each item with Bro. Weetsee and the treasurer, and found everything kept in a clear and distinct manner.

Bro. Weetsee remarked, that he had never designed to injure the reputation of any one in what he had said in regard to this fund—had not known all things that might be known in regard to it—had never examined particularly, and had become satisfied in regard to things. He however found that the last Conference left without a disbursing officer.

Report of the treasurer accepted.

Voted, that Brn. Himes and Bliss have the thanks of this Conference for the manner they have made their disbursements.

Brn. Emerson, Wood, and Weetsee, of Boston, I. C. Wellcome, of Maine, and Israel Rice, of Nova Scotia, were added to the committee of the fund.

Voted, that this Conference, when it adjourn, adjourn to meet in this place on the last Tuesday in June, at 10 o'clock, A. M.

Voted, that Brn. Jones, Shipman, and Morley, be a committee to write an address in reference to the present Conference, and report at the one to come.

Adjourned to meet in the evening.

EVENING SESSION.

Meeting opened by prayer.

Bro. Robinson presented the following:—

Resolved, That the president and secretaries of this Conference be authorized to give letters testimonial to the missionaries to Nova Scotia of our approval and sympathy in their arduous labors of the mission.

The Conference listened with interest to statements of Brn. Lenfest, Ingham, and Rice, respecting their field of labor in Nova Scotia. The following was presented by the chairman of the business committee:

Resolved, That as there was no committee on the tract operation appointed at New York, therefore it be committed to the mission committee till the next Conference, and that they be requested to report what better way, if any, of conducting that branch of our work can be adopted.

Bro. Himes requested to be excused from acting on that committee, as his character was impugned by a brother.

Voted, that his request be complied with.

Voted, that the thanks of this Conference be presented to the citizens of Boston for their kindness to the members of the Conference.

Voted, to adjourn to the last Tuesday in June.

Letters from the church in Nova Scotia, and from several brethren, were received for the Conference,

and announced by the secretaries, but no opportunity offered for their being called up.

C. B. TURNER, Pres't, pro tem.
O. R. FASSETT, S. BLISS, Sec's.

CORRESPONDENCE.



LETTER FROM J. PORTER.

DEAR BRO. HIMES:—When I read your "Word to Adventists," in the "Herald" of the 20th, I began to think the time had fully come when an important point, closely connected with the appearing and kingdom of Christ, should be settled, that we, like well-instructed scribes, may be able to give to all a reason for every part of our hope.

If our brethren have not discovered some difficulty in attempting to reconcile the idea of a new heaven and a new earth at the time of the first resurrection, I must honestly confess that I have. For five years past, an insurmountable difficulty to the passing away of the old, and the creation of a new heaven and a new earth, before the second resurrection, has stood, and still stands in my way.

At the Perryville camp-meeting, in 1846, I expressed my views to you, in a brief manner, on what I considered an outline of the Millennium; but I thought, from your answer, that you did not understand me.

Though I have never been able to see any Scripture warrant for the return of the natural seed of Abraham, as such, yet I think I see from more than fifty plain passages of Scripture, a distinct preference held out for "Jerusalem," "Mount Zion," and "the land," throughout the reign of "great David's greater Son," to that of any other part of a world, which must lie unrenewed until the "day of the Lord" is over.

The literal fulfilment of promises, with many other considerations, in my view, are difficulties which forbid the introduction of a new heaven and a new earth for more than one thousand years after the Lord comes. And first: Do the Scriptures anywhere plainly and unequivocally warrant us to expect a "new creation" at the Second Advent? I should like to see this point fairly explained in harmony with the great whole, as that alone would cover the entire field, and silence every objection. [Note 1.]

Again: "The day of the Lord," or the period during which Christ reigns over his enemies," is a point of magnitude, about which the Scriptures teem in all the variety of length and description, almost from Genesis to Revelation. Where shall we find a corresponding place for it? Is it on the new, or the old earth? or both?

Neither do I see how the day of the Lord can mean exactly the same things, or begin or end at the same time with the thousand years. The thousand years cannot begin until Satan is bound, (Rev. 20:3,) and must end before the second resurrection.—v. 7. But the day of judgment begins when the Son of man comes in his glory, (Matt. 25:31, 32,) and cannot end until after the second resurrection.—2 Pet. 3:7. So, then, if the new earth appears at all before the second resurrection, it must be the theatre of the day of wrath. [Note 2.]

Can Satan be bound as long as there is a wicked man alive on the earth? Wicked men will be alive on the earth until the wine cup of this fury be put into the hand of all nations, and the slain of the Lord be from one end of the earth unto the other, and there be none to bury or lament them.—Jer. 25:15-33. Now, that the saints are raised, changed, and go to meet the Lord in the air before this great slaughter begins, is, I believe, admitted by us all. But as "the rushing of nations," and the mastering of these mighty hosts, must occupy some time, probably not less than seven years, (Ezek. 39th,) where will be the locality of the Lord and the saints at this time? It may be answered, in Isaiah's "chambers," or, on John's "sea of glass;" but this makes me no wiser. Are these chambers, or sea of glass, on the earth, or in the air? If it is a matter of revelation, and I think it is,—we ought to understand it. [Note 3.]

Now, I cannot, for my life, see how a new earth can be brought up before the day of judgment is over, for Peter says, "The heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;" and that this perdition of ungodly men embraces the subjects of the second resurrection, no man will deny. Here we see Peter couples the fiery baptism of the world with the perdition of ungodly men, and the conclusion is short,—both after the second resurrection. Is not this the time for Malachi's "burning day," and Malachi's "ashes?" [Note 4.]

There is another "lion in the way," which I can neither bribe nor tame. Here is an earth "dissolved," "melted," and "cleansed," and yet the vile bodies of the wicked lie in it all the while. After it has bloomed a thousand years in glory, and the saints have built their houses, and planted their vineyards, "and the green fields are waving," all at once the devil is let loose, and nearly the entire face of this new world presents one common grave,—the sea delivering up the dead which are in it, and death and hell delivering up the dead which are in them. Here we have the old sea, death, hell, and the devil, on the new earth; the four quarters of it are now filled with a dense population, the number of whom is as the sand of the sea, who, having sowed to the flesh, have just now reaped corruption, or a corruptible body. The saints have had the entire possession for a thousand years, but now it would appear that they have had to give place to a superior number, and have left behind them their green fields, houses, and vineyards, and are penned up in close quarters, for verily we find them all, at this momentous hour, on the "land" of Palestine in camp, round about their "beloved city." That here they are, and here they

have been throughout the thousand years, I think I can show as clear as an unclouded sun at noon-day. But the last and crowning act,—that of God raining down fire from heaven upon his new earth,—the place of his own tabernacle and glory,—is so much at variance with heaven's first law, that I shall make no remark upon it. [Note 5.]

The above objections to a new earth at the first resurrection, are the unborrowed production of a mind that has brooded intensely over the grand prospectus of the millennial glory in harmony with the whole; and for five years past I have eagerly looked for an agitation of this sublime subject from some Advent brother.

Now that I have freely expressed myself, in accordance with a free invitation, you must not call me a "Judaizer," any more than you would an infidel, or a Mormon, and that be far from you to do so.—For certain I am, that had we rightly understood the Millennium at the first, all occasion would have been cut off from "Judaizers;" and had we conceded what we ought to have conceded, there would not have been on the continent of America a man to move his tongue. But now they have gone as far beyond as we have fallen short, and have made a day of mercy where God has fixed a day of wrath.

Though I cannot go the whole road with the "Herald," (nor do I know that I can with any other paper,) I wish to be considered your very sincere well-wisher, and just as capable of appreciating your life of care and toil, as sympathizing with a servant of Christ, who has worn out a good constitution in a cause that stands a head and shoulders above all others. Looking daily for the return of the long-absent Nobleman, who will be King over all the earth when he comes, I am, &c. [Note 6.]

Waterloo, May 4th, 1850.

Note 1.—As the question of the belief in the pre-millennial and in the post-millennial advent distinguishes the Millenarians and Millenists; so does the pre-millennial restitution of all things distinguish us from other classes of pre-millennialists. We so believe, because the heavens are to receive Christ "until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:21. As the heavens are to receive Christ till the times of the restitution, we look for the restitution in connection with his advent. Peter informs us that it is in the new heavens and new earth, where righteousness will dwell, or righteous persons—after the present have been dissolved with fervent heat.—2 Pet. 3:13. The Saviour informs us that his kingdom is not of this world, or age. At the end of this age, all things that offend are to be gathered out of the earth. Before the wheat is gathered into the garner, the wicked are bound in bundles and burned.—(See parable of the tares.) It is after the day has burned as an oven that the Sun of righteousness shall arise on those who fear the name of the Lord, who shall tread on the ashes of the wicked.—Mal. 3d. These, with a multitude of Scriptures, compel us to look for the conflagration before the millennium.

Note 2.—Christ will reign over his enemies when he comes to destroy them. We do not know that the day of the Lord is restricted to 1000 years. It is no where stated, that God will cease to punish the wicked before the new creation. On the contrary, they are the subjects of his eternal indignation. We know of no Scripture which would be contradicted by such a result.

Note 3.—We learn by the 20th of Revelation, that Satan is bound at the commencement of the thousand years. We also learn that it is after "the remnant were slain with the sword."—19:21. As the new creation follows this, the locality of the saints is immaterial. Our belief is, that from the time they are caught up to meet the Lord in the air, at his coming, they continue with him till the earth has been made meet for their inheritance.

Note 4.—The subjects of the second resurrection will be subjects of perdition, but that perdition will overwhelm all the ungodly who are alive on the earth when the Lord Jesus shall be revealed in flaming fire, taking vengeance on those who know not God, and obey not his gospel, when he shall come to be glorified in his saints, and admired of all them that believe in that day, which we regard as Malachi's burning day, before the second resurrection.

Note 5.—We think no remark is needed. The dead bodies of the wicked do not defile the earth.—Moral defilement alone produced the curse. The coming up of the wicked into the new earth, will no more defile it, than the coming of Satan into Eden would have defiled it, if our first parents had maintained their integrity, as we are assured the saints will theirs. The righteous will all be in their beloved city when the wicked come up at the second resurrection and surround it; but it does not come down from heaven till after the new creation. The 22d of Rev. expressly assures us that it is when the nations of them who are saved bring their honor and glory into the New Jerusalem, that dogs, sorcerers, &c., will be found without. As the wicked have rejected the inheritance, it is meet to give an opportunity to be hold in its fullness that which they have forfeited.

Note 6.—If we were obliged to place the consummation at the end of the thousand years, we should have to defer the expectation of the kingdom to the same epoch; and now we see not why we should not have to look for a spiritual reign to precede that

event. We thank you for your expressions of sympathy; and regret that present engagements have prevented our giving fully the evidences of Scripture which settle us in the belief that the consummation precedes the millennium. The saints will reign with Christ during the thousand years. They reign on the earth. The kingdom is to be that prepared from the foundation of the world—Eden restored. They are caught up to meet the Lord when he comes. Are they twice caught up? They must be if the conflagration is after a thousand years. Do they reign on this sin-cursed earth? How, then, could David exclaim, "I shall be satisfied when I awake in thy likeness"? Well did Job say, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past;" for "man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."—14:12, 13.

LINES.

Written on the death of Bro. G—R—, of Rouses Point, who died March 1st, 1850.

The cold sod is pressing his quiet breast,
As he sleeps in the grave-yard low;
But say, is this ever the Christian's rest?
Sad mourners are seeking to know.

O no! there's a land—a sun-bright clime—
Where the warriors of Jesus shall meet;
Far away from the with'ring blasts of time,
Where immortals immortals shall greet.

There's a blissful home whose altar fires
Are not dimmed, but burn evermore;
Where love's vestal flame never wanes nor tires,
And whose circles are broken no more.

And the vesper hymns the white-robed sing,
On the plains of this Eden home,
Shall make the empyrean sweetly ring,
And swell on the high blue dome.

O weep not for him whose weary heart
Is at rest from the toils of life,
For nobly he's acted the soldier's part,
And fought in the deadly strife.

Soon the King shall come, and his magic voice
Shall pierce even the grave's deep gloom;
And the wept and the weeper together rejoice,
As they pass to their heavenly home.

Then weep not for him who has gone before,
Though we loved him and miss him now;
For we know when his rest in the grave is o'er,
A bright crown shall encircle his brow.

'Mid the choral anthems of seraphim,
'Mid a shining and God-like host,
And side by side with the cherubim,
We shall meet with the loved and the lost.

D. T. T., JR.

COMMON FAME.

Fama, malum quo non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo;
Parvu metu primo, mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit,
—pedibus celerem, et pernicibus alis;
Monstrum horrendum, ingens; cui quot sunt corpore plumæ,

Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cæli medio, terræque per umbram
Stridens, nec dulci declinat lumina somno.
Luce cedet custos, aut summi culmine tecti,
Tarribus aut altis, et magnas terreat urbes;
Tam ficti praviq; tenax, quam nuncia veri.

Virgil, *Æn.*, Lib. 4, 174-188.

TRANSLATION.—Fame, than whom there is no fiend more swift, acquires speed and strength by moving. Small at first through fear, presently she raises herself to the skies; and while she walks upon the ground, she hides her head among the clouds.

Swift of foot, untiring of wing. A monster great and dreadful: who (wonderful to say!) for as many plumes as are on her body, numbers as many vigilant eyes beneath, as many tongues, as many babbling mouths, and pricks up as many listening ears. At night, she flies buzzing through mid air, and through the shades of earth, and never yields her eyes to sweet repose. By day, she sits a spy, either on the apex of the highest roof, or on the lofty turrets, and fills mighty cities with fear: as tenacious of falsehood and iniquity as she is of truth.

ADDISON MERRILL.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED in Wallingford, Vt., May 22d, 1850, RHODA ALLEN, aged 85 years. Sister Allen experienced religion in early life, and united with the Baptist church, of which she was a member about sixty years. In 1843 she embraced the Advent faith under the labors of Bro. I. H. Shipman, which awakened her to a lively hope of soon seeing Him whom she loved and had been striving to obey so many years; and she continued to rejoice in that hope, until she fell asleep in death, to await the resurrection of the just. May this dispensation be sanctified to her bereaved husband and children, in a necessary preparation to meet her, and reign with Christ on the new earth. Sister Allen's life has been one of trials and affliction. About forty-five years ago she lost her eye-sight, and remained blind thirty years, in which time she had two children, which she never had the pleasure of seeing until the elder of the two was

about thirty years old, when her sight came to her again, which she enjoyed until it closed in death.

Communicated by request. J. GIBSON.
Houghtonville (Vt.), June 3d, 1850. Har. Cop.

THE ADVENT HERALD,

A NEWSPAPER,

Devoted to the Investigation of Prophecies on the Second Advent, Signs of the Times, &c. &c.,

IS PUBLISHED WEEKLY AT NO. 8 CHARDON STREET, BOSTON,

BY JOSHUA V. HIMES.

The "Herald" also contains a summary of the Foreign and Domestic Intelligence of the day, with other matters of General Interest, thus combining the essential features of a Family Newspaper.

Terms—\$1 per Volume of 26 Nos., in advance.

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For GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Berrymore, London.

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Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts.; 25 per cent. discount to agents. The following are the contents:—

No. 1. Mary and the Babe.	No. 5. The Dove.
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3. Moses.	7. The Celestial City.
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J. P. WETHERBEE, Boston.
Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold, plate, all of which will be done in a faithful manner, upon moderate terms. [my. 15.]

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Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHUM WETHERBEE, EBERSON LELAND, [my. 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Matts and Matting, Table and Piano Covers, Stair-cases, &c. &c., No. 40 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE. [my. 4.]

TEETH.—M. M. MUMFORD, Surgeon Dentist, Newburyport, Mass.

NEW EDITION of two Discourses by CHARLES BEECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER, on the excellency of the Bible, and Mr. MILLER'S Rules of Bible Interpretation. Price, \$2 50 hundred; 375 cts. per doz.; 4 cts. single.

"The Kingdom of God," by Rev. CHARLES K. IMBRIE.—A few copies for sale at this office. Price, 375 cts.

GIBSON'S Rome.—Phillips & Sampson's cheap edition of this work may be had at this office.

Letters on the Prophetic Scriptures.—By Rev. Edw. Winthrop. Price, 375 cts.

Advent Library, 8 vols.—We now have a supply. Price, \$5 per set.

DR. PEIRCE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Spike-nard and Dandelion Syrup.

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active, and powerful, but easy purgative. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.

Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medical preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them,—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in their operation, without any perceptible prostration of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines.

A. HALE.
These medicines may be had at the "Advent Herald" office, No. 8 Chardon-street, Boston. [mar. 16-3m.]

THE AMERICAN FOWL BREEDER! A new and valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's American Fruit Book, and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the publishers,

JOHN P. JEWETT & CO., Cornhill, Boston.
P. S. The "American Fowl Breeder" is done up in thin covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 16.]

THE ADVENT HERALD.

BOSTON, JUNE 15, 1850.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if those things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

POLITICAL AFFAIRS.

Matters in Congress seem to be assuming a shape, that holds out a prospect of something being done. Though talk is very far from being exhausted, yet there is a sensible diminution of that staple production among Members of Congress. Something has been there accomplished in the way of voting; and though nothing definite has been achieved, yet we are permitted to hope for a speedy withdrawal from before the eyes of the world, of a spectacle, as humiliating to every American who feels jealous for the honor of his country, as it is painful to every philanthropist and lover of justice and righteousness.

Since our last, the misnamed "Compromise" Bill, has reached that stage in its progress, where its power to resist or overcome every obstacle in the way of its ultimate passage, is capable of being soon decided. Mr. CLAY is the most active, as well as the most efficient supporter of the measure, and exhibits a determination, skill, and perseverance, in urging it onward, that is truly admirable; he expresses himself (according to the papers) satisfied that the measure will pass the Senate. On the other hand, the opponents of the Compromise Bill,—that portion which opposes it because the admission of California is made contingent on the success or failure of other matters,—are led on by Mr. BENTON. This gentleman made a speech against the Bill on Monday last, which is pronounced by those who heard it as a masterly effort, and has induced many to believe that the measure will fail. But this result, we fear, is dependent on the ultra portion of the propaganda, who have announced their determination to defeat the Bill, on the ground that it does not go far enough for the South,—that it does not recognize slavery. This may be a mere threat held out before Northern Senators, in order to obtain greater advantages; this failing, they may all vote for it, and pass it. Several amendments have been offered by the opponents of slavery extension, embodying the "proviso," and kindred measure, and others by the advocates of slavery, for the recognition of slavery in the territories. So far, the friends of freedom have failed in every attempt to engraft an amendment, while their opponents have succeeded in gaining some advantages, with the prospect of still greater ones. When it is remembered, that these results are wholly owing to a few Northern Senators, who vote in conjunction with Southern slavery extensionists, contrary to the known will of their constituents, language is hardly capable of expressing the abhorrence which such conduct deserves. A week, we think, will hardly pass before the fate of the Compromise Bill will be settled.

It is reported that Gen. LOPEZ, the leader of the recent piratical Cuba expedition, has been arrested at New Orleans by order of the President. If this man shall receive his just due, every right minded man will have something to rejoice at, though it will not repair the mischief he has caused.

The Nashville Convention assembled June 3d. Nine States were represented. Strings of resolutions,—of inordinate extent, and great profusion,—were rolled out with marvellous rapidity, all partaking of a similar hue. To read the grandiloquent and awfully threatening remarks of the little squad that compose that Convention, one would be apt to regard that body as worthy to be heeded. Thus far, the proceedings have been such as to exhibit the actors in them in a most ridiculous light. After all the noise and flourish that heralded the assembling of the Convention, to witness the spasmodic attempts to invest its proceedings with weight, or importance, bears too strong a resemblance to the fable of the mountain in labor, to place it in any other than an insignificant position.

Mummification.

Mr. GLIDON, the Egyptian Antiquarian, has been unrolling a mummy the past week. From the hieroglyphics on the coffin, he announced that it was the daughter of an Egyptian priest. It excited much interest in the community, and called forth some poetic feeling. It was referred to, as perhaps a belle of the city, who had

"Walked about, how strange the story,
In Thebes streets three thousand years ago,
Who had walked by the banks of her native Nile,
Watching the last rays of the setting sun, and thinking
Of her absent lover. But, alas! on being unrolled,
The body proves to have been no daughter of an
Egyptian priest, but a man! Mr. GLIDON explained,
That the wrong body had been put into the coffin 3000
years ago, and the mistake was just discovered.—
Fudge! We think it more likely that he mistook
the reading of the hieroglyphics on the coffin. And
by these hieroglyphics and other monumental evi-
dences. They would fain have us believe that the
age of the earth is far older than the records of
Moses will permit us to warrant!!!

"THE PANOPTIST, or the Christian's Armory,—conducted by an association of gentlemen."

This is a new monthly periodical, published in this city, of which the 6th No., the only one we have seen, has just come to hand. It is designed to occupy a position similar to that occupied by a like periodical of the same name, near the commencement of the present century. It will advocate the doctrines which prevailed two centuries since, before the false philosophy and rationalistic views which are now extensively prevailing had come up, and which, "while they assume the mask of novelty, are but the resurrection of long buried errors."

We have been much interested in several articles in the present number,—viz: "Holiness in the Christian Ministry," "The old Pulpit," "Spiritual Growth," and "Thoughts on the Resurrection and Judgment,"—the latter a selection from HERVEY. These subjects are presented in a sound, profitable manner. The "Old Pulpit" is a resuscitation of the names of some of the old divines of New England, who were most instrumental in directing souls in the way to Zion.

Bro. I. E. JONES writes from Brooklyn, N. Y., June 7th, 1850, in reference to the trials which have recently, and which now surround us:—"We must not sink under this in our minds; but, trusting in God, who alone can guide to good results, redouble our efforts in proportion as Satan does his. We must seek to avoid allowing our minds to become soured on the one hand, or to become depressed on the other. We must be patient, yet prompt; charitable, yet ready to rebuke iniquity; wise, yet simple; energetic, but not hasty. This we can only do by meditation, and secret prayer. We shall either come out of this trial purified, and renewedly consecrated to God, or greatly depreciated. This is a furnace indeed. I have never met anything among us, which has so much inclined me to either be indignant, or to sink. I still think, however, that God will be with us unto the end, and yet bring us forth happily purified. PAUL desired at one time, "that they were even cut off who troubled him," and the interest dearer to his heart than his life; but though God would not remove them, he gave grace according to the circumstances."

THE "MONITOR."

This is a monthly royal octavo of eight pages of closely printed matter, giving a series of sermons and dissertations on the Second Advent, the Resurrection, the Kingdom of God, the Millennium, the two Covenants, the Signs of the Times, &c., published at Brooklyn, N. Y.

For the present, the "Monitor" will be 50 cts. a year; but as soon as 2500 subscribers shall be obtained, it will either be issued semi-monthly, or 16 pages monthly at the same price.

We shall stereotype each number, and put them for general distribution at \$8 per thousand, or \$1 per hundred. We hope to be able to make arrangements soon by which we shall be able to put them at \$6 per thousand. But at the present price, for \$1 a hundred sermons can be put into as many families.

There are many places in the country where there are but a few Adventists, and where Advent preaching is heard but seldom, or not at all. In such places the "Monitor" will be a desideratum; and for a trifling expense, supply the place of the living preacher; and in many such places will open the way, if time be given for it, for the preacher to follow; and also for other Advent publications. Also in cities, for \$8 per month one thousand can be put into as many families, twelve times in a year, and thus some four thousand, at least, be made to hear the message, who could not be reached by any other means, however expensive. This course has been adopted in Brooklyn and New York, where 7000 are taken and distributed monthly. Every four months a new ward will be taken; thus giving four to each family. Every fourth number will contain an advertisement of all our places of meeting where a thousand are taken. The next number, which we shall get out this month, will contain such advertisements.

All orders for this number must therefore be sent in so as to reach me by the 20th, or by the 24th at the latest. Advertisements should be written distinctly and briefly, giving the street, number, name of the pastor (where there is one), and hours of meeting. Also, any conferences, or particular appointments, in those places, for the months of July and August, may be given. This will be our general rule for advertising, but for the next number we will give such advertisements for any place where a hundred are taken. Such a pamphlet, with such an advertisement, distributed in any place before a meeting, would be sure to bring out several new hearers, whose contributions would more than meet the expense of the pamphlets, to say nothing of the incalculable good of leading many, directly or indirectly, to secure "a far more exceeding and eternal weight of glory." What is done in this respect for the next number, or in advertising in this way for four months to come, must be done promptly, and at

once let us hear from brethren immediately. The great Day is hastening, and we must hasten also.

Though "the path of the just shineth more and more unto the perfect day," it is not so much our object to give new Advent truth, as to present it as handed down the line of prophets from Enoch to John, in a condensed and impressive form, and at a price for general distribution, which the poorest can meet.

A great portion of the papers started with the Advent name, have labored against the Advent interest. We have started this one without strictly an Advent name, which, if continued, will labor strictly and wholly to advance the Advent interest. This enterprise is designed to break over our present lines of usefulness into new ground with old truth, without in any way limiting or hindering any useful instrumentality within our present lines. The world is large enough for us all to do every possible good, without doing each other any possible harm.

By mistake, No. 3 was numbered 2. Nos. 1 and 2 can be had for \$8 per thousand. They are only medium octavo, and 4 pages each. No. 3 is on the Millennium, and is a specimen number of those which will follow; except that hereafter for general distribution, they will be folded, cut, and pressed, ready for delivery, unless sent by mail. We can send Nos. 1 and 2 on one sheet, or Nos. 3 and 4 on one sheet, by mail.

The "Monitor" is published monthly for a subscription, mainly for the two following reasons: 1st. Each one will then be able to select those numbers for general distribution which he may deem best adapted to advance the Advent interest in his place. 2d. By stereotyping, we save the expense of type setting for general distribution, and thus a subscription becomes a donation. As soon as 2500 subscribers shall be obtained, they will be reduced to six dollars per thousand, and, for subscribers, be twice the present size.

Address I. E. JONES, 124 Prince-st., Brooklyn, N. Y.

THE REPORT of the Conference, Re-affirming our Faith, is now ready. \$2 per hundred.

SUMMARY.

—The Vicksburg Whig says:—"A violent and very fatal species of dysentery is prevailing extensively over the whole South. We presume it to be consequent upon the unseasonable weather of the past six or eight weeks."

—At the Erie (O.) county court, at Sandusky, five persons were tried and convicted of a riot, in an attempt to break up a public meeting, last November, held by Mr. Leahy, formerly a monk of La Trappe, but who has been engaged for a few years past in lecturing on Romanism.

—In the proceedings of the Kentucky Constitutional Convention, one member is recorded as having spoken three hundred times.

—Joseph Myers, a fireman on the Utica and Schenectady railroad, was instantly killed a few days since, by his head coming in contact with a bridge four miles from Utica.

—Of about four hundred persons who sell intoxicating liquors in Milwaukee, scarcely a dozen appear to be Americans.

—The measured distance from the Battery, New York, to 15th street, in the north-eastern part of the same city, is also miles.

—A Tee-total Temperance Society was started in February last among the students of the Vermont University, and all but two are now pledged members.

—A lad named Buck, aged 15 years, recently fell from the top of a rock in Fryburg, Me., eighty-five feet high, and was badly bruised; no bones were broken, however, and he is expected soon to recover.

—A Mr. Leathers, of Warren, N. H., purchased a barrel of cider some days ago, which seriously poisoned four men before it was found to contain five pounds of ground white lead.

—A vessel recently arrived in New York, having on board six tons of fragments of bomb shells, which were thrown during the bombardment of Vera Cruz by Gen. Scott.

—It is calculated that about eight million persons in England and Wales,—or nearly half the population,—cannot read or write.

—On the night of the 29th of May, the family of Samuel R. Porter, living in Wilmington, N. C., were alarmed by the discharge of a gun in one of the rooms of their dwelling. Mr. Porter proceeded immediately to the room from which the sound came, and found a servant girl belonging to him lying dead on the floor a large charge of buckshot having passed into her brain. A gun, which had been removed from its ordinary position, was found leaning in another room. A negro lad has been arrested on suspicion of committing the murder.

—It is said that the fortune of the Rothschilds, the great European bankers, is about \$145,000,000.

—The Hartford Times says a beautiful girl, about twenty years of age, was taken in the woods about three miles from that city recently, in a state of frantic insanity. She was discovered in a state of nudity, and when pressed, would leap ordinary fences with the agility of a deer. She spoke two or three languages, but appears to be of Irish descent. It is not known where she belongs.

—Editors in California receive \$8000 a year; city reporters, \$3,000; marine reporter, \$2000; foreman, \$2000; and compositors, \$1000. These are the actual prices paid by the Pacific news for the daily matter prepared for that paper. The expenses for the year reach \$100,000.

—Last January, a slave belonging to a widow lady in Platte co., Mo., brought a quart of whisky at a store, got drunk, fell from his horse, and froze to death. The widow lady sued the firm who sold the negro the whisky, and obtained a verdict of \$850, the value of the negro.

—On Tuesday morning of last week, a boy named Wm. Sperry, living in Middlesex-street, lost his eye by the accidental discharge of a piece of fire-works (a squib) with which he was playing.

—Mr. Ira Kent, of Barrington, R. I., about 60 years of age, came to his death on the 1st inst. by being precipitated, head foremost, into a well. He was found in that situation, with his skull fractured, by coming in contact with the stones in his descent.

—According to the forthcoming Report of the Commissioner of Patents, there are one million milk cows in New York, which on the average yield in dairy products \$20 per year for each head, and competent judges estimate the gross value of the dairy product of the State at \$5,000,000 per year.

—The Buffalo Express of May 27th says:—"One of the most daring burglaries ever committed in this city, was perpetrated on Sunday morning about 4 o'clock. The drug store of Clark & Vought, on Main-street, was entered, the clerk muffled and tied, and the store robbed of about \$30 in money, and \$100 in goods. The two burglars coolly discussed the propriety of killing the clerk and burning the store, but finally left him bound on the floor, and made their escape."

—The Skowhegan Free Press says, that a Mr. Goodrich, now in California, has written to his father in Bingham, Me., that out of a company of thirty in number who left Fort Independence about a year ago for California, he was the only person who survived the journey, twenty-nine having either died of cholera, exposure, or were killed by the Indians.

—Charles P. Scoville, a young man in Middletown, Ct., was out hunting with a friend a few days since. Being tired, he took a seat on the top of a rail fence, leaning his breast upon the muzzle of his gun; it slipped against the fence, went off, and the contents passed through his heart, killing him instantly.

—A fire-proof rope for steamboat tillers and marine steamers has been invented by a gentleman of New Orleans. It is said to be an invaluable invention, and one which will be brought into general use.

—The Rev. Mr. Allen, a young gentleman residing in Petersburg, Va., who had lately attached himself to the ministry of the Methodist Episcopal Church, died very suddenly a Sunday or two since, at Woods' church, in Chesterfield county. He conducted the earlier part of the exercises of worship, concluded his sermon, and commenced the "last prayer," as it is termed, but had only uttered one or two sentences, when he fell backwards in the pulpit, and instantly ceased to breathe. It is said that he had ruptured a blood vessel.

—A despatch dated Cincinnati, June 8th, says, that at 4 o'clock in the afternoon of that day, the boiler in Messrs. Johnson & Morton's works exploded. The building was made a perfect wreck, and the fragments were scattered in every direction. One man was seriously scalded, so that his life is considered in danger, and three others were seriously injured. One man was blown through the roof of the building, yet, strange to say, he was not much hurt.

—The rain which fell in Brunswick, Me., as ascertained by Prof. Cleveland, amounted to 16½ inches more than one third of the whole quantity which fell last year.

—The Western States, it is said, are flooded with counterfeit two dollar bills of the State Bank of Indiana.

—The New Orleans Picayune of the 7th says, that there is another crevasse, 90 miles above the city, 100 yards wide; the water is rushing through it with amazing velocity.

—A man started for California by the overland route, with his effects in a wheelbarrow. He is spoken of in the Western papers, and his doings chronicled; under the head of "the wheelbarrow emigrant." When last heard from, he was beyond New Fort Kearney, three hundred miles from his starting point, rolling on in fine health and spirits.

—The Hampstead (L. I.) Inquirer publishes a list of the members of the congregation of the Rev. Z. Green, in Suffolk county, who are over 70 years old. It includes the names of five persons over 100, eighteen over 90, fifty-one over 80, and forty-five over 70 years of age.

—The Ocean Queen, of London, bound to Suez, with coal, was destroyed by fire, in consequence of the spontaneous combustion of her cargo. The crew, after an unsuccessful attempt to confine the fire to the hold, were compelled to take to the boats, and after enduring much suffering, they were picked up by a French homeward-bound ship, four hundred miles from the spot where the Ocean Queen was burned.

—The following extract of a letter is published in the Bombay Telegraph:—"On Sunday last, between the hours of four and five o'clock, a tremendous fall of hail occurred at a village called Cond-

wul, about six miles from Sattara. The hailstones are described as being as large as coco-nuts! Several houses fell, cattle were slain, and several people were killed by the houses falling in. Many large fish were killed in the river also. The natives declare that they have never seen such hail in their lives. I am within the mark when I say, they were as large as coco-nuts; they have been described as much larger. In camp, we had merely a tremendous dust-storm, but for several hours the sides of the hill were white with hail, like snow in appearance."

NEW WORK.

THE "ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated."

This work is now ready for delivery, and we are ready to supply all orders. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work will be over 300 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy, 42 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. N.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is named, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a Tent meeting in the south-eastern part of Sutton, on the Gore, Thursday, June 24th, and Charenton, June 25th, each to continue over the Sabbath. Bro. M. L. Beatty and myself will attend. Bro. Himes is requested to attend the meeting at Charenton.

[I should be happy to attend, but fear that I cannot.—J. V. N.]

A meeting will commence in Fairfield, Vt., on Thursday, June 27th, at 5 P. M., and continue over the Sabbath. Also one in Troy, Vt., Thursday, July 4th, at 5 P. M., and hold over the Sabbath. Brethren are earnestly invited to come.

Bro. L. D. Thompson will preach in Piermont, N. H., the last Sabbath in June.

Bro. K. S. Hastings will preach at N. Myrick's, Savoy, Sabbath, June 23; Cheshire, June 24th, evening; E. Streeter's, South Hawley, 28th, do.; L. Burnell's, Cunington, 29th, 5 P. M.; Ashfield Baptist Church, Sabbath, 30th; Haydenside, July 1st, 2d, evening.

Bro. C. R. Griggs will meet the Hopeville (R. I.) brethren in conference at the Methodist meeting-house at Foxville four corners, commencing on Sunday, June 30th, and continue through the week and over the following Sabbath. Meetings only in the evening, except on the 4th of July. Brethren in the vicinity are invited.

Bro. B. Morley may be expected to preach in Providence Sabbath, June 16th, and at Northboro', Sunday, June 23d. Bro. Morley's Post Office address is Northboro', Mass.

Bro. R. V. Lyon will preach at Square Pond, Ct., the fourth Sabbath in this month, at 10 A. M.

Bro. N. Hervey will preach in North Leominster the fourth Sabbath in June.

Bro. Hale may be expected to preach in Lynn Sunday, June 15th.

There will be a conference in Old Town, Me., to commence June 21st, at 10 A. M., and continue over the Sabbath. Bro. D. Churchill, of Lowell, is requested to attend.

A conference will be held in Montgomery, Vt., commencing on Thursday, June 20th, at 3 P. M., and continue over the Sabbath. Brethren are earnestly invited to attend.

Bro. R. V. Lyon will preach in Windham, Ct., (in the house of Bro. Robinson,) Sabbath, June 19th, at 10 A. M., and at Chicopee (or Cabotville), Mass., Sunday, 15th, at 10 A. M.

Bro. Daniels will preach at Loudon Mills, N. H., Sunday, June 15.

United States Railroad Guide, and Steamboat Journal for June is received. Published monthly, by Geo. R. Holbrook & Co., 114 Nassau-street, N. Y. Price, 1½ cts. Postage, 2 cts. to any part of the United States. For at the periodical depots.

Christian Parlor Magazine.—We have received the June number of this magazine. The present number, like the previous ones, contains articles of much excellence.

BUSINESS NOTES.

T. Smith, \$2—Sent bundle.

T. P. Rodgell—You sent for two volumes, and so we credit you to the end of two volumes. It seems you wanted two copies of one vol. We have marked it accordingly. We want numbers, two copies, and two volumes, all denote different things.

H. L. Hastings \$10—Sent on Monday.

R. V. Lyon, \$3—Your debts are \$47 04; your credits, \$33—balance due, \$12 04.

E. Shepherd—Your letter enclosing \$1 was received, and paid to No. 482.

T. Addiman—Came too late to be forwarded.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.	
Previous donations	27 37
Books and tracts to J. Curry, Liverpool, and J. W. Bonham, Leeds, England	4 50
Total donations	31 87
Previous receipts	12 00
Balance overpaid	19 87

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

A. D. 1 00

Receipts for the Week ending June 12.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

J. S. Seymour, 474, 25 cts.—Balance H. L. Smith, 445; S. Fellows, 492; J. D. Snow, 804; J. Ames, 435; J. C. Demerit, 508, and \$2 for A. G. to No. 539; Mrs. D. Stone, 482; E. Atwater, E. Vanklee; Rev. J. Bronley, 508; M. Stearns, 482; R. Shyten, 490; Wm. Cowdry, 456; J. McKenzie, 530; S. Farnsworth, 482; D. Bates, 493; J. L. Loring (two copies C. H. and to) 495—each \$1.
W. Harris, 449; S. Nunn, 584; D. Merriam, 487; John Smith (of Homer), 468; O. C. Miller, 483; J. L. Clapp, 482; J. Rush, 493; P. L. Hastings, 810—Sent on Monday.
G. W. Burdham sent—\$3—L. E. Bates, on acct—\$5—H. L. Smith—\$8 25—H. D. Boss, 508—\$1 40—D. Boone, 486—50 cts.

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, JUNE 23, 1850.

No. 21. WHOLE No. 477.

THE ADVENT HERALD

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AT NO. 8 CHARDON-STREET, BOSTON,
BY JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies
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be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscri-
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given when money is forwarded.



CONFIDENCE IN GOD.

My mind is happy in the Lord,
And feels a heavenly calm,
While each sweet promise of his word
Affords a pleasing balm.

The Lord, in weakness, is my strength,
My help, when troubles rise;
A friend, who pities my distress,
And hears my groans and sighs.

The smiles of Jesus sweetly rest
Upon my pallid brow,
And kindle up a ray of hope,
Which scarce was felt till now.

His arms of everlasting love
Encircle me around,
To soothe my pains, allay my griefs,
And make my joys abound.

Kind Mercy gently holds my head,
And wipes the falling tear,
While Jesus tells me he is mine,
And whispers, "I am here."

Contentment, Patience, Faith, and Hope,
Are my companions still,
While Resignation, with a smile,
Bows me to Jesus' will.

O, then I'd not exchange my state,
For riches, or renown,
For all the boasting world calls great,
Or for a monarch's crown.

'Tis greater, say for me to know
My sins are all forgiven,
Than to possess ten thousand worlds,
And have no hope of heaven.

N. Y. Evangelist.

Apocalyptic Sketches,

OR,
Lectures on the Seven Churches of Asia Minor.
BY JOHN CUMMING, D.D.

LECTURE II.—JOHN IN PATMOS.

"I John, who also am your brother, and compan-
ion in tribulation, and in the kingdom and patience
of Jesus Christ, was in the isle that is called Patmos,
for the word of God, and for the testimony of Jesus
Christ.—Rev. 1:9.

I must in this lecture continue the introductory
remarks which I made last Lord's-day evening,
on the peculiar position of him who was selected
by the spirit of God to be the Seer of things
that were, and the inspired Prophet of things
that were to come. On looking at the words
which I have read, and at the era in which these
words were recorded, I see two great kingdoms
coming into collision, then prominent upon the
stage of the world, and destined to throw up in
that collision remarkable and startling aspects.
The one kingdom was then in almost its meri-
dian power, splendor, influence, and greatness;
the last of the Cæsars, named Domitian, was
its head. The other kingdom, in contrast to
this, was then almost in its cradle; the last of
the Apostles, John, was its preacher, and its
Sovereign was in the skies, and on the throne
of his glory. These two kingdoms were present
to the mind of John throughout this remarkable
prophecy. The one had all the powers of
Cæsar at its back—the other felt embosomed in
the promises of Christ.

John was banished to Patmos for this crime,
"the testimony of Jesus and the confession of
his name." We are assured by contemporane-
ous writers, as well as records that have survived
the age in which the Apocalypse was written,
that to teach a religion new to the Roman em-
pire was a crime branded by the name and
chargeable with the guilt of sedition; and those
who were thus guilty of preaching a new reli-
gion were sent to solitary and deserted places
of banishment under the sceptre of Cæsar.—
Among the rest, John was banished to the isle
of Patmos, where he was obliged, at the age of
ninety, to work in the mines and quarries for
the profit of Cæsar, and as a punishment for the
crime of which he was denounced as guilty.
At this period John must have reached the age
of ninety, and to be condemned to labor in the

mines, or to excavate in the quarries of Patmos,
under a heathen task-master, at such an age,
was surely no slight punishment; and if John
had not been sustained by bright hopes that
spanned the chasm that lay between him and
his home—if he had not had within him com-
pensatory joys which Cæsar could not give, and
which all the cruelty of Cæsar could not crush,
—he had perished in the midst of his punish-
ment, and, humanly speaking, the bright visions
of the Apocalypse had been reserved for another
seer to reflect on the Church and on the world.

In order to give you some idea of Patmos,
now called Patimo or Patmosa, I have borrowed
two or three descriptions of it; one of the most
interesting is that given by the Rev. Hartwell
Horne, in his "Landscape Illustrations of the
Bible," a work containing sketches of the prin-
cipal places alluded to in the Scriptures: he
says: "Patmos, now called Patimo or Patmosa,
is a small island in the Egean Sea, between
twenty-five and thirty miles in circumference.
Its aspect is forbidding and cheerless, and the
shores are in most places steep and precipitate.
The Romans used this barren spot as a place of
exile; either the Apostle John was sent for the
word of God, and for the testimony of Jesus;
and here he wrote the Apocalypse or Revelation
which bears his name." This, I believe, is a
mistake; the Apocalypse was written after he
had escaped from, or was permitted to leave, the
isle of Patmos. It is not known how long his
banishment continued; but it is generally sup-
posed that he was released upon the death of
Domitian, which happened A. D. 96, when he
retired to Ephesus. The metropolis or citadel of
ancient Patmos was discovered in February
1817, by the Rev. Mr. Whittington, on the
summit of a hill which rises precisely on the
narrow isthmus that unites the two divisions of
the island, and separates the principal harbor
from Port Merica. After some research he dis-
covered very considerable remains of a large
fortress. This rock or hill is not so lofty as that
on which the modern town and monastery are
built; but its singular situation between the two
ports renders it even more commanding. These
remains lie on the northern side of the hill, and
from the nature of the ground, the fortress must
have formed an irregular triangle. The wall
appears to have been seven feet thick, and the
towers measure fourteen feet in front. The
surface of the soil in its neighborhood is much
heaped with piles of ruins, and the whole area
is thickly strewn with fragments of ancient
pottery.

This island is described by Mr. Emerson (who
visited it a few years since) as having every ap-
pearance of being of volcanic origin, and consist-
ing of a rugged rock, with a sprinkling of soil, and
a slight covering of verdure, which, with the
sterility of the earth and the baking heat of the
sun, is so crisp as almost to crumble in the hand.
Here are very numerous churches, many of
which are opened only on the anniversary fes-
tival of the saints to whom they are respectively
dedicated. The modern town of Patmos, which
is the only one on the island, and the monastery
of St. John, crown the summit of the hill, about
three-quarters of an hour's walk from the sea-
shore, and which commands a very extensive
prospect over the surrounding islands. The
monastery consists of a number of towers and
bastions, having much more the air of a military
than a monastic edifice. It is said to have been
erected by St. Christodoulos, in honor of the
Apostle John, and under the auspices of the
Byzantine Emperor, Alexis Comnenes, in the
year 1117, in order to serve at once as a resi-
dence for the brethren of St. John, and as a pro-
tection to the inhabitants against the incursions
of pirates. It now contains accommodation for
a numerous society of monks, who are under
protection of the Bishop of Samos. By the
special permission of the Grand Mufti of Con-
stantinople, they enjoy the rare privilege of a
bell to summon the brethren to their devotions,
while all the other religious foundations in the
East—the monastery on Mount Athos not ex-
cepted—are forced to convene their inmates to
prayers by the striking a hammer against a

crooked bar of iron. This much-envied privi-
lege of the monks at Patmos is ascribed to the
high veneration in which the Turks are said to
hold the memory of St. John. Like most of
the other Greek churches, the church belonging
to the monastery is gaudy, without either taste
or elegance. Both the vestibule and the interior
are painted with semi-Chinese heads of Christ
and the Apostles, and the Parragia or Virgin
Mary appears in every corner. The library of
the monks contains a few printed books, chiefly
the works of the Greek fathers, and also a con-
siderable number of manuscripts, which seem
to have been assorted and preserved with care.
The hermitage of St. John lies about midway
between the beach and the convent; it is ap-
proached by a rugged pathway, one side of which
encloses, or rather is formed by the sacred cave
in which the Evangelist wrote his revelation.
Before the erection, according to Mr. Emerson,
it must have been rather an exposed situation,
as it is pierced but a very slight way into the
rock; and as the monks carry on a very profit-
able traffic by disposing of pieces of the stone for
the cure of diseases, a great portion of the pre-
sent excavation may be attributed to their industry.
Two chinks in the rock above are pointed out
as apertures through which St. John received
the Divine communications. They are deemed
to be incomparably sacred, and in point of sanc-
tity are second only to the holy sepulchre at
Jerusalem. The inhabitants of Patmos are about
4,000 in number, and their appearance is per-
fectly consonant to the barren aspect of the
island: the men being clothed in dirty cotton
rags, and the women (who are handsome) being
literally bundles of filth!

Such is the description of Patmos, the scene
of the exile of St. John, as it has been given by
modern travellers. The present inhabitants of
Patmos seem to have some perception at least
of the claims of Christianity; but in the days
of St. John it is supposed there was not a single
Christian in the isle to associate with him, or to
fulfil the condition of the promise, "Where two
or three are met together in my name, there am
I in the midst of them." But one rejoices to
know that when there is no visible assembly of
the saints of God, there is a channel—the holiest
one in the universe—the channel of a regener-
ated heart—in which Christ delights to dwell,
and which he consecrates by his presence, and
from which he receives the acceptable worship
while he pours down his benediction on the
worshipper: teaching us that wheresoever there
is a Christian there Christ is. In the dark and
dreary crypts in which the martyrs have pined
—in the Mammertine prisons at Rome in which
the Apostles are said to have been imprisoned—
in dens and caves of the earth, on barren moors,
upon the ocean's bosom—wheresoever there is
a child of God, there the Lord of glory delights
to be present, to comfort, to strengthen, and to
sustain him.

John, placed in this isle, you may easily con-
ceive, must have had during, and after his toils,
many interesting reflections. Let me suppose
that he looked, in the first place, around him;
he there saw on every side a desert isle, the
type of a world that sin had polluted by its
touch, and yet the *norm* of a world that He who
came to redeem it shall retrieve and remake.
In that barren isle, John could hear the echoes
of that voice which said, "Behold I make all
things new," and could see reflected in it, by
the eye of unfainting hope and firm faith, all
the splendors and glories of the New Jerusalem;
and the recollection that he had a franchise that
admitted him to be a citizen of the Jerusalem
above, compensated him for the pain and pun-
ishment felt in being an exile from the cities
and the sway of the sceptre of the rulers of this
world. Are any of you oppressed and broken
down by a thralldom that is only exceeded by
the drudgery of John in the mines of Patmos?
In John you have a companion in tribulation.
There are subterranean mines in London, cellars
below shops, which have been described to me,
in which the young men—many of them my
countrymen—are doomed, not by Domitian, who
had some mercy in his composition, but by

Mammon, who has none, or by his slaves, who
perhaps call themselves Christians, to drudge,
and toil, and die. If I address any such this
evening, I say, use the means of amelioration if
they are within your reach, and wherever there
is a Christian you will have one that sympathizes
with you; but when that amelioration cannot
be, try and draw into that subterranean scene of
drudgery and toil bright visions of that better
City in which there shall be no sin, and there-
fore no sorrow, but where all are free, and holy,
and happy forever.

We can easily believe that John not only
looked around, but that he also took a retrospect
of the past. Situated in Patmos, he may have
recollected sixty years before, when Jesus rose
from the dead, ascended into heaven, and took
his seat at his Father's right hand. John recol-
lected that touching scene when he rose from
the Mount of Olives, and a cloud received him
out of sight; and he may have recollected the
voice that came from the cloud, "Ye men of
Galilee, why stand ye here gazing up into hea-
ven? this same Jesus, which is taken up from
you into heaven, shall so come in like manner
as ye have seen him go into heaven." John also
recollected the prophecy of our Lord recorded in
Matthew 24th, and he saw that prophecy in all
the terrible results of its performance to the
very letter. John had seen the Roman eagle
spread its wings where the cherubim were; he
had beheld the firebrands of Cæsar's soldiers
blazing amid the carved work of the sanctuary
of God; he had viewed the slaughter of the
Jews, so great that the streets ran with their
blood; and he had seen the refugees who es-
caped from Jerusalem dispersed and scattered
through every land, evidences to heaven and
earth of the faithfulness of the promises and
the reality of the threats of God. John, too,
had seen he arch raised by Vespasian to com-
memorate the destruction of the Jews, and the
remains of which are to be seen to this day, on
which is represented the shewbread and the
seven candlesticks. He had seen also the coins
that were struck, some of which were still pre-
served in the collections of numismatologists,
on which Judah is represented seated under a
palm-tree, weeping; with these words written
beneath: "Judea Capta"—struck to commemo-
rate the destruction of Jerusalem. And thus
the very wrecks of Jerusalem reveal the record,
"Thy word is truth;" and the pæans and shouts
of victory raised by Cæsar's soldiers announced
that Jesus was the Messiah. All this John had
witnessed, but from the midst of it he saw issu-
ing a new and glorious power, despised by the
great and the wise of mankind, which was des-
tined to transform the world by its touch, to pre-
vail against the craft of Satan, against the wiles
of statesmen, against the wisdom of philosophy,
against the policy of princes, against the power
of Roman eloquence, and not to rest in its pro-
gress till the kingdoms of this world shall have
become the kingdoms of our God and of his
Christ. John saw this mighty principle, the
Gospel of Truth, prevailing in various lands,
erecting churches in Thessalonica, in Berea, in
Athens, in Derbe, in Antioch, in Jerusalem, in
Syria, in Galatia, in Ephesus; leavening all
classes with its principles, and snatching trophies
from Cæsar's household, and the vine that was
sown in Jerusalem beginning to twine its ten-
drils around the sceptre and add new beauty
and new glory to the diadem of all the Cæsars.
John saw that "mustard-tree," a sapling that
was destined to grow and spread till it over-
shadowed the whole earth; and that spring
from the Rock which was to prove a mighty
stream, and to go forth and water every region
of the world, till it merged in the everlasting
and glorious main. John saw, too, what he
must have regarded with great grief, intermin-
gling tares of error and of superstition blended
with Christian truth; heathen ceremonies grafted
upon the simplicity of Christian worship;
the humble fishermen of Galilee hoping to be
the lords, and laboring to become the despots of
the world; dark shadows settling on that clear
horizon; weeds bursting into vitality and min-
gling with that auspicious field; a small cloud,

"like a man's hand," spreading and expanding till it threatened to cover the whole canopy of heaven; and the seed of that upas-tree sown, under whose baneful influence all have perished that have placed themselves beneath it, and the consumption and destruction of which has been the desire and the prayer of, as it has been the promise given to, all the people of God.—(*To be continued.*)

The Coming of the Lord,

Doctrinally and Practically Considered:

BEING THE SUBSTANCE OF A COURSE OF LECTURES, DELIVERED IN BATH, ENGLAND.

BY EDWARD GILLSON, B.A.

LECTURE I.—PRACTICAL IMPORTANCE OF THE SUBJECT.

"And as it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—LUKE 17:26-30.

(Concluded.)

2. Again, the time at which the event may be expected, constitutes an important feature in the subject. As a correct view of the event itself will present the right object of promise, so a scriptural view of the time will place the mind in a proper posture of expectation. The nearer we draw to it, the more powerfully shall we feel its influence. It is true, the strong eye of faith will glance over any intervening distance, and fix upon the object which revelation sets before it. But the weaker vision will become alive to it only as it approaches nearer; whereas the dull and drowsy will not be awakened up to it, until their ears are assailed by the midnight cry, "Behold, the Bridegroom cometh." But the nearer it approaches, the more cheering and quickening is it calculated to become to all.

This portion of the subject, however, I propose to treat more fully in the next lecture, if the Lord permit. At present, I would only observe, that what I desire to urge, with regard to the time, is, not the accurate investigation of chronological dates; but, such a general understanding of our present place in the prophetic calendar, as will serve to show us our scriptural position. I believe our present position to be that which gives us a practical exposition of our Lord's words, "Of that day and hour knoweth no man."—Matt. 24:36. I believe that we are now arrived at that period, when no prophetic event remains to be fulfilled before the coming of the Lord. Many events, doubtless, have to intervene before he descends with his saints; but not one remains upon the prophetic record, which must now necessarily stand between us and the coming of the Lord, to receive his saints, and "shut to the door." If we look back upon former periods, they are definitely distinguished from the present. Take the case of Job, as an example of Old Testament believers. He was looking forward to "the latter day," as the period of his hope. But the latter day was then "afar off," and therefore "he saw the promises afar off." The same of Daniel, under a later dispensation. After having closed his account of the visions which had to be fulfilled before the time of the promise, he also was told to go his way "till the end." And the promise was added, "Thou shalt rest, and stand in thy lot at the end of the days." (Dan. 12:13.) Still the promise was not nigh. Again, if we look to the first ages of Christianity—the "latter day" was then ushered in, and therefore the Lord was described as being "at hand." Still there were events to intervene. This we have explicitly declared by the Apostle Paul to the Thessalonians.* He tells them that the predicted apostasy must first take its rise, and run its course. This it has now done; and we at present stand upon the narrow point in the prophetic register, when we cannot say that any event remains to be accomplished before the Lord's coming; but that at any moment we may expect him to appear. Hence,

* 2 Thess. 2.—An eye to the distinction between the rapture of the saints, and the descent of the Lord with his saints, is necessary to clear up points of this description. With the aid of other scriptures bearing upon the subject, the Apostle's explanation to the Thessalonians may be thus paraphrased:—"That day of the Lord in which you are especially interested, viz., when you shall be 'caught up to meet him in the air,'—is not so near as you imagine. The man of sin must first be revealed, who is to continue his course for 1260 years. At the end of this period, the Lord may, at any moment, be expected to 'descend from heaven with a shout,' when 'the dead in Christ shall rise.' He will then receive you to himself, and will call upon you to render up your account of the talents which he committed to your charge, saying, 'Occupy till I come.' During this interval the man of sin shall put on his final form of development. And when all is ready, above and below, the Lord shall descend with his saints 'in flaming fire,' and that 'Wicked,' now fully revealed, shall be destroyed 'with the brightness of his presence.'"

the especial force of that warning, as now applied to us, "Watch, therefore, for ye know not what hour your Lord doth come."—Matt. 24:42.

Having thus assigned some reasons for the practical importance which I ascribe to the subject of the Second Advent, I now proceed to offer, with a view to the same practical object—

II. A brief statement of the case, in order to afford a general outline of the argument upon which it hinges.

We are all, doubtless, looking forward to the literal coming of the Lord Jesus Christ, at some time, and in some manner, "to judge the world;" whether, by judging the world, we mean the simple judicial act of bringing us all before his judgment-seat; or, whether we use the term in the larger sense, which is commonly assigned to it in Scripture, and consider it to include the various acts of a "Lawgiver," "King," and "Judge."—Is. 33:22.

Again, we are surely looking forward to the fulfilment, in some way or other, of those innumerable promises of blessing to the world, with which the Scriptures abound. Such, for example, as the promise of a "King to reign in righteousness, and princes to rule in judgment." When "the Lord shall be king over all the earth; in which day there shall be one Lord, and his name one."—Zec. 14:9. When he "will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9. When "They shall beat their swords into plough-shares, and their spears into pruning-hooks," so that "nation shall not lift up sword against nation, neither shall they learn war any more." When "They shall not hurt nor destroy in all his holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Is. 2:4; 11:9.

Such a period of universal blessing, we are surely anticipating, whatever our notions of it may be. The grand point, then, upon which the whole argument hinges, with all its practical bearings, is simply whether the Lord Jesus Christ will come, as our "Lawgiver, King, and Judge," to usher in this blessed period; or whether this period of blessing shall precede his coming, and he shall only appear at last to discharge the judicial act of a Judge upon his judgment-seat.

Without entering into the various particulars which have been entertained on either side of the question, it will suffice, for our present purpose, just to glance at the principal outline by which the main difference between the two opposing views will be distinguished. And I purpose to speak, rather with reference to what we usually meet with in the world, than to what has been written by individuals.

The commonly prevailing notion, appears to be mainly this:—That the present dispensation is to go on progressively prospering, in the diffusion of the Gospel, until the whole world shall be converted to the Lord—that the period of universal blessedness, promised in the Scriptures, shall then be ushered in—that a spiritual reign of holiness will follow, in which there shall be a fulfilment of the promises to the saints, of reigning "a thousand years" with Christ "on the earth."—Rev. 20:6; 5:10. That, at the close of this period, the Lord shall descend from heaven, to raise the dead, and call the just and the unjust together, before his judgment-seat—that the solid fabric of the earth shall then be utterly burnt up: the saints carried away with Christ to heaven, and unbelievers cast into hell; so that the whole history of the earth shall be wound up, and its place be known no more.

The other view regards the present dispensation only as one step in a continued series; the preceding, or legal dispensation, being the "ministration of the letter;" preparing the way for the present, which is the "ministration of the spirit;" and this, again, preparing the way for the personal presence of the Lord himself.* The conversion of the whole world, therefore, is not looked for, under the present dispensation; but only the calling out of a people "according to the election of grace." The devil is expected to continue reigning as "the prince of this world," till the Lord "shall come, whose right it is."—That at his coming, he shall raise the dead saints, and change the living. He shall give them their glorified bodies, and then descend with them, "in flaming fire," taking vengeance upon his enemies. The devil shall then be cast out, and shut up in "the bottomless pit," for a thousand years. The earth itself shall be delivered from the effects of the curse; and Christ shall reign, with his glorified saints, over the renewed earth, a thousand years: the nations which then dwell in the flesh, being subject to their dominion.—That at the end of the thousand years the devil shall

* I would here be understood, not to pledge myself for the accurate exposition of any set of opinions embraced or maintained by any body of men; but merely as desiring to state what appears to myself a general exhibition of the subject, as regards the main points of controversy.

again be loosed, when another rebellion will ensue; and then shall follow the ultimate destruction of the great enemy, with the general resurrection and the final judgment.

I merely present this little sketch, as containing the main features of the two opposing views; and will now conclude the present lecture, with a few remarks upon them.

With regard to the expectation of the present course of means successfully prevailing to the conversion of the world, I would first inquire, Where is the promise? It is true that our Lord sent forth his disciples "to preach the gospel to every creature." But at the same time, so far from giving any promise that every creature should receive it, he warned them that they should be "hated of all nations for his name's sake." And that "the tares and the wheat should grow together till the harvest." The promise which the Lord gave, was this, that the "gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Matt. 24:14. If, therefore, the gospel is still to be maintained as God's witness, in the face of Satanic enmity and opposition;—if the great Adversary, with all his legions, is still in arms against us, and will be till the Lord's Advent; surely, it becomes our business, to be awakening up the people, and warning them of their foes. We should be stirring them up to vigilance; teaching them to buckle on their spiritual armor for the conflict; and to watch like soldiers on the battle-field. But if, instead of this, we fondly infuse into their minds, dreams of progressive peace, and talk of the Devil laying down his arms, or gradually retiring from the field; it will surely be like soothing the soldier upon his watch into false security, whilst the enemy is at hand. The great adversary is yet abroad as "a roaring lion;" and will continue so, till the Lord shall come to cast him out. If, therefore, we be persuading the people that the lion's voice is gradually softening down into the bleating of the lamb; and if they should fall into his devouring jaws, and become his prey, we may well tremble for ourselves as unfaithful watchmen, of whom the Lord hath said, "I will require my flock at their hand." Again, as to any views which are formed of what is called the spiritual reign before the coming of our Lord, this very circumstance is opposed to it. The notion assumes a time of universal holiness and peace; indeed, the fulfilment of all the promises, such as those contained in Ps. 72; Isa. 11, &c. Where, then, is the Devil to be during this period? How can there be peace in the world, whilst he is abroad, "going to and fro in the earth, and walking up and down in it?" There can be no universal peace so long as "the prince of the power of the air" continues his abode amongst us. But when the Lord shall come, in his own person, he will pour out the "seventh vial in the air;" that is, upon "the Prince of the power of the air." The Dragon will then be seized and cast into the bottomless pit; and so will the earth be freed from his disturbing presence.

Then the period will arrive for the promised blessings to be ushered in. "The curse which has so long devoured the earth," will then be removed, and nature will come forth anew, from the work of the Redeemer, as originally from the hand of the Creator. The earth itself will never be burnt up to a cinder, and blotted out of the map of the universe; for then, the Devil would have had a triumph. The language of the apostle Peter is, doubtless, very strong; but by his own explanation, he shows, that nothing more is meant, than a thorough renewal of the earth and its atmosphere.* And, indeed, I do not marvel at the strength of the language employed, for assuredly a mighty purgation will be needed; and the action of it could not be too strongly expressed. The old enemy will leave behind him a hideous slough of pollution and defilement; but not too much for the glorious Redeemer to purge away. The earth has, indeed, been long and horribly "defiled under the inhabitants thereof." "The whole creation groaneth and travaileth in pain together until now. But the earnest expectation of the creature waiteth for the manifestation of the sons of God;" "When Christ, who

* I cannot but think that an attentive reading of that chapter, (2 Pet. 3.) will show this to be the meaning. The Apostle refers to the destruction of the world by water, as a type of the destruction which is to come upon it by fire. He says, "The world that then was, being overflowed with water, perished."—(v. 6.) In the same manner, he says, "the heavens and the earth which are now, are reserved unto fire," &c.—(v. 7.) He then proceeds to describe the action of fire, which is to come upon the earth; and it might, indeed, seem to signify a literal consumption, but for the preceding type, and the following reference to the promise of "new heavens and a new earth." As the old world perished, so the world that now is, is to perish. But it was not the solid fabric of the old world which perished, neither is the solid fabric to perish by fire; for he says, "We look for new heavens," &c., and that "according to his promise." Now this promise we have in Isa. 65:17; and it clearly refers to the millennial state.

is their life, shall appear, they also shall appear with him in glory." Then will "the creature itself be delivered from the bondage of corruption into the glorious liberty of the children of God." Yes, the whole creation will respond to His appearing—He will be universally acknowledged as the Creator, King, and Redeemer.

From the upper world will arise "great voices, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." The earth below, will return a universal response. "All flesh shall see his salvation," and "know that he, the Lord, is the Saviour and Redeemer." Despisers shall "behold, and wonder, and perish;" "every eye shall see him;" "every knee shall bow" before him, and "every tongue confess that he is Lord, to the glory of God the Father."—The earth itself will spring forth into liberty, released from the iron bondage of the curse—and even inanimate nature will rejoice and sing: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh—he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth."—Ps. 96:11.

All this is called forth, not merely because the Lord is coming to summon the world before his judicial bar; but because he is coming as the world's King and Redeemer; to cast out the great Usurper, to deliver the earth from his dominion, and take to himself the sovereignty. Because he is coming to rule over, or, "judge the world with righteousness, and the people with his truth."

Make it, then, the great business of life to prepare for his appearing. Go back to his First Advent, to prepare for his Second. There is no greater mistake, than to suppose, that millennialism is calculated to withdraw the mind from the atonement, or that the expectation of Christ regnant, should lead us to forget Christ crucified. If we are expecting him to come as our King, we may well inquire, "Who may abide the day of his coming, and who shall stand when he appeareth?" And, surely, the very question, if rightly apprehended, would be sufficient to drive back the boldest presumer, and teach him to seek refuge in the atonement. None shall "abide his coming," nor "stand when he appeareth," but those whom he hath washed in his blood, and sanctified by his Spirit. He "was once offered to bear the sins of many; and unto them that look for him, shall he appear a second time without sin unto salvation."

Only they, who have embraced him as their crucified Saviour, can "look for him" as their glorified King. It is, therefore, through an interest in his death, that we must look for the hope of his glory. Through the life of faith, we proceed to the fruition of sight. But faith is a comprehensive grace. It takes in the whole scope of revelation. It is retrospective, possessive, prospective.—It glances back to the First Advent, and forward to the Second, and combines them both with present possession.—It appropriates the atoning blood, feeds upon present grace, and waits for the coming glory. Thus it builds upon the past, improves the present, and rejoices in anticipation of the future. Indeed, it receives Christ into the heart, and with him all his salvation.

Get your hearts then established in this grace. Learn to realize the work of Christ; and hold fast, by faith, upon the hope which it affords. So live upon him now, by faith, that you may meet him with joy, when you "shall see him as he is." He has been in humiliation, to prepare you for his glory. He suffered the curse, to save you from sin. He made himself poor, to make you rich. He died, that you might live. He endured the cross, to give you the crown. He bought you with his blood, to prepare you for his kingdom. Look, then, through the work of his First Advent to the glory of his Second—through "the hour of darkness," to the day of his triumph—through the blood of the Lamb, to the crown of the King—through the path which he has trod, to the kingdom which he has prepared;—in a word, let your soul live upon "Jesus Christ, and him crucified;" and that, rightly apprehended, will properly connect the cross with the crown—"the sufferings of Christ with the glory to follow." Christ is the anointed King; but, as crucified, he was the victim slain. The slain Lamb, therefore, shall come as the reigning King; and they who are crucified with him, shall also reign with him. But no cross, no crown—no atoning blood, no remission of sin; and if no remission, then no peace with God, and no participation in his glory.

Oh, then, as you would be "found of him in peace," so seek his peace in his appointed way. It is to be found only in the application of his atonement. His work upon the cross, applied to your heart by the Holy Ghost, is your only preparation for his presence. Be "crucified with Christ"—become dead to the world, and alive unto God—get Christ "formed in you," as the source of life, and "the hope of glory;"

and as you know him now, by that inward work of his Spirit which reveals him to your soul, so, when his sign shall be seen, and his voice shall be heard, you will lift up your head with joy. The Christ that "is formed in you," will answer to the Christ revealed from heaven; and you will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

END OF LECTURE I.

(For the Herald.)

Fletcher's Letter on the Prophecies.

(SUPPOSED TO BE ADDRESSED TO JOHN WESLEY.)

Fletcher, among Methodists and those who have read his life and writings, is a name of blessed memory. He was a fellow laborer in the ministry with Wesley, a praying, humble, active, laborious pastor; a voluminous, beautiful and pious writer; and a preacher than whom Whitfield himself was not better qualified to travel the kingdom at large: Wesley being the judge. As to learning,—he had a great love for it in his youth—would sit up two whole nights in a week for study and writing—was celebrated for his extensive knowledge—and chosen by Lady Huntington to superintend her seminary for educating young men for the ministry. But the following extracts from his letter on the prophecies, show that if he were now alive, some who garnish his sepulchre, would stone him as "a Millerite." I do not mean with *literal*, but *literary* stones:—"give the bastinado with the tongue, and cudgel his ears." Aye, and his heart!

ADDISON MERRILL.

"REV. SIR:—I was very much surprised to hear you read part of a letter, written on the impending revolutions; they have often been, for some years the subject of my meditations, and of many conversations with a great Divine abroad. That gentleman, as eminent for his uncommon learning, as he is remarkable for the use he has made of it, from his youth showed the greatest inclination to dive into the apparent obscurities of the prophecies contained in the Bible. That inclination increased with his knowledge and piety; it followed him every where. When upon his travels, he generally got what light he could from the learned in that uncommon branch of knowledge, and had several conferences with Sir Isaac Newton, and others.

For these fifty years, he has spent his time in making himself perfectly master of the oriental languages, which are become as familiar to him as Greek and Latin; and in comparing and explaining the various prophecies scattered in the Old and New Testaments. Therefore, if his labors have been attended with a blessing from above, and a measure of God's Holy Spirit, he is, in all appearance, a man most likely to discover what God has pleased to hide, for a time, under the veil of prophetic figures. As I have often read his work, both those that have been printed, and those which he has not yet been able to publish, on account of the strong opposition of several people, I shall take the liberty to give you a short account of his system.

"It seldom fails—when supported by the numerous train of his arguments—either to silence or convict those who oppose it; it agrees with the tenor of the whole Bible; it gives such grand ideas of God's justice in punishing the wicked, and his faithfulness in remembering the gracious promises he has made to the faithful; it squares so well with History and Chronology, (I would almost say with the present state of the world,) that if it be not true, one must confess, it is at least very probable. This has been owned by numbers of clergymen, and even by some of those who, because *the Lord delays his coming*, think that the world shall always remain in the same state.

"According to that Divine's opinion, we are come to the *last times*; the grand catastrophe of God's drama draws near apace; he shall soon be avenged, first of his unfaithful servants, and next of his barefaced enemies; in a few years he will *purge his floor and burn the chaff with unquenchable fire*. Every Christian ought then to prepare himself for that day, which *will come as a thief in the night*; and to labor for a living faith, the ark which alone will carry us safe to the harbor, amidst the universal deluge of woe which is going to overflow the earth."

Here Mr. Fletcher gives an account of his friend's views. They were—(not to mention every particular)—that Christ would come to destroy the wicked, and raise the righteous dead at least a thousand years before the final judgment. Discouraging upon the 2300 years of Daniel, 8th chapter, the gentleman is represented as maintaining that—"Chronologists may mistake in a few years, but cannot err upon the whole; and as God is true and faithful, so it is manifest, that the prophecy of 2300 years must be fully accomplished in our days, or those of the next generation. 'At the time of the end shall this vision be fulfilled,' where the word *end* signifies plainly, the catastrophe of God's drama, the last act of the wicked tragedy men have been acting for near 6000 years, and the

παντων αποκαλυψις [revelation of all things] of our Lord Jesus Christ. Again, in the 19th verse, the angel said to Daniel, 'Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be.' What end is here spoken of, if it be not of God's universal scheme?"

After having stated his friend's views considerably at large, Mr. F. says:—

"This is, Sir, a short account of the gentleman's system, which, far from fearing a severe examination, does never appear in a better or clearer light, than when it is compared with the writings of all the Prophets and Apostles, with the prophetic Psalms, and in a word, with the whole Bible.

"Give me leave to conclude with some reflections, that naturally flow from what has been said on that system. '1. Many people, I know, look on meditations on the prophecies, so expressly enjoined by St. Peter, as one of the greatest instances of presumption and enthusiasm; because they believe there is no sure ground to build upon, and that it is a land of darkness, in which the most enlightened Christians will never fail to stumble and fall shamefully. But is it probable that God, who foretold to a year, and very clearly, the deliverance of the Jews from their captivity in Babylon, and the building of the second temple, and the birth and death of the Messiah;—is it probable, I say, that He should have been silent, or not have spoken as clearly concerning his coming to destroy the destroyers, and to set up that kingdom which we pray for, when we daily say, according to our Lord's appointment, *Thy kingdom come*? If God has exactly foretold, for the comfort of believers, the various revolutions that have happened to his church in past ages; is it possible that he should have left himself without a witness concerning the most important of all, I mean the last? If he showed the prophets the first acts of his drama, is it not highly probable he has not forgot the last, without which his wisdom, justice, and mercy, would always remain hid under a thick cloud?'—(To be continued.)

The Inquisition at Rome.

At a meeting in the Rotunda, Dublin, recently, in connexion with the Italian Evangelical Society, Mr. P. D. Hardy stated that he was anxious to put a question to Dr. Achilli. It had been denied that some of the things which were alleged to have taken place had ever occurred. The question he wanted to put was this,—Was it a fact that at the time Pius Nono left Rome, the Inquisition was in Rome, and is now in Rome? This had been denied, and he wished his friend to give an answer.

Dr. Achilli thereupon rose and said: Pius IX., on leaving Rome with his cardinals, left there the Inquisition, and he left it hoping that by means of its work he would be the better able to return to Rome: and it is the fact that the Inquisition is still in Rome, and was at work in Rome after the departure of Pius IX. Pius IX. left Rome in the month of November, 1848, and I was in Rome in the month of February, 1849, and in the same month of February, 1849, the Roman Republic was proclaimed; and eight days after the proclamation of the Republic the *Te Deum* was chaunted in the cathedral of St. Peter's; and I believe I stated here before, that on that occasion I, with ten or twelve of my companions, visited the prison of the Inquisition. That is to say, we went to examine whether the palace of the Inquisition was attended by any one or not, and this is what we found: We found in this palace of the Inquisition, the Commissary General of the Inquisition together with his two companions, his secretaries and his chancellors, and in addition to that we found the jailors of the Inquisition; and I myself asked one of the jailors whether there were any prisoners in the cells; because I said, if there are jailors we naturally may suppose there are also prisoners. But the jailor, according to the laws of his order and of the Inquisition, was not at liberty to give me an honest answer, and was satisfied with merely shrugging up his shoulders; but for me that answer was sufficient, and I understood by the shrug of his shoulders he meant to say there were plenty of them. And it was in consequence of this automatic answer that my companions, amongst whom were some French officers, were very much inclined to cause an uproar in the Inquisition. They wanted right or wrong to examine the cells and dungeons, and to compel the jailors to open the gates, but I begged of my friends to desist from such a thing, and I advised them rather to make known this state of matters to the Government. And that was done, and the Government sent officers to verify whether the Inquisition was still in operation, and they found matters as I have described them. In addition to that, the Government found three prisoners in the dungeons of the Inquisition, and one of these prisoners was a bishop that had been there in his cell for twenty-five years. I will not wait to tell you the reason why this unfortunate man was twenty-five

years confined in a dungeon. I only state the fact that he had been, and was there, and this bishop, together with another prisoner, were almost carried in triumph through the streets of Rome; and every child in Rome knows that Bishop Cashur, from Cairo, was carried about in triumph after having been delivered from the prison of the Inquisition. But I will tell you also another case. There was another of the prisoners of the Inquisition, although he was not immured in the dungeon of the Inquisition itself, he was imprisoned in one of the convents of Rome, and whoever has been at Rome will know the convent of Franciscan friars, called the Convent of Aracoeli. This prisoner was a wretched monk of about sixty years of age, and this unfortunate creature had been for twelve years immured in a most horrible hole. This unfortunate man was not a Roman, he was not an Italian—you will be surprised to hear that he was an American; not an inhabitant of the United States, but a man from the republics of the South. This wretched monk, when he heard that the Republic was proclaimed in Rome, and that the Inquisition was thrown open, contrived by some means or other to let it be known that he was there, and the messenger brought the news to the National Assembly that this poor man was a prisoner in the Convent of Aracoeli. A deputation was at once sent to the superior of the Convent, in order to ascertain the truth of the matter, but the father Abbot him by threatening him, and at last he strenuously denied it. However, they compelled descended to open the door of the cell. The monk was drawn out, and the wretched man, after twelve years immurement there, was almost reduced to blindness, and he was scarcely able to stand on his legs—and they had to support him to enable him to go along. In this state he was brought before the National Assembly, and I was there myself. I have seen him with my own eyes, and if any would deny it, I appeal to Rome, to every one in Rome, to confirm the truth of what I have stated. On arriving at the National Assembly, the monk was an object of natural curiosity, and every one hastened around to examine him, and every one was anxious to hear something from him, and he had but one answer for all, "I have not the most remote idea why I was for twelve years kept in that dungeon: and I had always settled in my mind, and was at peace with myself, never having the slightest hope of seeing daylight again." And he turned round and thanked them one after another, for he said it was to them he owed his life. He then asked for some assistance to enable him to return to his own country, and on that same evening a collection was made among us, and we gave him a small sum to enable him to return to America, and I believe at this moment the monk is in South America, thankful for his deliverance. Therefore, there is no doubt the Inquisition existed in Rome up to the first days of the Roman Republic; and that the Inquisition was restored with the return of the Papal Government, I am myself a living proof—and when you will consider that the Papal Government itself has not the hardihood to deny that I was in the Inquisition—when the Government has confessed and acknowledged it—you will scarcely find any one else to deny it. Therefore, you may well conclude from this, that the Inquisition is still in existence at this present moment in Rome; and if I were rash enough to go to Rome now, I will just tell you what would happen—though you may well guess it—I don't think I would ever see the face of the sun again.

N. E. Religious Herald.

Joseph Mede.

(Concluded.)

Lastly.—This was the opinion of the whole orthodox Christian church in the age immediately following the death of St. John, (when yet Polycarp and many of the apostles' disciples were living,) as Justin Martyr expressly affirmeth; whose passage to that purpose. . . . I will send you, illustrated with some notes, and the reading in one place, restored from a corruption crept thereinto by fraud or otherwise. A testimony absolute, without all comparison, to persuade such as rely upon authority and antiquity. It is to be admired [wondered at] that an opinion once so generally received in the church should ever have been cried down and buried. But those times which extinguished this, brought other alterations into the church besides this; *et quidem, sic fieri oportuit* [and indeed it was expedient to do so.]

I will say something more, observed, perhaps, by few of those which have knowledge enough of the rest; namely, That this opinion of the *first resurrection* was the true ground, and mother of *prayers for the dead*, so ancient, received in the church, which were then conceived after this manner. *Ut partem haberent in resurrectione prima*. [That they might have part in the first resurrection.] See *Tertullian*, who first mentions them. The reason was, because this having part in *resurrection prima* was not to be common to all, but to be a privi-

lege of some, namely, of *martyrs*, and *confessors* equipollent of them, if God so would accept them. Moreover, the belief of this prerogative of martyrs in the first resurrection was that which made the Christians of those times so joyously desirous of martyrdom.

Thus I have discovered my opinion of the thing which I suppose the Scripture hath revealed shall be: but *de modo* how it shall be I would willingly abstain from determining. We must be content to be ignorant of the *manner of things*, which for the matter we are bound to believe. Too much adventuring here, without a sure guide, may be dangerous, and breed intolerable fancies, as it did among some in those ancient times, which occasioned as may seem, the death and burial of the main opinion itself so generally at first believed.

Yet thus much I conceive the text seems to imply, that these *saints of the first resurrection should reign here on earth in the new Jerusalem* in a state of beatitude and glory, partaking of divine presence and vision of Christ their king; as it were in an heaven upon earth, or new paradise immutable, unchangeable, &c." [Mr. Mede would often say that to make Jerusalem descending out of heaven to signify ascending up thither, was more absurd than that of the Canonist, who expounded *constituimus* (we constitute) by *abrogamus* (we abrogate).]

Secondly. That, for the better understanding of this mystery we must distinguish between the state of the *New Jerusalem* and state of the *nations which shall walk in the light thereof*; they shall not both be one, but much differing. Therefore what is spoken particularly of the *New Jerusalem*, must not be applied to the whole church which then shall be; New Jerusalem is not the whole church, but the metropolis thereof, and of the new world. The state of the *nations which shall walk in her light*, though happy and glorious, yet shall be changeable, as appears by the commotion of the nations seduced at the end of the 1000 years. But the state of those who dwell in the *New Jerusalem* shall be extra *omnem mutationis aleam*, [beyond all chance of change.] "Blessed are those who have part in the first resurrection, for on them the second death hath no power."

I make this state of the church to belong to the second advent of Christ or day of the great judgment, when Christ shall appear in the clouds of heaven to destroy all the professed enemies of his church and kingdom, and deliver the creature from that bondage of corruption brought upon it for the sin of man. . . . But the truth is, this state is neither before nor after [the day of judgment], but the *day of judgment itself*, the *time itself of the second appearing of Christ*. And it is to be remembered here, that the Jews, who gave this time the name of *יום הדין* the *day of judgment*, and from whom our Saviour and his apostles, took it, never understood thereby [anything] but a time of many years continuance, yea some (*mirabile dictu*) of a thousand years. Yours,

JOS. MEDE.

Extracts.

THE CRUCIFIXION.—Thou sayest by thy prophet, "Behold, and see, if there is any sorrow like unto my sorrow." So much hast thou suffered, O Lord, such infliction and disgrace from men, for men whom thou hast created, from thine own people, to whom thou hast, from the earliest times, shown unnumbered benefits. And can I, without weeping, think of thy suffering? Why, my heart, dost thou not complain, when thy Head is so cruelly beaten? Why art thou so cold and insensible? O dearest Jesus, who hangest in paleness on the cross, thou only hope of the lost soul, let me forget all things else, and with sympathetic grief think of thy sorrows alone!

Interrupt me not, ye children of the world; leave me by myself and alone, that I may lament for a while my Love, who was crucified for me. Weep with me, sun and moon; weep with me, all creatures; for what is there but should mourn, when the Lord of nature so suffers; what, but should complain when the Son of God endures such disgrace? I cannot speak, but must only weep, when my God, with a loud cry, gives up the ghost. Flow, flow, ye tears, in streams, burst forth from the inmost depths, and wet the body of the loved one slain. Die, my soul, a blessed death; sink into the silent grave of thy Lord, that thou mayest rise with him again.

THE RESURRECTION.—To the Church and to every believing soul which has mourned over his death, Christ says to-day, I am risen, and am still with you. Weep no more, for my weak flesh is glorified, and shines in the lustre of immortality. I live, and thou shalt live also. As I have risen by the glory of the Father, so shalt thou also, at the last day, rise with my chosen. Rejoice, and shout for joy, with heart and voice, thou daughter of Zion; the day of anguish is past, and the day of eternal joy has dawned. Come to me, ye weary and heavy laden. I am the resurrection and the life;

am the Good Shepherd; I am the hidden manna; I am the joy and the delight of angels.

THE ASCENSION.—O glorious and blessed ascension, by which human nature is raised above angels! Lift up thy soul, O man, look up to heaven; see where thy loved one has gone. Follow him with the steps of love, and let all worldly pleasure sink beneath thy feet. Remember that he said to his disciples before his passion, "I go to prepare a place for you." With longing desire, rise above the troubles of this life; cry out and say, "Draw me, that I may run after thee." Stretch forth thy hands to him, and earnestly pray that he may send his Holy Spirit into thy cold and barren heart.

Thomas Equinus.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 23, 1850.

PROPHECIES OF THE OLD TESTAMENT, AS FULFILLED IN THE RECORDS OF THE NEW.

Open a wide field to the student of prophecy. A hasty glance at the prominent events referred to, is all that is proposed to be done in this article.

God had said by Jeremiah (31:31): "Behold the days come saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake. . . . After those days saith the LORD, I will put my law in their inward parts, and write it in their hearts." By Heb. 8:6 we learn that the New Covenant promised was the New Testament,—that CHRIST was the Mediator of a better covenant, which was established upon better promises.

According to MALACHI, the coming of this Mediator was to be preceded by one who should prepare the way before him. Said the prophet, 4:1, "Behold, I will send my messenger; and he shall prepare the way before me." "Behold I will send you ELIJAH the prophet before the coming of the great and dreadful day of the LORD."—v. 5. As ISAIAH said, 40:3, he was to be "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a high-way for our God." This we learn was fulfilled in JOHN; for MATTHEW says of him, (3:3) "This is he that was spoken of by the prophet ESAIAS." And the Saviour said, 11:14, "This is the ELIAS which was for to come."

The Mediator of the New Covenant was to be a son of DAVID and of ABRAHAM; for (Ps. 132:11) "The LORD hath sworn in truth unto DAVID; he will not turn from it. Of the fruit of thy body will I set upon thy throne." Gen. 22:18—"And in thy seed shall all the nations of the earth be blessed." Accordingly the first book of the New Testament (Matt. 1:1) commences with, "The book of the generation of JESUS CHRIST, the son of ABRAHAM."

It was predicted (Gen. 49:10,) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." In this tribe a form of government did continue till the advent of CHRIST. And it was not till "those days that there went out a decree from CÆSAR AUGUSTUS, that all the world should be taxed."—Luke 2:1.

As a "sign" of his birth, it had been said, (Isa. 7:14,) "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." "Now the birth of JESUS CHRIST was on this wise," as recorded in Matt. 1:18-22. And we read, "Now all this was done that it might be fulfilled which was spoken of the LORD by the prophet."

BALAAM in prophetic vision, Num. 24:17, foresaw that there should "come a star out of JACOB." The wise men recognizing "his star in the east," (Matt. 2:2), came at once to worship him. Following its guidance, it went before them,—vs. 9, 10, "till it came and stood over where the young child was." And "when they saw the star, they rejoiced with exceeding great joy."

ISAIAH had said (60:6), "They shall bring gold and incense." And MATTHEW records (2:11), that "when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrh."

The place of his birth was thus foretold (Mic. 5:2), "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." And it was to Bethlehem that the

messengers of HEROD were guided by the star, Matt. 2:6. Said the angel to the shepherds (Luke 2:11): "Unto you is born this day in the city of DAVID a Saviour, which is CHRIST the LORD." Even thus ISAIAH had said (9:6), "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

To avoid the wrath of HEROD, JOSEPH was directed (Matt. 2:13-15) to take the young child and his mother, and flee into Egypt. . . . "that it might be fulfilled which was spoken of the LORD by the prophet [Hosea 11:1], saying, Out of Egypt have I called my son."

HEROD perceiving that the wise men had failed to inform him of the place of JESUS, that he might destroy him, "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under." And "then was fulfilled that which was spoken by JEREMIAH the prophet [31:15], saying, In Rama, was there a voice heard, lamentation and weeping, and great mourning, RACHEL weeping for her children, and would not be comforted, because they are not."—Matt. 2:18.

After the death of HEROD, JOSEPH and MARY returned with the infant JESUS, (Matt. 2:23) "and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, [Jud. 13:5], He shall be called a Nazarene." The Saviour leaving Nazareth, (Matt. 4:13-16), "came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by ISAIAH [9:1-2] the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

JOHN (1:9) declares CHRIST to be "the true Light which lighteth every man that cometh into the world." And thus ISAIAH (60:1) had predicted his coming: "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."

The Saviour began to preach at the very time predicted, "saying, the time is fulfilled, and the kingdom of heaven is at hand."—Mark 1:15. DANIEL had predicted (9:25) that "from the going forth of the commandment, [Ezra 7:13, B. C. 457] to restore and rebuild Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks,"—483 years to A. D. 27.

ISAIAH had said of Him (61:1, 2): "The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the LORD, and the day of vengeance of our God." When the Saviour visited "Nazareth, where he had been brought up, as his custom was he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet ISAIAH. And when he had opened the book, he found the place where "the foregoing Scripture is written, and read all excepting the last clause, when "he closed the book and sat down," saying unto them, "This day is this Scripture fulfilled in your ears."—Luke 4:21. The prophet had said (Isa. 35:5): "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." When JOHN sent disciples to JESUS, the Saviour told Him (Matt. 8:5): "Go and show JOHN again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

When the Pharisees sought to destroy him, he withdrew himself from them, so that he might preach to the multitudes which crowded to hear, (Matt. 12:14-18,) "that it might be fulfilled which was spoken by ISAIAH [42:1] the prophet, saying, Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles."

ZACHARIAH had said (9:9): "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." That "it might be fulfilled which was spoken by the prophet," JESUS commanded two of his disciples (Matt. 21:1-11) to go into the village where they found an ass tied, and a colt with her, which they loosed, and "put on them their clothes, and set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of DAVID: Blessed is he that cometh in the name of the LORD. Hosanna in the highest."

The chief priests and scribes saw the wonderful

things which CHRIST did, and "were sore displeased," (v. 15,) "that it might be fulfilled that is written in their law [Psa. 69:4], They hated me without a cause."—John 15:26.

The Jews brought to JESUS "many that were possessed with devils."—Matt. 8:16, 17. "And he cast out the spirits by his word, and healed all that were sick: that it might be fulfilled which was spoken by ISAIAH the prophet [53:4] saying, Himself took our infirmities, and bare our sicknesses."

The Psalmist had said (41:9): "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." In fulfilment of this, the SAVIOUR was betrayed by one of his chosen disciples."—Matt. 26:50.

On the night in which he was betrayed, JESUS said unto his disciples (Matt. 26:31): "All ye shall be offended of me this night: for it is written [in Zech. 13:7], I will smite the shepherd, and the sheep shall be scattered abroad."

ISAIAH said of the SAVIOUR (53:4-6): "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." So when PILATE "had scourged JESUS, he delivered him to be crucified."—Matt. 27:26.

ISAIAH had said (53:7): "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." And when PILATE said unto JESUS (Jno. 19:9), "Whence art thou?" "JESUS gave him no answer."

Said ISAIAH (50:6): "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." When JESUS was in the palace of the High Priest, "then did they spit in his face, and buffeted him; and others smote him with the palms of their hands."—Matt. 26:67.

It was said in Zech. 11:12, 13: "They weighed for my price thirty pieces of silver . . . and cast them to the potter in the house of the LORD." When JUDAS returned to the priests the thirty pieces of silver for which he had sold the LORD, they "bought with them the potter's field to bury strangers in."—Matt. 27:6-10.

"They crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet [Psa. 22:18], They parted my garments among them, and upon my vesture did they cast lots."—Matt. 27:35.

ISAIAH had said (53:12): "He was numbered with the transgressors." And to fulfil this (Mark 15:27), "with him they crucify two thieves: the one on the right hand, and the other on his left."

ISAIAH said (53:12): He "made intercession for the transgressors." And JESUS prayed for his murderers (Luke 23:34), saying, "Father, forgive them; for they know not what they do."

ISAIAH said (53:9): "He made his grave with the wicked, and with the rich in his death." He was not only numbered with the malefactors, but "a rich man of Arimathea, named JOSEPH . . . begged the body of JESUS. . . . He wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock."—Matt. 27:57-60.

"JESUS knowing that all things were now accomplished, that the scripture [Psa. 69:21] might be fulfilled, saith, I thirst . . . and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth."—Jno. 19:28, 29. The soldiers brake not the legs of CHRIST, but one of them (Jno. 19:34-37), "with a spear pierced his side, and forthwith there came out blood and water . . . for these things were done that the scripture [Psa. 34:20; Num. 9:12] might be fulfilled, A bone of him shall not be broken. And again another scripture [Zech. 12:10] saith, They shall look on him whom they pierced."

The Psalmist had said (16:10): "Thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption." PETER, referring to this scripture, says of DAVID (Acts 2:31): "He seeing this before, spake of the resurrection of CHRIST, that his soul was not left in hell, neither his flesh did see corruption."

"That it might be fulfilled," is a phrase of frequent occurrence in the New Testament Scriptures. And sometimes it is difficult to learn what scripture in the Old Testament is referred to in the New; or in what sense the event recorded in the New, is said to be a fulfilment of a scripture in the Old Testament.

There appear to be three modes in which the phrase, "That it might be fulfilled," is used in the New Testament.

1st. When the fulfilment is a subject of special prediction, had no previous fulfilment, and is literally accomplished.

2d. When that which has been mentioned in the Old Testament, as formerly done, is accomplished in a larger and more extensive sense in the New: or when the event in the New is similar to some like event mentioned in the Old.

3d. When commands respecting the observances

of the ceremonial law—the types of the Mosaic covenant—are fulfilled in the antitype.

I. Of the first class of these fulfilments, the New Testament abounds. The predictions respecting the new covenant—the place of CHRIST's birth—his riding into Jerusalem on an ass, &c., are prominent instances of such fulfilment. Those respecting his being led as a lamb to the slaughter, smitten and spit upon, his having his grave with the wicked, and with the rich in his death, with a large class of kindred texts, also come under this head.

II. Of the second class of scripture fulfilments we may instance the prophecy in Hos. 11:1: "When Israel was a child I loved him, and called my Son out of Egypt." The text seems to be a mere record of a simple historical fact. Another like fact of God's greater Son is instanced as a fulfilment of it.

III. Of the third class is the command in Ex. 12:46 respecting the paschal lamb: "Neither shall ye break a bone thereof"—repeated in Num. 9:12. This was fulfilled in CHRIST by the omission to break his legs; for the scripture must be fulfilled, "A bone of him shall not be broken." Many of the commands respecting sacrificial observances were repeated as predictions respecting CHRIST. As the sins of the people were confessed over and laid on the scapegoat, and borne away into the wilderness; so it was said of CHRIST (Isa. 53:6): "The LORD hath laid on him the iniquity of us all." A knowledge of the latitude with which the word "fulfilled" is used, will enable us to see how the jots and tittles of the Old Testament have their fulfilment in the New.

OUR ANTICIPATIONS.

The Church of God on earth is not what she seems; nay, is what she seems not. She is not a beggar, yet she seems one; she is a King's bride, yet she seems not. It was so with her Lord while here. He was not what men thought him; he was what they thought him not.

It is in this way that the world is put to shame, its thoughts confounded, its greatness abased before God. And it is in this way that Divine wisdom gets large space over which to spread itself, step by step, and to open out its infinite resources slowly and with care, (like one exhibiting his treasures,) that no part, no turn in all its windings may be left unobserved. It is not the result only that God desires that we should see and wonder at, but the process by which it is reached, so unlikely to effect it, yet so steadily moving forward to its end, and so strangely successful in bringing about that end. The planting of the "trees of God" in Eden, in full strength and fruitfulness at once, was not such an exhibition of wisdom as that which we ourselves see in yearly process before us, when God out of a small, shapeless seed brings a stately pine or palm.

In truth this is the law of our world. It might not be so at first in Eden, when only the result was given to view; but it has been so since, and is so now, for God is showing us most minutely how "fearfully and wonderfully" all things are made, and we among the rest, in soul and in body, in our first birth and in our second, in our natural and in our spiritual growth.

The tree, in winter, is not what it appears—dead; nay, it is what it appears not—alive; full in every part, root, stem, and branch, of vigorous though hidden vitality, a vitality which frosts and storms are maturing, not quenching. All summer-life is there; all autumn fruitfulness is there; though neither visible. It wraps up within itself the germs of future verdure, and awaits the coming spring. So is it with the church, in this age of wintry night; for it is both night and winter with her. Her present condition ill accords with her prospects. No one, in looking at her, could guess what she either is or is to be; could conceive what God has in store for her. For eye has nothing to do with the seeing of it, nor ear with the hearing of it. No one, in observing her garb or her deportment, or the treatment she meets with at the hands of men, or the sharp, heavy discipline through which she is passing, could take the measure of her hopes. Faith finds difficulty in realizing her prospects, and she can hardly at times credit the greatness of her heritage, when thinking of what she is and remembering what she has been.

It often seems strange to us, and it must seem much more so to unfallen beings, that saints should be found at all in such a world,—a world without God, a world of atheists,—a world that from the days of CAIN has been the rejecter of his Son, both as the sacrifice for sin and as the heir of all things. It is not on such a spot that we should naturally expect to find sons of God. Next to hell, it is the unlikeliest place for a soul that loves God to dwell in, even for a day: and if a stranger, traversing the universe in search of God's little flock, his chosen ones, were to put to us the question, "Where are they to be found?" certainly he would be astonished when told that they were in that very world where Satan reigned, and from which God had been cast out! Would he not say, "Either this is a mistake and a chance, or else it is the very depth of unfathomable wisdom." For

we do not go to the crater's slope for verdure; nor for flowers to the desert; nor for the plants of heaven to the shores of the lake of fire. Yet it is so with the church. It is strange perhaps to find a JOSEPH in Egypt, or a RAHAB in Jericho, or an OBADIAH in the house of AHAB; but it is more amazing to find saints in the world at all.

Yet they are here. In spite of everything ungenial in soil and air, they are here. They never seem to become acclimatized, yet they do not die out, but are ever renewed. The enemy labors to uproot them, but they are ineradicable. Nay, they thrive and bear fruit. It is a miracle; but yet so it is. Here the great Husbandman is rearing his plants from generation to generation. Here the great Potter fashions his vessels. Here the great Master-builder hews and polishes the stones for his eternal temple.

Thus, then, one characteristic of the church is, the unlikeness of her present to her future condition. It is this that marks her out, that isolates her, as a gem in the heart of a rock, as a vein of gold in a mine. Originally she belonged to the mass, but she was drawn apart from it, or it fell from off her and left her alone, like a pillar among ruins. Outwardly she retains much of her former self; but inwardly she has undergone a change that has assimilated her to "the world to come." Thus her affinities and her sympathies are all with that better world. Her dwelling is still here, and in external appearance she is much as she used to be; but the internal transformation has made her feel that this is not her home, and filled her with anticipations of the city and the kingdom to come, of which she has been made the heir. Her kindred according to the flesh are here, but she is now allied to JEHOVAH by the ties of blood, and this draws her soul upwards.

Cut off from a home and a heritage here, yet assured of both hereafter, she of necessity lives a life of anticipation. Giving credit to the message of grace, and resting on the blood of Him through whose cross that grace came down to her, she anticipates her acquittal at the judgment. Realizing her oneness with the risen and ascended CHRIST she feels, as if already seated with him in heavenly places. Looking forward to the arrival of the King, she anticipates the kingdom. In darkness she anticipates the light; in sorrow she anticipates the joy; in the night she anticipates the morning; in shame she anticipates the glory. "All are mine," she says, "whether PAUL, or APOLLOS, or CEPHAS, or the world, or life, or death, or things present, or things to come; all are mine; for I am CHRIST'S, and CHRIST is GOD'S." In these anticipations she lives. They make up a large portion of her daily being. They cheer her onward in spite of the rough wastes she has to pass through. They comfort her; or when they do not quite succeed in this, they at least calm and soothe her. They do not turn midnight into noon, but they make it less oppressive, and take off "the night side of nature."

"I am not what I seem," she says to herself; "and this is joy. I am not the beggared outcast that the world takes me for. I am richer far than they. They have their riches now, but mine are coming when theirs are gone. They have their joys now; but mine are coming when theirs are ended in eternal weeping. I live in the future; my treasure is in heaven, and my heart has gone up to be where my treasure is. I shall soon be seen to be what I now seem not. My kingdom is at hand; my sun is about to rise; I shall soon see the King in his beauty; I shall soon be keeping festival, and the joy of my promised morning will make me forget that I ever wept."

Thus she lives in the morning ere the morning has come. She takes a wide sweep of vision, round and round, without a limit; for faith has no horizon; it looks beyond life, and earth, and the ages, into eternity.

Beyond the death-bed and beyond the grave, she sees resurrection. Beyond the broken hearts and severed bands of time, she realizes and clasps the eternal love-links; beyond the troubles of the hour, and beyond the storm that is to wreck the world, she casts her eye, and feels as if transported into the kingdom that cannot be moved, as if already she had taken up her abode in the New Salem, the city of peace and righteousness. Beyond the region of the falling leaf she passes on to the green pastures, and sits down under the branches of the tree of life which is in the midst of the paradise of God. Losing sight of the bitterness of absence from the beloved of her heart, she enters the bridal-chamber and tastes the bridal joy; keeping festival even in the desert, and enjoying the sabbath rest amid the tumults of a stormy world.

Rev. H. BONAR.

THE SECOND COMING OF CHRIST, AS IT AFFECTS THE UNSAVED AND THE SAVED.

To call attention to the Prophetic Word is to call attention to the eternal purposes of God. It is tracing some part of the stream of his predestination in its course onward to the ocean of his eternal glory.

Many have already taken in hand to show, at some

length, the blessings that shall be brought to us by the second coming of the LORD. On this account we refrain from handling that topic directly, and mean to confine our remarks here to the use that ought to be made of this truth (irrespective of the element of time) in dealing with the souls of men.

I. The fact of the LORD's coming again is fitted to awaken souls. It sounds an alarm in the ear of sinners. It causes us to hear the sound of coming footsteps—"the steps of the Anointed One."

It ought to be used in preaching the glad tidings. PAUL so used it: he pointed to the flaming sword that shall wave over earth at the LORD's return, as an argument fitted to show the folly of remaining an enemy of God. "The LORD Jesus shall be revealed from heaven in flaming fire, taking vengeance on those that know not God, and that obey not the Gospel of our LORD JESUS CHRIST."—2 Thess. 1:8.

It ought to be used as the very blast of the trumpet which may startle those whose vain hope is, that mercy in God has extinguished his eternal wrath against sin. CHRIST's second coming, "the day of the wrath of the LAMB," is as much a proof of the LORD's holy determination to punish the unpardoned with endless woe, as his first coming, when he came as the LAMB for the slaughter, proved his determination to save his own. "Upon the wicked He shall rain snares; fire and brimstone, and an horrible tempest: this shall be the portion of their cup.—For the righteous LORD loveth righteousness."—Psa. 11:6, 7.

It ought to be used in dealing with all classes of men, wise or unlearned; for it is fitted to draw the circle round them, and compel them to an immediate decision, as in the presence of the descending Judge. PAUL used it thus at Athens. His text was, "The unknown God;" and as he handled the theme with holy eloquence, he thundered through the heart of the Areopagites, "God commandeth all men, everywhere, to repent!" The cry, "Repent, repent!" rang over Athens, re-echoed by its hills, while PAUL demanded from them submission to his God, proclaiming, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained."—Acts 17:30, 31.

"But, perhaps it is afar off!" Suppose it were not near, as men reckon nearness, (and yet it is equally possible, that the eyes which read these pages may see the Son of man in the clouds ere they have been closed in death,) still the fact remains. The day of the LORD shall come. The apostle speaks of its arrival as "yet a little while," (Heb. 10:37,) reckoning eighteen hundred years as a mere handbreadth compared with eternal ages. And ISAIAH's view is yet more impressive, for, speaking of an event which is future even yet, he says of it, "Is it not a very little while?"—29:17. He speaks of a space that is at least twenty-five hundred years, as "a very little while," when set side by side with eternity.

"Knowing," then, "the terror of the LORD," (2 Cor. 5:11,) we seek to bring our brethren to the safe chamber (Josh. 2:18) where the scarlet line hangs out. That same Jesus is now held forth as "the man that is the hiding-place."—Isa. 32:2. The man that shall judge, is the man that is the SAVIOUR. Receive Him, and all that is in Him. He himself cries, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place."—Isa. 26:20, 21. The realization of this tremendous certainty of woe is fitted to keep us dealing with man in a decided tone. We are not to invite men to an indistinct hope of salvation. We are not to aim at merely amending their life, as if they might find a hope on that change. Nor is it enough to lead men to right opinions. Along with all this, the conscience and the feelings must be reposing on God. Men need certainty, present certainty, immediate certainty, under the frown of that lowering wrath." It is to be found in the person of Jesus! He gives not barely a hopeful faith; He imparts full assurance. And is it anything less than full assurance that is needed in such circumstances as ours? Can less than absolute certainty of thy salvation be sufficient, when eternity, and such an eternity, may be at the door? "Knowing the terror of the LORD," we persuade men to attend to that Gospel which gives immediate salvation, and which, when fully seen, imparts in the same hour full assurance.

Our duty, in this respect, is put before us in a remarkable passage, just at the close of the written Word. Our Master who, before He left the earth, sent out his apostles to preach in his name to all nations repentance and remission of sins, renewed that apostolic commission the last time He spoke from heaven. The same yearning love to sinners remains

* פתים is often used for the fowler's snares. Here the fowler is the LORD. The wicked are caught in snares, the meshes of which they can never break. They are eternally bound; no hand can burst the net.

† Perhaps alluding to the black tempest at Sinai. Here is the real tempest of wrath avenging a broken law; only פתים includes more, as it implies violent heat, as of furious fire.

in the Shepherd. As he was about to leave Patmos, he left this outline of duty for us (Rev. 22:17), viz., to be ever calling on the LORD to come again, and at the same time to be ever calling on men to come to Him for life. His words are,—"Let him that heareth say, 'Come;' and, 'Let him that is athirst come; and whosoever will, let him take the waters of life freely.'"

It was the manner of the Old Testament Church to cry, "Make haste, my beloved" (Song 8:14); and we are to be like them. If they so called on Him, specially looking to the hope of his First Coming, yet not looking aside from the Second, but rather including both in the intent expectation of the Person; even so we are to call on Him now, not at all looking aside from his First Coming, while yet we refer to the blessed hope of his Second in the cry, "Come!" It is the Person who died for us that we long to see again! Amid our best prosperity, and in our happiest hours, we are still intensely to long for our LORD's appearing. Whatever the benefits be which we enjoy, himself is still better far. The prey may be valuable, but "Thou art more glorious and excellent than mountains of prey." Therefore, we cry, "Come!"

But, amid all this bliss on our part, we are not to forget the sad case of the world around us. We are enjoined as anxiously to cry to the perishing world, "Let him that is athirst come to the waters of life." As RAHAB would most anxiously in her heart invite the advance of JOSHUA to Jericho, and yet as earnestly, in the meantime, press her father and mother and sisters and brother to come into her safe dwelling, so we must act in prospect of our LORD's appearing.

The Church on earth is represented as in JOHN's attitude, listening at CHRIST's feet; and hence is called, "the person that heareth." Now the call to the Church runs thus,—1. Say to CHRIST, "Come." 2. Cry to the world around you, "Let him that is athirst come, and whosoever will, let him take the waters of life freely." We are to look up, and then turn and speak to sinners. We proclaim the terror of the LORD to the unsaved, and the bliss awaiting the redeemed on that day which we seek to hasten on; and by all this we are to call on men to obey the command, "Let him that is athirst come." Whatever be your state of soul at present, whether unhappy because of a disappointed world, or unhappy because still unpossessed of the love of God,—whatever be the cause of your misery, come to the Saviour whom we have found. Thirst is a description that marks you to be meant; indeed, it gives warrant to all to come whose souls long for the favor and love of God. Yes; and if you doubt this to be its ample signification, "whosoever will" sweeps away all hesitation, and "freely" renders you inexcusable if you even delay.

Each believing man, as well as minister, is commanded to press this offer on the perishing world, while going onward to his rest. We are not to enter glory alone. Each of us must seek to bring in whom we can. The remembrance of the LORD's coming should have this effect upon us. We would fain have a great reward and a bright crown, and fain would we be found so doing when the Master comes; so we cry, "Come, LORD," and then turn to sinners and cry, "Come ye to the waters." O, hear the call! O, listen to our invitation! You "hated Him without a cause" (John 15:25), you could give no reason for your hatred of him; it was gratuitous hatred (δωρεα); there was no reason in God to justify it. Yet, such is his grace, He whose ways are not our ways, comes to you and offers you love, gratuitous love, "waters of life freely" (δωρεα), when there is not one reason in you why He should have so done.—(To be continued.)

Rev. Andrew A. Bonar.

GLEANINGS FROM ENGLISH PAPERS.

Gen. BEM was hanged in effigy at Vienna on the 17th ult. His name, &c., inscribed on a board, was suspended from the gallows. It was said, that KOSUTH was to be treated in the same way at Badua.

A letter recently passed through one of the English post-offices, with the following unique superscription:—"For BETSEY ROBINSON, a Scotch Woman with One Eye, Carey Bank, North Shields."

MR. SAMUEL RICHARDSON, a collector of assessed taxes, in the West Ham Union, and nearly seventy years of age, has been dismissed from his office for defalcations to a considerable amount.

The Emperor of Russia has decided on connecting St Petersburg with Vienna and Berlin by electric telegraph. The wires will pass through Warsaw and Posen. When the submarine line of wire between Dover and Calais shall be completed, there will be an uninterrupted communication between London and St. Petersburg.

The Tablet, the leading Romanist paper in Great Britain, recently contained the following notice:—"On a day to be fixed very shortly, the first number

* This form of sentence often occurs. Thus, (Rev. 1:11,) saying, "I am Alpha and Omega," and, "What thou seest, write." So Heb. 1:3, 10, "Thy throne, O God," and, "Thou, Lord, hast laid the foundation." So 1 Tim. 2:13; Mark 7:10. It is thus we explain Neh. 9:5, "Then the Levites said, Stand up and bless the Lord your God forever and ever;" and, "Blessed be thy glorious name," &c. When they had said to the people, "Stand up," they next began to address God.

of the Evening Tablet will—please God and our Blessed Lady—be published."

The London Daily News contrasts the expenses of American courts of law with British, by citing the recent case of Prof. WEBSTER, which lasted twelve days, and depended on a long train of evidence and of facts, requiring minute attention and most difficult of coherence; and yet only two counsel were engaged. While in an almost trifling charge of fraud tried at the Central Criminal Court, in London, the Attorney General, Mr. CLARKSON, Sir J. BAILEY, and Mr. BONILL, gentlemen of much eminence at the bar, were engaged in the prosecution.

On the estates of Mr. HENRY, in the county of Tipperary, Ireland, thirty-six families, comprising upwards of 336 persons, were ejected in one day recently. Seldom has there been witnessed a scene so appalling, say the papers; 336 persons turned out into the highways, without a home, or a shelter of any kind, and their miserable dwellings levelled with the ground.

The London Times says, that the journey from London to Paris and back,—a distance of 560 miles,—was made in twenty hours and a quarter.

The Paris Voir du Peuple had two condemnations in one day: the first, an imprisonment for one year, and 4000 francs fine; the second, one year's imprisonment, and 5000 francs fine. This paper has now 240 years' imprisonment, and 156,000 francs fine attached to its editorial staff. So much for attempting to be the "Voice of the People." Verily, Republicanism in France is a burlesque and a cheat.

Notwithstanding the vigilance of the fleets of England, France, and the United States, stationed on the coast of Africa to suppress the slave trade, there were imported into Brazil, in 1842, 14,200 slaves; in 1847, 47,800; and in 1849, 72,000.

It was decided in the Thames Police Court, London, that a Jew cannot compel his apprentice, although a Jew, to work on Sunday, although his own Sabbath has been kept. The parties complained of were cigar makers, who were ordered to pay the complainant his wages, notwithstanding he refused to work on Sunday.

On Whit Monday, the great day of the Greenwich Fair, 51,000 persons were conveyed over the Greenwich Railway, without a single accident.

A clergyman of Sheffield was fined two guineas and costs, for poisoning his neighbor's fowls with arsenic and oat cake, because they annoyed him, by trespassing in his garden.

The Court of Common Pleas has decided against the Bishop of Exeter, on his application for a writ of prohibition, in the case of Mr. GORHAM. This settles the question,—decides that the committee of the Privy Council was the proper authority in whom rested the ultimate appeal. It is hardly known what course the pugnacious Bishop will pursue now.

A Preston paper recently said, that a goose, 46 years old, was sitting upon two eggs at a farm house in Cockerham.

The Scotch papers report, that the jail in Rothsay has not now a single lodger.

There are 94 ragged schools in England, and upwards of 20,000 week day, evening, and Sunday scholars are taught in them by 1350 teachers.

Of eighty-one tutors in Oxford University, 45 have signed, and 19 expressed their full concurrence in the doctrine of baptismal regeneration.

An Italian woman is said to have been publicly flogged with sticks at Milan on the 27th ult., by order of the Austrian military authorities.

The Pacha of Egypt has ordered some sets of harness from Paris, which are embellished with diamonds to the amount of some hundred thousand francs.

During a late review near Berlin, a squadron of Uhlans was charged, when the horse of a lancer, riding in the front rank, fell and threw him some distance forwards. In the fall, the point of his lance entered the earth, in which it remained fixed at a sharp angle, and one of the men in the second rank, unable to pull up, rode full against it with such violence that the iron-bound shaft entered his stomach, and ran completely through him, so that he died almost immediately.

On the return of the Pope to Rome, the foreign ministers called at the Vatican to congratulate him on his restoration. Among them was Mr. CASS, the Charge d'Affaires of the United States. All the ministers, except Mr. CASS, kneeled and kissed the Pope's slipper. This omission on the part of Mr. C. gave offence to the foreign ministers; the Spanish ambassador, the senior diplomatist, remonstrated with him for this breach of etiquette. Mr. CASS replied, that, as a representative of a Republican government, he could not kneel to any monarch on earth; and as a representative of a Protestant government, he certainly could not perform such an act of homage to the Papacy.

We hope our friends will remember the adjourned Conference next Tuesday.

CORRESPONDENCE.



TO J. V. HIMES.

Go forward in thy work! tho' dark the storm broods
o'er thee;

With faithfulness thy mission high, perform,
Onward! and ever on! stay not to look behind thee!
God will defend and keep thee from all harm.

Go forward in thy work! and let the bright example
Of Jesus e'er thy glorious pattern be:
Look alway unto Him—on pain and pleasure trample,
Think of the bitter cup he drank for thee.

Go forward in thy work! for much thine help is
needed,

Great is the harvest—laborers are few;
Thy oft-repeated counsels shall not pass unheeded,
If thou but keep God's glory in thy view.

Go forward in thy work! although it be with weep-
ing

That thou dost bear the seed of gospel grace;
Thou shalt with joy return, the precious harvest
bearing—
Fruit everlasting, to God's garner-place.

Go forward in thy work! it now is almost ended;
Soon will appear the bright, the glorious morn,
When joy and grief together will no more be blended,
But gladness evermore thy brow adorn.

Go forward in thy work! though sad thy heart oft times
be,

While many anxious thoughts press heavily,
Yet see! by faith behold the crown but just before
thee,

Only endure—'tis thine eternally! M. D. W.

TRUST IN GOD.

"We know that all things work together for good
to them that love God."—Rom. 8:28.

How confidently the apostle expresses himself in
the passage above quoted. Such language could
come only from one whose will was in perfect har-
mony with God's, and whose faith unwaveringly cen-
tered in Him.

How full of consolation this blessed truth is to that
self-denying disciple of Jesus, who has left all to fol-
low Him, and in consequence has to "endure a great
fight of afflictions." Sometimes he is ready to ex-
claim, "All these things are against me!" but when
he turns his eye to the assurance—"All things work
together for good to them that love God," his faith is
strengthened, his hope brightens, and he goes trust-
ingly forward, believing that although he does not
now fully understand why it is that he is called to
pass through so many "fiery trials," yet he shall
know hereafter. Enough for him that the assurance
is without limitation—it embraces "all things,"
"persecution," as well as the "hundred-fold;" the
"trial of faith," as well as the "joy unspeakable;"
"perils among false brethren," as well as the love
and "fellowship of the saints." Yes, his own fa-
miliar friend, with whom he has taken sweet coun-
sel, and walked in company to the house of God, may
"secretly whisper" against him, and devise mischief,
while, Judas-like, he betrays him with a kiss.

True it is, that such perils as these enter deep into
the soul, and take hold upon our very being, and we
are ready to inquire, "How can I possibly be bene-
fited by these things, so calculated in themselves to
destroy my influence, coming as they do, from my pro-
fessed friends and Christian brethren?" "If an enemy
had done this, then I could have borne it." But what
saith the answer of God to one thus tried? There it
stands forth in bold relief—written in characters of
light by the pen of the Eternal—"All things work
together for good to them that love God!" Will you
take home to your heart the comfort here offered to
you, and let faith in God sustain you in this hour of
trial? Perhaps you were too sensitive of your good
name—thought very much of your reputation, and
were hardly willing to be spoken evil of for Christ's
sake; or perchance you trusted more in the arm of
flesh than was for your best good, valuing more high-
ly the esteem and love of earthly friends than God
deemed consistent with His own honor. He is very
jealous of his own glory—he will not allow us to
give to another that which belongs to Himself, with-
out causing us to feel the chastening rod. He will
break down our earthly props, so frail in their na-
ture, that we may be led trustingly to lean upon His
arm alone for strength. Therefore, while we feel
them giving way beneath us, let us not repine, but
rest more confidently upon the immovable foundation,
which is laid for us in Zion.

While one after another of those in whom we have
confided forsake us, we ought not to murmur, but ra-
ther comfort ourselves in Him who has said: "I will
never leave thee, nor forsake thee." Has not our
Master suffered the very same things for us? "All
of His disciples forsook Him and fled." Peter, in
the spirit of self-confidence, cries out, "Though all
men forsake thee, yet will not I!" But he denies
his Master with oaths and curses. Behold the Sa-
viour in the garden, as He tastes the bitter cup. How
little sympathy do those three disciples, chosen by
Him to be witnesses of His agony, manifest toward
Him. In this hour of anguish, so deep that "He
sweat as it were great drops of blood falling down to
the ground," they sleep, although He had requested
them to watch. Mark for one moment his treatment
toward them—it is worthy of our attention—an ex-
ample for us. Does He harshly upbraid them for
their fault? O no! "Couldst not thou watch one
hour?" And then, as if He would palliate their of-
fence, and place it in the most favorable light, He
immediately adds: "The spirit truly is ready, but
the flesh is weak." Well would it be for us, if we
could always feel the same spirit towards our erring
friends, considering the infirmities of the flesh, and

the weaknesses of human nature. When we feel
that we are treated with coldness or neglect by those
from whom we expect sympathy, and attention, let
us turn our thoughts to the garden of Gethsemane,
and learn a lesson of meekness and submission.

We are in greater danger when flattered than when
frowned upon. "Woe unto you when all men speak
well of you," says Jesus. And again, "Blessed are
ye when men shall revile you, and shall say all man-
ner of evil against you falsely for my sake. Rejoice
and be exceeding glad: for great is your reward in
heaven." True, it is contrary to selfish nature, to
rejoice under such circumstances, but those who have
been "crucified with Christ," and "have put off the
old man with his deeds," can obey this requisition of
the gospel, as well as all others. Says Peter: "If
ye be reproached for the name Christ, happy are ye;
for the spirit of glory and of God resteth upon you;
upon their part He is evil spoken of, but on your
part He is glorified." But the apostle would not
have us for a moment suppose that this blessing is
ours if we bring the reproach upon ourselves, by our
own misconduct; therefore he throws in the admoni-
tion; "But let none of you suffer as a murderer,
or as a thief, or as an evil-doer, or as a busy-body in
other men's matters. Yet if any man suffer as a
Christian, let him not be ashamed; but let him glo-
rify God on this behalf." If we are buffeted for our
faults, and bear it patiently, we have no glory for so
doing; but if we do well, and suffer for it with pa-
tience, this is acceptable with God.

In this Christ has set us an example, "who did
no sin, neither was guile found in His mouth: who,
when he was reviled, reviled not again; when He
suffered He threatened not; but committed Himself
to Him that judgeth righteously." Thus ought we
ever to do. His example is worthy of our imitation.
But those only who have experienced a restitution of
the mind by the power of the Holy Ghost can do like-
wise. It is so natural for us when reviled, and
threatened, to retaliate in some way—use some harsh
epithets, or endeavor to place our opposers in a po-
sition where they will appear ridiculous, or by some
means seek to injure their influence. Now, this
is decidedly wrong. "Who is he that can harm you,
if ye be followers of that which is good?" O how
sweet it is to reflect, when we "hear the slander of
many, and fear is on every side," that our cause is
in the hands of Him who judgeth righteously—that
he will vindicate it in His own good time, and also
that our influence—our reputation—is dearer far to
Him than to ourselves. When we do, therefore, in
the exercise of faith, thus rely on our covenant-keep-
ing God, how calmly we can move forward in the
prosecution of our work, and how abundantly flows
the peace of God to our hearts.

I do not say that we never ought to seek to free
ourselves from false imputations. There are times
when the cause of God seems to demand it, but much
heavenly wisdom is requisite at such times to direct
—the glory of God should ever be kept in view, and
never ought we to seek to regain our influence, at
the expense of others'. Our brethren's reputation
ought to be regarded as much as our own, for it is as
dear to them, as ours is to us, and their feelings should
always be respected.

If always actuated by the principle of love to God
and our neighbor, we shall do just right in such cases.
And how careful we ought to be about judging too
hastily in such matters. We should understand the
whole case before we judge, lest we condemn the
innocent. The golden rule, when obeyed, always
leads to right action. It ought to be indelibly en-
graven upon the tablet of our hearts, that it may be
ever before us.

How little we know what is for our best good.
Our greatest blessings often come in disguise. That
which causes the greatest pain, frequently proves the
most beneficial. We often pray God to purify us,
and fit us for the kingdom, and then when He sets
about the work, we repine, because he does not do it
in our own way. Truly we need grace to enable us
to bear answers to our prayers. If we pray for pu-
rity, we must make up our minds to enter the fur-
nace, for God can no more qualify us for the kingdom
without it, than the refiner of silver can purge away
the dross without it, and prepare it for use. It is a
pleasing thought that God's eye is upon the crucible
—and he will not suffer us to remain any longer
therein, than is actually necessary for our best good.

How we shrink from self-crucifixion. It is con-
trary to every principle of the natural heart to have
the life of self destroyed, and the life of God im-
parted instead thereof. The old man struggles hard
for life; but he must be nailed to the cross, with all
his deeds, in order for the new man Christ Jesus to be
put on. Now our heavenly Father knows far better
than ourselves, how this can best be effected. Visions
of glory, and bright manifestations of the Di-
vine presence, such as were witnessed by Peter,
James, and John, upon the holy mount, by Stephen,
when dying, by Paul, when caught up to the third
heavens, and by the "beloved disciple," upon the
lonely isle of Patmos, are not the best calculated to
effect this work of self-crucifixion. These are im-
portant in their place; but it is not the way in which
God usually manifests Himself unto us. But when
favored with these glorious manifestations, how apt
we are to delight ourselves more in the comforts,
than in the Author of them, and to desire their con-
tinuance with us always. We are ready to exclaim,
with the disciple, when viewing the Transfiguration,
"Master, it is good for us to be here!" and with
them would fain pitch our tabernacles, where we can
ever be favored with such glorious manifestations.

The disciples could not be gratified—no more can
we. They had to follow Christ to the garden, and
then witness his agony; to the bar of Pilate, and
there behold his humiliation; likewise to the cross,
and there listen to his dying groans. They had also
to follow him to the tomb, and witness as it were the
burial of all their hopes: for they trusted it was He
who should have redeemed Israel. Now, was it not
just as necessary that they should pass through all
these painful scenes, as it was that they should wit-
ness the glorification of Christ on the holy mount?
Could they have been qualified for their ministry
without them? Certainly not. So with Paul. His
perils by sea and on the land, and among false breth-
ren, were just as good for him as the vision of

things unlawful to utter. And never did that faith-
ful apostle bring more glory to God, than when, af-
ter having fought the good fight, he suffered a mar-
tyr's death—having to the last "kept the faith."

In the case of John, the beloved disciple, banished
to the lonely isle of Patmos, we see a beautiful illus-
tration of the text—"All things work together for
good to them that love God." Domitian designed it
not for good, but evil. God, however, overruled it
all for his own glory. He made the wrath of man
to praise him. There he manifested himself to the
lonely exile personally, and gloriously. He is over-
powered by the manifestation of so much glory, and
falls as one dead. But he had to behold dark, as
well as bright visions of the future. He had to trace
the history of the church through the cruel and
bloody reign of Antichrist, as well as to view them
on the sea of glass with the harps of God in their
hands, on mount Zion, or in the golden city. How
little John knew of the glory that awaited him there
on that solitary island of the *Ægean* sea. He might
have reasoned thus with himself: "My career of
usefulness must now come to an end. I can be of no
more service in the cause of God. Henceforth I
must devote my time to excavating the mines, until
my life shall end." This John might have thought.
But such was not his destiny. God called him to ex-
plore the mines of futurity—of eternity. He was not
to be a lonely exile, but to be favored with the pres-
ence of God, and of angels. Never did that disciple
accomplish so much for God, as when on that dreary
isle. Never was he of so much benefit to the church
of Christ. He then wrote out a chart, which would
be the guide of the church until the end of time.—
Many a weary pilgrim's heart is now cheered by its
perusal, for it shows that the beacon-lights are nearly
all passed—the heavenly country near at hand—and
the city of God soon to appear. Glad indeed we are
that John was ever banished, that from the isle of
Patmos he might behold the prophetic visions of fu-
turity and immortality. All things did work for his
good, because he loved God. We behold the good-
ness of God—His tender regard for his children in
giving this Revelation to his church. What Paul
saw was unlawful to utter, but the things John saw
he is commanded to "write in a book." In the joy-
ousness of his heart he exclaims: "Blessed is he
that readeth, and they that hear the words of this
prophecy!"

We may never be placed in a situation like that of
John, on a lonely isle, but we may be placed where
we may deem that our usefulness is at an end—that
we can do no more for God; outward circumstances
may forbid our hope, but let us not repine, for it may
be the best position for us to occupy, and the one
where we can glorify God the most. Upon the bed
of sickness, deprived of the privileges of the sanc-
tuary, we may exemplify the power of saving grace,
by meekness of spirit, and patient endurance of suf-
fering. God has not failed to secure to himself glory,
as well by the saint in the sick chamber, as the Chris-
tian in the active walks of life. It is a great lesson
to learn, "in whatsoever situation we are, therewith
to be content." Everything that tends to cut us loose
from earth, and creature comforts, and leads us to
seek consolation in Christ alone, is of incalculable
to us. That probing of the heart, which reveals to
us its hidden depravity, is just as much necessary to
our salvation as the "peace like a river," and the
"joy unspeakable." The one prepares us for the re-
ception of the other. We must be wounded, in order
to receive the balm of Gilead.—(To be continued.)

M. D. WELLCOME.

CHRISTIAN PERFECTION.

Adventists have renewed their obligations to be-
lieve and practise this doctrine. I do not see how I
could do a greater good for them than to transcribe a
part of Law's "Practical Treatise on Christian Per-
fection."

HARVEICH (Mass.), May 27th, 1850.

We must, if we would conceive our true state, our
real good and evil, look farther than the dim eyes of
flesh can carry our view; we must with the eyes of
faith penetrate into the invisible world—the world of
spirits—and consider our order and condition among
them—a world which (as St. John speaks) "has no
need of the sun, neither of the moon, to shine in it,
for the glory of God doth lighten it, and the light of
the Lamb,"—for it is there amongst eternal things,
that we take an eternal fellowship, or fall into a world
of darkness and everlasting misery.

Christianity is so divine in its nature, so noble in
its ends, so extensive in its views, that it has no less
subjects than these to entertain our thoughts. It bu-
ries our bodies, burns the present world, triumphs
over death by a general resurrection, and opens all
into an eternal state. It never considers us in any
other respect than as fallen spirits. It disregards the
distinctions of human society, and proposes nothing
to our fears but eternal misery, nor anything to our
hopes but an endless enjoyment of the divine nature.
This is the great and important condition in which
Christianity has placed us, above our bodies, above
the world, above death, to be present at the dissolu-
tion of all things, to see the earth in flames, and the
heavens wrapt up like a scroll, to stand at the gen-
eral resurrection, to appear at the universal judgment,
and to live forever, when all that our eyes have seen
is passed away and gone. Take upon thee, there-
fore, a spirit and temper suitable to this greatness of
thy condition; remember that thou art an eternal spir-
it, that thou art for a few months and years in a state
of flesh and blood, only to try whether thou shalt be
forever happy with God, or fall into everlasting mis-
ery with the devil. Thou wilt often hear of other
concerns, and other greatness in this world; thou
wilt see every order of men, every family, every per-
son pursuing some fancied happiness of his own, as
if the world had not only happiness, but a particular
kind of happiness for all its inhabitants. But when
thou seest this state of human life, fancy that thou
sawest all the world asleep—the prince no longer a
prince, the beggar no longer a beggar, but every man
sleeping out his proper state,—some happy, others
tormented, and all changing their conditions as fast
as one foolish dream could succeed another. When
thou hast seen this, thou hast seen all that the world
awake can do for thee: if thou wilt, thou mayest

go to sleep for a while, thou mayest lie down and
dream; for be as happy as the world can make thee,
all is but sleeping and dreaming,—and what is still
worse, it is like sleeping in a ship when thou shouldst
be pumping out the water; or dreaming thou art a
prince, when thou shouldst be redeeming thyself from
slavery.

Now this is no imaginary flight of a melancholy
fancy, that too much exceeds the nature of things, but
a sober reflection justly suited to the vanity of world-
ly enjoyments. For if the doctrines of Christianity
are true; if thou art that creature, that fallen spirit,
that immortal nature which religion teaches us; if
thou art to meet death, resurrection, and judgment,
as the forerunners of an eternal state, what are all
the little flashes of pleasure, the changing appear-
ances of worldly felicities, but so many sorts of
dreams. How canst thou talk of the happiness of
riches, the advantages of fortune, the pleasures of
apparel, of state and equipage, without being in a
dream? Is the beggar asleep, when he fancies he
is building himself fine houses? Is the prisoner in a
dream when he imagines himself in open fields and
fine groves? And canst thou think that thy immor-
tal spirit is awake, whilst it is delighting itself in
the shadows and bubbles of worldly happiness?—
For if it be true, that man is upon his trial; if the
trial is for eternity; if life is but a vapor, what is
there that deserves a serious thought, but how to get
well out of the world, and make it a right passage
to our eternal state?

How can we prove that we are awake,—that our
eyes are open,—but by seeing and feeling, and liv-
ing according to these important circumstances of our
life?

If a man should endeavor to please thee with fine
descriptions of the riches, and pleasures, and digni-
ties of the world in the moon—adding that its air is
always serene, and its seasons always pleasant, wouldst
thou not think it a sufficient answer to say, "I am not
to live there?"

When thy own false heart is endeavoring to please
itself with worldly expectations, the joy of this or
that way of life, is it not as good a reproof to say to
thyself, "I am not to stay here?"

For where is the difference betwixt an earthly
happiness, from which thou art to be separated for-
ever, and a happiness in the moon, to which thou art
never to go? Thou art to be forever separated from
the earth; thou art to be eternal, when the earth it-
self is lost. Is it not, therefore, the same vanity to
project for happiness on earth, as to propose a happi-
ness in the moon? For as thou art never to go to
the one, so thou art to be eternally separated from the
other. Indeed, the littleness and insignificance of the
boasted honors of human life, appear sufficiently from
the things themselves, without comparing them with
the subject of religion. For see what they are in
themselves!

Ahasuerus, the greatest prince of the Eastern
world, puts this question to Haman, his chief Minis-
ter of State: "What shall be done unto the man,
whom the king delighteth to honor?" Haman, im-
agining that he was the person whom the king had
in his thoughts, answered in these words:—

"Let the royal apparel be brought which the king
useth to wear, and the horse that the king rideth up-
on, and the crown-royal which is set upon his head:
and let this apparel and horse be delivered to the
hand of one of the king's most noble princes, that
they may array the man withal whom the king de-
lighteth to honor, and bring him on horseback through
the street of the city, and proclaim before him, Thus
shall it be done to the man whom the king delighteth
to honor."

Here you see the sum-total of worldly honors. An
ambitious Haman cannot think of anything greater
to ask; Ahasuerus, the greatest monarch in the
world, has nothing greater to give to his greatest fa-
vorite; powerful as he is, he can only give such hon-
ors as these.

Yet it is to be observed, that if a poor nurse was
to please her child, she must talk to it in the same
language, she must please it with the same fine things,
and gratify its pride with honors of the same kind.
Yet these are the mighty things for which men for-
get God, forget their immortality, forget the differ-
ence betwixt an eternity in heaven and an eternity in
hell.

There needs no great understanding, no mighty
depth of thought, to see through the vanity of all
worldly enjoyments; do but talk of them, and you
will be forced to talk of gewgaws, of ribbons, and
feathers. Every man sees the littleness of all sorts
of honors, but those which he is looking after him-
self.

Law's treatise, pp. 27-30.

LETTER FROM I. H. SHIPMAN.

VERY DEAR BRO. HIMES:—I am disposed to think
that trials never pressed more heavily upon you than
now. I therefore take this opportunity to speak a
word of comfort to a tried, faithful friend and bro-
ther; for such I esteem you more and more, as the
storm of envy and hate falls around you. The bolts
directed by the most skillful hands, in well-digested
plans to carry out deep designs, by the mercy of God,
fail to accomplish that for which they were projected.
The character of an honorable man, like the truth,
loses nothing by examination. It has been so in your
case beyond the expectations even of your warmest
friends; for all supposed you might have committed
more errors in a protracted business life than can be
produced by the research of the most vigilant en-
emies. But still, these things cannot fail to affect you
much, and serve in some degree to curtail your influ-
ence for good, and depress your spirits. But, dear
brother, you may be assured you have the confidence
and strong Christian regard of the true Advent con-
gregations all through the land, and a feeling of deep
indignation flows from many a heart to think that
you, in your incessant labors, under a broken consti-
tution, should not be justly appreciated. And worst
of all, that an attempt should be made to wrench the
only means left you for the support of your family
from your hands in an unmerciful manner, when you,
in almost every respect, have given the most perfect
satisfaction to the body at large. Be it known that
we became subscribers to the "Herald" while at
your control, and remain such as long as we have the
most unbounded satisfaction that we have had, espe-

cially for the past few years, in perusing its columns. All that has been said to wean us from you and the rich columns of the "Herald" of God's last message to a perishing world, has only been another cord to bind our hearts more closely together.

Having been much with you in private, in your beloved family, in your office, and also in public, has only made me to hope more ardently, and believe that we shall be blest in the kingdom at the coming of Christ. You will remember me to your family with great esteem and Christian affection, as they serve the cause as yourself, and are wearing down under labor and trial. May God be your supporter and help in all your sufferings and trials. Yours, in love and hope.

Sugar Hill (N. H.), June 6th, 1850.

"THE BIBLICAL INQUIRER."

This is a monthly royal octavo, of closely-printed matter, at 50 cents a-year. By donations, we may occasionally be able to give 16 pages, without increasing the price.

"The Inquirer" will give both sides of the questions: "What is death?" "What is the destiny of the wicked?" Correspondents of both sides are invited to communicate through this medium, and freely compare views. Truth never suffers by being placed in juxtaposition with error. This will be both a "free" and fair "discussion," and without making *Adventism* responsible for either side. We have suffered too much by having to bear the responsibility of extra opinions as *Adventism* to ever inflict a similar injury on others. We therefore discuss *separate* questions *separately*, under a separate name, and in a separate sheet. And even this we only do so far as our opponents force us to it. We do not ask the sanction of the Advent name and influence to our individual opinions, nor can we consent that others should use them for that purpose. Let every vessel stand on its own bottom, if it has a base large enough for such a purpose; and if not, let it fall. Truth does not need a borrowed garment.

We shall publish this as large and as often as our means will allow, and give equal space, when we have matter on hand to do so, to correspondents on both sides.

If we must turn aside from our great work to these questions, as the history of the last nine years convinces us we must, or bear the responsibility of sentiments we do not believe, we are determined to do it fully and fairly, in open daylight, where all may know where to find us. But, in all our discussions, let us remember that "pure religion and undefiled, before God the Father is this, To visit the widow and fatherless in their afflictions; and keep himself unspotted from the world." Address, I. E. Jones, No. 124 Prince-street, Brooklyn, N. Y.

"Cease ye from Man."

It is said of the late Dr. Chalmers, that after spending the evening, as many ministers and professors do, on miscellaneous subjects, in a circle of friends, embracing a Highland officer, in which the subject of religion was not introduced by him, nor a word said manifesting his care of dying men, "watching for souls as they that must give account," that when the Doctor and officer retired to antechambers, a noise was heard in the room of the latter—a fall, and a groan—a rush was made to the room—when lo! and behold, the officer was in the agonies of death, and expired!

"Never, never before," said the Doctor, "did I understand the import of the following words, 'I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.'"—2 Tim. 4:1, 2.

So, likewise, did I never, never before understand the meaning of Isa. 2:22, as referred to in the caption—and many other texts—till I embraced the Advent faith, in all its life and power. Important lesson—learned by few. What does it imply? Death to earth and life to God—death to the honors, fashions, follies of the world—its spirit, pride, arrogance—unholy tempers and the carnal mind—death to the censure and applause of mortals. In a word, to have the spirit and temper of the blessed Jesus. What a blessed lesson—blessed death—blessed life—life everlasting!

Now to taste the question, look not at the world merely—look at the great body of professors; and what do you see? Their hearts—where do you find them—where? What evidence do they give of having obeyed—or even learned—this great lesson of the text? We see it not. We see a flood of evidence to the contrary—conformed to the world, its fashions, its follies—seeking honor one of another, instead of the honor that cometh from God only. We see not how one can be wise to salvation, or ripe for the coming kingdom, who knows nothing of this lesson, or of its kindred lessons.

"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? Cursed be the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Isa. 2:22; Jer. 17:5. C. MONROE.

Search the Scriptures.

This injunction of our divine Master commends itself to our special attention. We live in the days when "the ears of men are turned from the truth to fables," when error seems to have gained a fearful ascendancy, and the mass of men are reposing in "peace and safety." O! how momentous is the present hour! How shall we stand 'midst the dangers of these "perilous times?" How, but by an earnest and prayerful endeavor to live by "every word that proceedeth out of the mouth of God." The Saviour enforces this injunction by two reasons.

1st. "In them ye think ye have eternal life."—Therefore a record so precious should be examined. He who neglects a treasure of such value is justly culpable—is deeply guilty before God.

2d. "They are they which testify of me."—This is the strongest reason that could be offered. The word of God gives us the history of man's fall from

innocence, and the first promise of a Redeemer—the history of man's long-continued and fearful rebellion, and of God's forbearance. The wanderings of his true church, the gradual unfolding of the promise touching the Redeemer, the prophecies pointing to the restitution, the account of Christ's advent, his teachings, his sufferings, his death, his glorious resurrection and ascension into heaven, are faithfully recorded. The promise is given to the bereaved disciples, that he "will come again," in "like manner," and "receive them unto himself." The dangers that await them are pointed out, the signs of his coming are noted, the perils of the last days are plainly described. It is of the utmost consequence, therefore, that we who are looking for "that blessed hope," should be prayerful students of his holy Word.—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." J. N. A.

Be Ready.

"There is one thing," says an Advent brother, when amid obituary notices of departing friends,— "there is one thing which has strongly marked all who have been taken from us: they have been ready." Ah, that's it, that's it! *Be ready, and keep ready.* This tells the story—a sweet story.

Are you almost discouraged, and not without reason? Be not wholly so, since "the long-suffering of our Lord is salvation." To gain this position, poor as you may be, will cost you no small sum—a sum, be you rich or poor in this world's goods, embracing all—"all you have, and all you are"—laying it upon the altar—keeping back no "part of the price," no darling object to gratify self, or sensual appetite. Cheap enough, is it not, to gain a crown, a kingdom—a kingdom that cannot be shaken—a life of sweetness and bliss, that knows no pain, no death, no end? Are you hesitating as to the terms of acceptance? Do you think them too rigid and severe? Then be sure, you have no portion there! Think of the young man in the gospel—how he, like many others, "lacked one thing"—went away, grieved with the rigid terms of salvation, and most likely lost that precious crown of endless glory, for which Jesus suffered, groaned, and died!

"He that forsaketh not all he hath," saith Christ, "cannot be my disciple." Here, then, are the terms—the immutable terms of acceptance—the way, the only way, to be ready for death, or a change equivalent to death, at his coming and kingdom. Are you ready to make the sacrifice? ready to pay the price of obedience? ready to give up all? Then are you not far from the kingdom; then is the blessing yours. Seize it with both your hands and all your heart, and never, never let it go. So help you God. Amen.

Extracts from Letters.

BRO. ERASTUS PARKER writes from Waterbury (Vt.) May 29th, 1850:—

DEAR BRO. HIMES:—In view of your present trials, permit me to say a word. And first, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Pet. 4:12, 13. Our Lord informs us that we are under his special providence,—that the hairs of our head are all numbered. Paul no doubt received great consolation and support from this consideration, when he was called to receive of the Jews five times forty stripes save one. You have not yet been publicly whipped, but I do not know but you may yet need it, to prepare you to bear with meekness the honor God has and does confer on you, by placing you in the responsible station you occupy. Certainly trials are not permitted, except it be to subserve a wise end; therefore may you be able to say with the apostle, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts 20:24. Your trials are peculiar, because as a frail man you may be puffed up through the influence of flattering words from your friends, and be led to think more highly of yourself than you ought to think. On the other hand, you may be swallowed up of over much grief. You are always to remember, that God is your judge, and that human testimony, on either side, will not be admitted in that day. May the grace of God be sufficient for you, Your brother in tribulation and patience of the saints.

Truly, words of comfort and consolation from the true and sincere, are like "apples of gold in pictures of silver." To those who are tried and tempted, the wise counsels of affection are as cool water to the thirsty soul. We are not insensible to the dangers that surround us, both from the kindness of our friends, and the evil purposes of our enemies, nor of our weakness to meet them. Still we strive to bear with patience all the afflictions that come upon us, endeavoring to regard them as "chastisements," inflicted by our heavenly Father, for our good. Chastisements, for the present, are not joyous, but grievous; yet we know they will work for the ultimate good of every child of God who receives them.—In this light we struggle to endure them, praying that we may be counted children, and not bastards.

BRO. A. HILL writes from Williamsburg (L. I.), June 7th, 1850:—

DEAR BRO. HIMES:—I thank Bro. Bonham for his sketch of the Rev. James Bromley. I had the privilege of attending the ministry of that distinguished servant of God in 1814, when he travelled in the Norwich circuit. He might indeed say, that he has been engaged in the glorious work referred to "since a very young man." Bro. Bonham's notice was a feast to me, and it will no doubt meet the eye of many who have a pleasing remembrance of Bro. Bromley. The devil missed his mark when he stirred up the Methodist Conference to silence that messenger of Jesus. The faith will be spread by it, God will be glorified, and that dear brother will receive a polish which he would not, perhaps, have had in any other way. O, for grace to profit by all that we meet with. Yours in hope.

BRO. J. J. PORTER writes from New York city, June 4th, 1850:—

DEAR BRO. HIMES:—It seems from recent developments, that you are still surrounded with enemies to the blessed cause in which we are engaged. If it were possible for you to be overthrown, and cast aside, the arch Enemy, by his agents, would certainly do it. But the Lord is on your side, and will sustain you. You have the prayers of all the true friends of the cause, and I hope that they will come to your aid at this time with an unbroken front. You have my sympathies, my heart is with you, and I hope you may still be delivered from wicked and unreasonable men and mis-

guided brethren, to the shame and confusion of your enemies. It was not possible for me to attend the late conference in this city, though I much desired to be there. I never felt more attached to the cause than I do at this time, and hope to be kept faithful by the power of God unto the day of Christ.

CAUTION to the Advent Churches in Canada West.—Two men have recently visited the Powley neighborhood, (one by the name of G. W. Hall,) against whom Adventists were warned in a late No. of the "Herald." These men teach the "shut door" doctrine and kindred blasphemies. We join with the "Herald" in warning the Advent churches against them. The church in this place feel bound by a love of truth to comply with Bro. Himes' advice, in a note appended to the notice above referred to, to demand from those who come here as teachers, the evidences that they possess the confidence of those who have the confidence of the entire body. (Signed in behalf of the Advent church in this place) DANIEL CAMPBELL, Kingston (C. W.), June 3d, '50. JACOB H. POWLEY.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

FELL asleep in Jesus, May 4th, in Granville, NANCY E. COWELL, aged four years and eight months. She died of scarlet fever, and was the only daughter of John and Olive Cowell. By this afflicting providence, the parents are called to mourn, but not as those who have no hope. The cheering promise of the resurrection and everlasting life of the little one that was so dear to them, cheers them while on their pilgrimage towards the promised inheritance. When the King shall appear, not only those that sleep in dust shall awake and sing, but those that are alive and remain until the coming of the Lord shall be changed, and with those that have slept for ages, shall be caught up to meet the Lord in the air, and so ever be with the Lord. Wherefore comfort one another with these words. The occasion was improved by an impressive discourse, suited to the occasion, by Bro. Samuel Brazee, of Blanford.

Sweet little one, but short thy stay
Within thy narrow bed:
Thy little form may scarcely see
Corruption's withering tread,
Ere thou shalt hear thy Saviour's voice,
"Arise, ye dead, and sing!"
Where is thy victory now, O grave,
And where, O death, thy sting?

FELL asleep in Jesus, after a lingering illness, in Groton, Vt., May 25th, BRO. RUFUS VENTRESS, late of Boston, aged 31 years. Bro. V. very early in life became convinced, that in order to obtain an inheritance in the eternal kingdom of God, a previous preparation, through faith in Christ, was necessary, and he earnestly sought and obtained an evidence of the grace of God, and united himself with the Methodist Episcopal church in South Boston in 1841, where he remained a consistent member till he heard and became interested in the good news of the soon coming of his glorious King; and as he could not walk with those who rejected the great and prominent truths respecting the coming and kingdom of his blessed Messiah, he withdrew himself, and became united with the Second Advent Society in Boston, with whom he remained until his decease. Bro. V. was a man of very retiring and modest deportment, associating himself as little with the world as the circumstances in which he was placed would admit. He was punctual and upright in all his dealings, and none could say against his moral integrity. He was esteemed by all who knew him, and those who knew him best loved him most. He ever sought and took delight with those of kindred faith with himself. He has left a widow and two little ones, one of whom (Rufus Herbert, aged 14 months), died in Charlestown the 10th inst., of croup. May God bless our sister and her remaining little one.

DIED in this city, May 13th, NANCY BARRETT, aged 65 years. Sister B. had been a professor of religion for about thirty-five years. Her life was even and uniform, and she was conscientious and faithful in her duties, at home, in the church, and the world. She was a shining light—an ornament to the Christian name. She embraced the Advent faith in 1840, under the labors of Mr. Miller in Chardon-street, of which church she remained a worthy member until her death. She died peaceful and happy in Christ, in expectation of a speedy resurrection.

CONSECRATION OF A SYNAGOGUE.—The ceremony of consecrating the new Synagogue of the congregation Anshi Chesed, of German Jews, was performed on Thursday, 16th, (the 5th day of Sivan, 5610.) The edifice is one which testifies as well the liberal spirit as the pecuniary ability of the society. The interior is elegantly finished, in the modern Gothic style; the windows are of stained glass, and are topped, like the vaults to the roof, with the narrow Tudor arch; the walls are beautifully frescoed in variegated squares. Over the place of the Ark are ten blue lights set in a circular window, emblematic of the commandments, and there are others, symbolizing probably other parts of the Jewish law.

The consecrating exercises were opened by an introductory symphony by the orchestra, with a chorus by the choir, after which the Minister, Trustees of the Congregation, and some others, taking the Sacred Laws from the vestry, proceeded, the Minister being under a canopy borne by four pages, to the vestibule of the church, and knocked for admittance. The Minister within responded, the doors were opened, and the procession entered. The Minister and the choir then sung in Hebrew the psalm, "How goodly are thy tents, O Jacob!" and thy tabernacles, O Israel!" After this, the procession made seven circuits of the synagogue, singing a psalm upon each circuit.

1st circuit. "O magnify the Lord with me, and let us exalt his name together."
2d. "I will extol thee, O Lord," &c., (a psalm at the dedication of the house of David.)

3d. "Lord, who shall abide in thy tabernacle! who shall dwell in thy holy hill!"

4th. "Make a joyful noise unto the Lord, all ye lands."

5th. "How amiable are thy tabernacles, O Lord of hosts."

6th. "I rejoiced when they said unto me, Let us go into the house of the Lord."

7th. "O Lord, save us now, we beseech thee."

The Sacred Laws were then deposited in the Ark, and the minister and choir sang, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." The choir then sang a beautiful German hymn. An impressive address, in Ger-

man, by the Rev. Dr. Schlesinger, followed, explanatory of the duty of the congregation, of their good prospects, and the hopes which they might indulge. Rev. S. M. Isaacs then delivered an address in English, on similar topics, and the exercises were closed by addresses in German, by the Rev. Dr. Lilienthal and Rev. Dr. Merzbacher. Journal of Commerce.

THE ADVENT HERALD,

A NEWSPAPER,

Devoted to the Investigation of Prophecies on the Second Advent, Signs of the Times, &c. &c.

IS PUBLISHED WEEKLY AT NO. 8 CHARDON STREET, BOSTON,

BY JOSHUA V. HIMES.

The "Herald" also contains a summary of the Foreign and Domestic Intelligence of the day, with other matters of General Interest, thus combining the essential features of a Family Newspaper.

Terms—\$1 per Volume of 25 Nos., in advance.

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Books for Sale at this Office.

"Is Christianity from God?"	cts.	The Vocalist	cts.
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Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts.; 25 per cent. discount to agents. The following are the contents:—

No. 1. Mary and the Babe.	No. 5. The Dove.
2. Young Samuel.	6. Mary Loved Her Father.
3. Moses.	7. The Celestial City.
4. Noah and the Ark.	8. The Dream.

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given:—

"Mr. Hawkes:—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing canker sores, and the like." E. BURNHAM, Exeter, N. H.

"Having made use of the Verbena prepared by P. Hawkes, I take pleasure in recommending it to the public as a valuable preparation, and fully answering the purposes for which it is intended." J. P. WESTBEE, Boston.

Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [May 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs), corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

EMERSON LELAND, [my. 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-roads, &c. &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, [my. 4.] A. A. JAYNE.

NEW EDITION of two Discourses by CHARLES BEECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER on the excellency of the Bible, and Mr. MILLER'S Rules of Bible Interpretation. Price, \$2 50 hundred; 375 cts. per doz.; 4 cts. single.

"The Kingdom of God, by Rev. CHARLES K. INBRIE."—A few copies for sale at this office. Price, 375 cts.

GIBSON'S Rome.—Phillips & Sampson's cheap edition of this work may be had at this office.

Letters on the Prophetic Scriptures.—By Rev. Edw. Winthrop. Price, 375 cts.

Advent Library, 8 vols.—We now have a supply. Price, 85 pe set.

DR. PEIRCE'S FAMILY MEDICINES.

Indian Restorative Bitters, Nos. 1 and 2, and Spike-nard and Dandelion Syrup.

Prepared by GEORGE PEIRCE, corner of Moody and Austin streets, Lowell, Mass.

THESE are put up in bottles in a portable form, and marked No. 1, and No. 2. No. 1 is an active and powerful, but easy physic. In its operation it is almost magical. It purges without pain, and, unlike other cathartics, does not leave the bowels in a costive state. Numerous testimonials might be given in their favor, but one will suffice for the present.

From A. Hale, Charlestown, Mass.

Mr. Peirce—Dear Sir: Having been somewhat indisposed for a considerable length of time, and having had occasion to use various medicinal preparations, in the form of pills, powders, syrups, &c., until I had lost nearly all confidence in them—and having also made use of several bottles of your No. 1 Bitters and Syrup, for myself and family, I can readily recommend them as the best I have ever used for the purpose for which they are designed. The Bitters, as an aperient, I consider the best I have ever used, being mild and thorough in its operation, without any perceptible operation of the system. The Syrup is excellent to purify the blood, by expelling the humors, and to invigorate. I consider them invaluable family medicines.

A. HALE. These medicines may be had at the "Advent Herald" office, No. 8 Chardon-street, Boston. [mar. 16-3m.]

THE AMERICAN FOWL BREEDER: a New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in connection with Cole's "American Fruit Book," and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the publishers,

JOHN P. JEWETT & CO., Cornhill, Boston. P. S. The "American Fowl Breeder" is done up in thin covers and will be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 16.]

THE ADVENT HERALD.

BOSTON, JUNE 22, 1850.

NEW WORK.

THE "ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated."

This work is now ready for delivery, and we are ready to supply all orders. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work contains 232 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy, 42 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. H.

Our Finances.

We have said but little of late on this subject, because we have been laid under most unjust imputations, which we wished to remove, before even asking for our just demands. But we are now obliged to call the attention of our agents and subscribers to the subject of our dues.

We are in a severe crisis. Our receipts for several months past have not met our current expenses. Bills are now due, and must be paid, or the office dishonored. The recent unrighteous crusade against us should not deter our patrons, or agents, from paying the honest claims of the office. The base slanders which have been circulated so extensively of late in respect to "our riches" and "financial prosperity," we fear have not originated in the best motives. No doubt envy has something to do with it, and the means taken to cut off sympathy and support from this office are not very commendable. In our report last week, brethren will see how we understand our own affairs. And we do claim to understand our own business and attend to it. We trust that our agents and subscribers will give their immediate attention to this matter. Many thanks for all past favors.

CAMP-MEETINGS.—I hope, as this is the season of the year to think about Camp-meetings, that they will be judiciously appointed, so that they can be profitable. In order to insure this end, they should be held in a central locality; if this is done, they will be well sustained. There is a strong disposition in this region to have another meeting in Wilbraham, which occupies a central position. Will the brethren consider this?

H. MUNGER.

Note.—We commend the suggestion of Bro. MUNGER for a meeting at Wilbraham. It is a very good place, and under the care of Bro. MUNGER, and the faithful brethren in that region, it will be a great blessing to the Advent cause, as also, for the reclaiming of backsliders, and the salvation of sinners. We hope an immediate arrangement will be made, and notice given.

MEETING OF THE CLASS FOR MUTUAL IMPROVEMENT.—At its last meeting the Class adjourned to meet at the call of its President. A request has now been in his hands two weeks for such a meeting, signed by the following members, J. PEARSON, Jr.; L. OSLER; W. BURNHAM; J. DANIELS; S. H. CHILDS; S. BLISS; A. HALE; O. R. FASSETT.

Will the Class, at the request of the above brethren, meet at the *Herald* office on Tuesday, June 25th—the day of the meeting of the adjourned Conference.

WM. JOHNSTON.—We will try to do you justice in some way. We did hope that those who had injured you, would make reparation.

We are happy to learn that Bro. E. BURNHAM lately baptized nineteen in Shipton and three in Melbourne, and that his journey in Canada is prosperous.

THE REPORT of the Conference, Re-affirming our Faith, is now ready. \$2 per hundred.

THE DUTY OF CHRISTIANS.

The assumption of the office of a Christian teacher, or a profession of attachment to CHRIST, by an individual, has long been deemed a sufficient reason, by superficial men, that he should restrict his labors to the house of God and the domestic circle, and never go beyond the urging of the claims of Christianity on men, as they come within the assigned circle of his peculiar duties and relations. We say assigned,—assigned by men,—because such a circle is not brought to our

notice in the Sacred Oracles. Juster notions, we are glad to see, are beginning to prevail; and Christians appear disposed to issue from that state of anomalous isolation in which a large number had too long been encased.

This is seen in the course of a large portion of the ministry, who seem no longer compelled to confine themselves to the old beaten track of orthodox routine.—We mean, that the ministry seem to have awakened to the great fact, that there are matters connected with the social condition of man as essentially Christian in their character, as any proposition in theology. To speak still plainer: To lift from the streets the poor inebriate, to watch over him, and throw around him every influence that an enlightened humanity can suggest, to save him from poverty and wretchedness, is no less the law of the Gospel of CHRIST, because it is the specific work of Temperance Societies. To preach to the consciences of men, bidding them create just and wholesome laws; forbidding them to defraud the laborer of his hire, or to oppress the widow and the fatherless, and their fellow-men, is but an amplification of the Royal law, so feelingly commended to the disciples of CHRIST by the apostle JAMES.

If there have been excuses, in past days, for ministers of the Gospel to restrict themselves to the utterance of those truths which mostly or wholly teach simply the duty of "repentance toward God, and faith in our Lord JESUS CHRIST," we think that none exist at the present day. The Church has been and is accused, not only of not joining in the work of genuine reform, but of opposing it. This position (which is a false one,) is owing, in a great measure, to the course of Infidels, come-outers, and a conglomerated mass of noisy and superficial pseudo philanthropists, who seem to have resolved, by solemn affirmation, that not only is all the virtue incarnated in their own precious persons, but that all works of charity and benevolence, and all reformatory movements, have their roots imbedded in, and naturally spring from, their skin-deep philosophy (!). Now, it is something of a consideration, to be sure, for men to be careful of what company they keep,—for often their character is known or judged from that of their associates,—but to refuse to advocate and support a positive good, because a few self-styled SOLONS have endeavored (in spite of the tendencies of their principles,) to take it under their exclusive control, is far from being wise. If men are sufficiently humane to respond to the pleadings of humanity, it should be a cause of rejoicing to every Christian; it may be justly, at the same time, a matter of regret, that they "walk not with us."

It is not many years since that the idea prevailed, that a minister went beyond his commission, if his religion led him to examine into the condition of the bodies of men, as well as their souls. That idea is becoming obsolete; increase of light has shown, that mankind are one great brotherhood, and that without determining which chariot shall roll on forward, Christianity is not the least propulsive force to urge us forward in support of the general good. Instead of the ministry being prohibited, by their position as ambassadors of CHRIST, from endeavoring to benefit men in their social relations, it may be properly questioned, whether their high calling has been faithfully fulfilled while that field for human effort is neglected. Practical Christianity consists not in saying to the hungry, "Be ye fed," and to the naked, "Be ye clothed;" nor is it limited to the shedding of genuine tears of sorrow, nor to the utterance of heart-felt prayers, broken with sobs and groans, in secret places, over the unhappy fate of the oppressed;—all these are right, and do honor to the head and heart of those who thus act, and for whom CHRIST shed his blood;—but rather in feeding the hungry, clothing the naked, and endeavoring to unloose the bonds of the suffering and enslaved. The social welfare of mankind is so blended with their spiritual interests, that we see not how a proper regard can exist for the latter, without a determinate action to promote the former. In striving for this, however, it cannot be denied, that danger is incurred of defiling the pure and spotless garment of Christianity by a too close contact with the filth and pollution of the world; but in this danger lies one of the Christian's temptations, a successful resistance to which is his emergence from the alembic of refinement, where he has been placed to fit him for the Master's use.

A Christianity that leads its adherents to limit their labors to the narrow bounds prescribed by human policy, is far from being that catholic system enunciated by the SAVIOUR of the world. However paramount may be the claims first, of individual self, then of family, kindred, community, state, nation, yet these are not the bounds to Christian effort; wide and endless as the world, and as numerous and diversified as are the miseries of our race, is the proper sphere of the disciples of CHRIST. And he who would be found faithfully occupying that sphere, while he strives not to pass beyond its proper boundaries, should be careful that he stop not short of their utmost verge. The doctrine of the Second Coming of the SAVIOUR, so far from affording a legitimate excuse for relaxing or circumscribing human effort, we look upon it as an irresistible inducement to increased exertion. Work while the day lasts. The wants of the needy are as many as they ever were; the cries of the oppressed ascend as continuously and as high as they ever did; and no Christian, whether it be the minister at the altar, or the one who listens to his instructions, is at liberty to close his ears, or withhold his hands.

ECCLESIASTICAL MATTERS.

If the Methodists in England have a Conference to tyrannize over them, and the Established Church a Bishop of Exeter to pummel and harass it, the various denominations in this country have no reason to consider themselves a whit better off. The Episcopal Church here has its ORDERDONES and Romanizing members, who manage to keep that body,—at least that portion of it who wish for a pure religion,—in a state of distress and confusion. The Baptists are at variance on the subject of the proposed new version of the Scriptures, and what the result will be cannot yet be determined. The specified points in dispute among other denominations are not so marked, and have not assumed so distinct a character as those which exist in the two denominations above named; but the same disagreement, or a want of cohesion, is discoverable in them.

Some time since, a circular was sent to the members of the

American and Foreign Bible Society, (Baptist,) signed, we believe, by Dr. S. H. CONE and Mr. W. H. WYCKOFF, (the former the President, and the latter the Corresponding Secretary, of that Society,) proposing to present to the Society, gratuitously, the plates of the Scriptures, revised, and, as they say, faithfully translated. The desire was, that the Society should revoke their rule, restricting it to the issuing of the common version of the Holy Scriptures, and adopt the proposed version, and issue it under the auspices of the Society. This proposition, as may well be conceived, created a profound sensation among the Baptists throughout the land, and formed a subject of no little interest to Christians of all denominations. Meetings were held by the Baptists, who, generally expressed disapprobation of the proposed measure and in some cases, the originators of it were severely censured. At the late anniversary in New York, the subject was formally brought before the Society. After a long and exciting debate, in which some personal feeling was exhibited, the measure was rejected by a decisive majority. This result has led to the withdrawal of Dr. CONE from the Society, after he had been again unanimously nominated for the office of President.

Within a few days, the friends of the amended version have formed a new Society, of which Dr. CONE has been chosen its chief officer. It is called "The Union Bible Society," and invites the co-operation of all Christians, irrespective of denominational ties and affinities. Already a large sum has been subscribed to commence operations, and application is to be made to the Legislature of New York for an act of incorporation.

The Presbyterian Assembly (Old School) met in Cincinnati on the 16th ult. The question of Slavery was not suffered to disturb the harmony of the meeting. The only allusion to it was on the presentation of a resolution from the General Association of Massachusetts, by a delegate from that body, who, however, wished the Assembly to understand, that he presented the resolution according to instructions, but not in accordance with his sympathies. This resolution in mild terms expressed the view of the Association in regard to Slavery, and hoped that the two Assemblies (Old and New School) would "use all their legitimate power and influence, for the speedy removal of slavery from the churches under their supervision." One would naturally suppose, that a resolution embracing a subject of so much importance, and so unexceptionably worded,—and coming as it did from a body whose acts sprang from conscientious convictions of duty,—would have been received without rebuke, even if it were silently consigned to the table, as a fire-brand, or a bomb-shell, hurled into the Assembly for the purpose of blowing up the citadel. But no; Dr. BRECKINRIDGE offered a resolution to the effect, that the Assembly was the best judge of the action necessary for it to take, and that any interference on the part of the Massachusetts Association would be considered offensive, and would lead to an interruption of the friendly correspondence between the two bodies. This resolution was passed by an overwhelming majority.

The course of the New School was different. A committee was appointed to consider the subject of Slavery, and to bring it before the Assembly for consideration. Accordingly, the majority of the committee presented a string of resolutions, encased in gloves, by which ROBIN HOOD's barn was more than once circumambulated, and which amounted to anything or nothing. These were promptly thrown aside, and a minority report, consisting of four brief, pointed resolutions, emphatically against the abomination of Slavery, adopted in their stead, by a large majority.

Dr. Webster.

THE counsel of Dr. WEBSTER argued the case of their client before the Supreme Court on Tuesday, the 11th, suing for a writ of error. Chief Justice SHAW gave his decision on Tuesday last, overruling every objection that had been raised. All the formalities that the law required were declared to have been complied with, the opinion of wise-acres all over the country to the contrary notwithstanding. This painful case may now be considered settled; so far as we are able to judge, there is not the slightest probability that he will escape the extreme penalty of the law.

SUMMARY.

—An enormous field of ice, upwards of 150 miles in length, has been found floating in the Atlantic, about the 46 parallel of latitude. This early drifting of ice from the polar seas is considered very favorable to the expedition in search of Sir John Franklin and his brave companions.

—A curious freak of nature is seen on an apple tree in Medford, in the yard of Mr. Nathan Childs. Upon a branch of this tree, there are three large white roses. Originally there were five, and what is still more singular, they are all upon a sprout of this year's growth.

—Robert Alexander, of Bowdoinham, the baggage-master on board the steamer T. F. Secor, was drowned in the Kennebec river, a short distance below Gardiner, on the 5th. He was engaged in a playful scuffle with another young man, when, as they leaned against the rail, it slipped from his place, and they both fell overboard. The other one was rescued by a boat from the shore. Mr. Alexander was a widower, and leaves three children to mourn his untimely fate.

—The Jacksonville (Ill.) Journal of the 31st ult. says, that a Mr. Thomas Kirman, jr., in a paroxysm of insanity, took the life of his wife in the most horrible manner. He was seen pursuing her with an uplifted axe, but before he could be restrained, had stricken her down and chopped up her head in the most terrible manner, killing her instantly.

—The whole inside of a church in Greenwich, this State, was blown out a few days since, by an explosion of gunpowder placed underneath the house with the intention of blowing it down. These outrages are supposed to have originated in revenge upon temperance movements.

—By a terrible hail-storm, which passed over Alton and the vicinity, in Illinois, on the 3d, a stone dwelling was prostrated, great numbers of hogs, fowls, and prairie birds were killed, and trees and crops destroyed. Hail was found in a drift four feet deep.

—In Stark, N. Y., James Kenyan drowned himself, after engaging a man to dig his grave, pall-bearers for his funeral, and agreeing with the minister to preach the funeral sermon in case he, Kenyan, did not go to work for the minister on a certain day. He was an honest Irishman, and had married into a good family, but had broken the temperance pledge.

—Oliver Parker was drowned while washing sheep in Pembroke, N. H.

—John Stockham, aged 50 years, committed suicide by hanging himself in his soap establishment at Newburyport on Friday. He was insane.

—Six prisoners escaped from the jail in Bangor on the night of the 12th. Five of them were retaken.

—The captain of the United States steamer Vixen has been suspended for bad conduct to his crew. One man is said to have cut off his arm rather than serve under him.

—At East Boston, a boy named Wm. Hunt, thirteen or fourteen years old, had two of his fingers cut off while employed on a hay-cutting machine.

—It is estimated that there are sixteen hundred millions of slave property in the fifteen slave states of this country. Setting down the number of slaves at 3,000,000, the above amount would average over \$300 to each slave, which must be above the true value. Taking into account the aged, the infirm, and children, the value would be more correctly represented, we think, at \$120,000,000.

—Mrs. Marsh, of Union county, Ind., went out on Sunday morning to see some logs stacked to be set on fire. On moving a log, she was thrown over on a side hill, caught under the log, and when found life was extinct.

—Another mathematical wonder has sprung up in Pittsburg,—a boy ten years old, named Theodore Hartman, who will respond to the most difficult arithmetical questions with a few moments mental operation.

—A colored boy about 19 years of age, named Robert Jones, residing with his parents in Baltimore, was killed on the evening of the 11th by the wife of his brother, named Emily Jones. The deceased was about to go to his work at one of the brick-yards in the neighborhood of the Spring Gardens, he being a night hand, when a quarrel originated between him and Emily, during which the latter seized a carving-knife, made a lunge at him, the point of which entered near his right groin, and severing the femoral artery, causing him to bleed to death in a few minutes. The murderess was sent to prison to await her trial for the awful deed.

—The son of Mr. Archibald A. Thomas, aged seven years, fell into the river at Newark, N. J., a few days ago, while playing with some other children at Morton's dock. One of his companions handed him a stick as he rose to the surface the second time, but it slipped from his grasp, and he immediately sank beyond recovery.

—Mr. Solomon Shelter, of Allegheny city, Pa., has invented a machine which will make eighteen hundred horse-shoes in an hour.

—The Mansfield (La.) Advertiser states that a panther, measuring five feet in length, was recently killed on the Sabine river, in the parish of De Soto, on the premises of Mrs. Daniels. The lady hearing an alarm among the sheep, at about 10 o'clock at night, went out to discover the cause. She approached the panther, thinking it was one of her dogs. It sprang at her, but she escaped by running into the house. It also attempted to seize the daughter of Mrs. Daniels, who came to the door as her mother entered the house. The panther made several attempts to get into the house, but was shot by her son, before doing any other damage than severely lacerating the dogs.

Wholesale Prices Current.

CORRECTED WEEKLY.

Candles— $\frac{1}{2}$ lb.	12	00	Corn, South, yel.	.64	00	66
Mould	10	00	Corn, do, white.	.52	00	60
Sperm	33	00	Wheat, Western	.25	13	20
Sperin	40	00	Oats, Northern	.50	00	52
ford and Boston	40	00	Do. Southern	.40	00	44
Cool— $\frac{1}{2}$ children.			Do. Eastern	.44	00	46
Orrel	00	00	White Beans	.15	25	15
Cannel	60	00	Hay— $\frac{1}{2}$ ton			
Newcastle	00	00	Eastern	.40	13	00
Sidney	55	00	Butter— $\frac{1}{2}$ rail.			
Pictou	55	00	Havana	.55	00	56
Anthracite, ton	50	00	Hops— $\frac{1}{2}$ lb.			
Ditto retail, 2000 lbs.	00	00	First sort, 1849	.14	00	16
Coffee— $\frac{1}{2}$ lb.			Second sort	.00	00	00
Mocha	00	00	Line— $\frac{1}{2}$ cask.			
Java	00	00	Thomaston	.53	00	70
St. Domingo	00	00	Provisions—1 mos.			
Manilla	00	00	Beef, W. mess.	10	00	11
Porto Cabello	00	00	Do. E. mess.	00	00	00
Rio	00	00	Do. No. 1	00	00	00
Sumatra	00	00	Do. prime	00	00	00
Maracabo	00	00	Pork, ex. clear.	12	00	12
Fish— $\frac{1}{2}$ quintal.			Pork, clear	.12	00	12
Bank	2.50	00	Pork, mess.	.11	00	11
Bay	2.00	00	Pork, prime	.09	00	09
Small	1.75	00	Hogs, dressed	.00	25	25
Haddock	1.50	00	Lard, $\frac{1}{2}$ lb.	.07	00	08
Mackerel—No. 1	1.10	00	Hams, North	.04	00	04
Do. No. 2	.80	00	Hams, West	.00	00	00
Do. No. 3	.40	00	Butter, family	.15	00	15
Herring, 1, 2, 3	.20	00	Cheese, n. m.	.05	00	08
Herring, scaled	.00	00	Salts			
Salmon, 1, tee.	.30	00	Caliz	.62	00	15
Salmon, 2, tee.	.18	00	Turkey Island	.00	1.67	1.67
Shad, mess.	1.00	00	Liverpool, coarse	1.50	00	1.50
Alewives, No. 1	.35	00	Liverpool, bag	.30	00	1.30
Flour and Meal— $\frac{1}{2}$ bbl.			Spices			
Philadelphia	.50	00	Salernatus	.00	00	54
Baltimore, H. st.	.50	00	Soup— $\frac{1}{2}$ lb.			
Do. City Mills	.50	00	Castile	.24	00	10
Fredericksburg	.50	00	American, No. 1	.00	00	07
Alexandria	.50	00	No. 2	.24	00	06
Georgetown	.50	00	No. 3	.44	00	05
Richmond	.50	00	No. 4	.44	00	05
Petersburg	.50	00	Cloves	.18	00	19
Genesee, Jan. br.	.62	00	Ginger Root	.00	00	05
Do. com. br.	.57	00	Nutmegs	.00	00	00
Ohio, via N. O.	.00	00	Pepper	.00	00	74
St. Louis, com.	.00	00	Sugar— $\frac{1}{2}$ lb.			
St. Louis, ex.	.00	00	Havana, white	.02	00	09
Ohio, via canal	.50	00	Havana, brown	.04	00	04
Michigan, com.	.50	00	New Orleans	.14	00	04
Do. fan	.00	00	Seed— $\frac{1}{2}$ lb.			
Rye, Philadel.	.35	00	Clover, Northern	.15	00	134
Meal, kiln dried	.35	00	Clover, W. and S.	.00	00	06
Reins, Mal. br.	.25	00	Reds Grass, bn.	.25	00	3.00
Raisins, black	.80	00	Red top	.45	00	05
Do. box bunch	.20	00	Canary	.50	00	4.60
Currents	.74	00	Mustard, foreign	.00	00	10
Citron	.00	00	Tea— $\frac{1}{2}$ lb.			
Figs, cargo	.00	00	Gunpowder	.35	00	0.50
Lemons, Sic.	.25	00	Imperial	.35	00	0.80
Oranges, Sicily	.50	00	Hyson	.30	00	0.25
Almonds, Jor. br.	.25	00	Young Hyson	.20	00	0.25
Do. soft shell	.12	00	Hyson Skin	.25	00	0.35
Do. shelled	.20	00	Tonkey	.25	00	0.35
Grain— $\frac{1}{2}$ bushel.			Souchong	.28	00	0.35
Corn, Northern	.00	00	Pecco	.40	00	0.50
			Congo	.25	00	0.30

BUSINESS NOTES.

J. Evans, \$1.—Sent you six copies of first No. Shall be happy to have you do what you can as agent. Those who wish the balance of this volume free, should pay in advance for the text.
E. L. C.—S. T. B. owed 75 cts.
R. V. Lyon—H. Newton, of Mt Holly, Vt., wishes you to hold a meeting with you in that place; and inform him when you can do so through the "Herald."
W. Johnson—The \$2 was not received. We have, however, now credited you \$1 on acct., and A. Bane, \$1, to 45¢; and Mrs. Hutchins, 50 cts., to end of this volume, although we find she was credited 50 cts. in Jan., and \$1 in Aug. last. We find that J. Coons' paper was discontinued—we again send it. 50 cts. was credited him in Jan., and \$1 in Aug., and now we credit \$1 to No. 32. You do not give the date of the letter in which you sent \$3. But \$3 was credited you in March. None was then credited J. Meach, but now we credit him \$1 to 45¢. If you would put the business of each person in a separate paragraph, it would be less mixed up, and enable us more readily to comprehend your wishes.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations	31	87
Tracts sent H. L. Smith	1	50
" and books C. H. Fuller	1	25
" " B. L. Hall	1	50
" " O. R. Fassett	1	50
Total donations	34	37
Previous receipts	12	00
Cash rec'd of O. Dimmick	10	00
Balance overpaid	12	37

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

I will hold a grove meeting in Chaplin, Ct., near Lyon's Mills, Sabbath, June 23d, commencing at 10 a.m. Let there be a general rally of friends and foes.

R. V. LYON.

Bro. E. L. Clark will spend the Sabbath, June 23d, at Burlington, Vt.

Bro. R. V. Lyon will preach in Enfield, Ct. (Jawbuck society), Sunday, June 30th.

There will be a Tent meeting in the south-eastern part of Sutton, on the Gore, Thursday, June 25th, and Claremont, June 27th, each to continue over the Sabbath. Bro. M. L. Bentley and myself will attend. Bro. Himes is requested to attend the meeting at Claremont.

J. COMMINGS.

A meeting will commence in Fairfield, Vt., on Thursday, June 27th, at 5 p.m., and continue over the Sabbath. Also one in Troy, Vt., Thursday, July 4th, at 5 p.m., and held over the Sabbath. Brethren are earnestly invited to come.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V. BOSTON, SATURDAY, JUNE 29, 1880. No. 22. WHOLE No. 478.

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THE BELIEVER'S PORTION.

"Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4:17.

Forever with the Lord! O can it be
That this bright promise is for child of earth?
That for the sons of frail mortality
Is given this heritage of priceless worth?

Forever with the Lord! Then to thy heart,
Believer, take this star of hope to cheer
And guide thy steps, whenever in life thy path
Is dark with woes, and all around is drear.

Forever with the Lord! Let this sure word
Be a glad note, to quicken into life
Those dead in sin, whose spirits have not heard
Their Saviour's call to join the Christian strife.

Forever with the Lord! Soon shall the light
Of the eternal day in splendor dawn;
Then let us cast away the works of night,
And take God's armor ere that night be gone.

Forever with the Lord! Then, at the last,
We which remain shall meet him in the air;
The case, the grief, the joy of earth all past,
With his redeemed the bliss of heaven to share.

Forever with the Lord! Ages shall roll
Onward in ceaseless flow, yet still with Him
We shall abide—blest portion of the soul!
Equal to that of brightest seraphim?

Banner of the Cross.

Apocalyptic Sketches, OR, Lectures on the Seven Churches of Asia Minor. BY JOHN CUMMING, D.D. LECTURE II.—JOHN IN PATMOS.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."—Rev. 1:9.

Thus then John looked upon the past, and he saw the fulfilment of God's threatenings in the destruction of Jerusalem. He looked around at the present, and saw the spread of the Gospel of Jesus; he looked into the future, and saw looming into view that dark superstition which Paul described when he said, "The mystery of iniquity doth already work." After having thus then looked at the position of John, and at what one may suppose to have been John's views and feelings, let me explain what is meant by the phraseology here employed, "*I was in the Spirit on the Lord's day.*" I conceive that this means simply, "I was under the influence and special direction of the Spirit of God. Thus in the Gospel of Mark we read of one 'who had an unclean spirit;' but in the original it is '*in an unclean spirit,*' plainly showing that the expression '*in an unclean spirit*' is equivalent to being under the influence of an unclean spirit; and the parallel expression in the Apocalypse, "*I was in the Spirit,*" plainly signifies, "*I was under the influence of the Holy Spirit of God.*" I do not think, therefore, that such explanations as have been given by some commentators are correct, that John was in a trance, or ecstasy, however well meant these expositions may be. As far as the word ecstasy means "being out of self," it may be properly used, for John was in the Spirit, and, in that sense, not himself; he was under the special inspiration and guidance of the Spirit of God. Scenes too bright to be borne by man, prospects of grandeur and beauty which man could not foresee, shadows which man dared not forebode, were all to be unfolded and made conspicuous to the mind of John, and it needed that supernatural unction to enable and prepare him to behold and hear supernatural scenes. John was "*in the Spirit*" on a special day—"on the Lord's day." I wish to allude to this circumstance particularly, because it is evidence of a great truth that some are disposed to deny, that the Sabbath was observed by apostolic precept and apostolic example, not upon the seventh but

upon the first day of the week. The word occurs in several passages of the New Testament. The change began as early as the day of Pentecost, when we read that the Apostles were met together "on the first day of the week," and the Spirit of God was poured out upon them. We find it mentioned that the disciples met together on the first day of the week "to break bread," i. e. to communicate. Again, we have Paul incidentally telling the Corinthians to lay aside, or make their collections for the poor on "the first day of the week," language which implies that it was a well known day, disputed by none, but observed and hallowed by all. So we read here in the very commencement of the Apocalypse, "*I was in the Spirit on the Lord's day,*" meaning that day which was consecrated to the worship and service especially of the Lord Jesus Christ. It is alleged, however, that the fourth commandment makes the seventh day obligatory. I answer, it makes obligatory two things, the moral part, or a seventh portion of our time; the ceremonial part, or a recurring seventh day on which to hallow that seventh portion of time. What is moral is permanent as the stars; what is ceremonial is changeable as the clouds that pass over them. The moral part of that commandment may be observed in every country, age, and clime; the ceremonial part cannot be observed precisely at the same moment in every part of the globe. For instance, our Sunday here is not Sunday at the antipodes. The farther east you go the earlier the day begins; so that persons who are not noting very carefully the chronology, and making allowance for change of longitude, will in sailing from the antipodes lose a day, or miscalculate the days of the week. It is plain, therefore, that if the seventh day was obligatory, that day which was the seventh to the Jew could not be that period which would be the seventh day to the inhabitants of the other side of the globe. But the kingdom of God is not meat, nor drink, nor ceremony, "but righteousness, and peace, and joy in the Holy Ghost." The moral part of the commandment, therefore, requiring a seventh portion of our time, is obligatory everywhere; the ceremonial part is to be fixed by Apostolic precedent, or by the exact and indisputable prescription of God. We find that immediately after the resurrection of Jesus, converts from the Jewish religion observed both the Saturday and the Sunday, though the Gentile converts unanimously observed only the first day of the week. Let me quote from the earliest Christian writers one or two short illustrations of this. I do not quote the Fathers as a Tractarian would quote them, as if they formed part of our rule of faith, or as if their expositions of the Bible were equal to those even of a Matthew Henry, a Scott, a Barnes, or any other other intelligent commentator. The fact is, we can quote from the Fathers' sentiments and explanations contradictory of each other. As expositors of the Scripture they are exceedingly imperfect; as witnesses of facts, their testimony is most invaluable. We care not whether it be Julian the Apostate, or Porphyry, or Justin Martyr that witnesses to a fact; we accept the fact on competent testimony. We reject for several reasons their expositions of the Scripture. Justin Martyr, who wrote forty years after John, but who was born before John died, makes the following remark: "On the day called Sunday all Christians meet together for religious worship."—(*Apology*, c. 9:17.) The word *apology*, I may add, is used in an ecclesiastical sense, and means a defence; thus Watson's *Apology* does not mean that the Bible needs a modern apology, but simply a defence or vindication. So Justin Martyr, in vindicating the Christians to the Emperor, gives an account of their principles and ceremonies. Another of the five apostolic Fathers says, "We observed the eighth day with gladness," i. e. the first day of the week, on which Jesus rose from the dead. Another Father, who wrote about one hundred years after the death of John, says, "We celebrate Sunday as a joyful day, and on that day we think it wrong to fast or to kneel in prayer: we always

stand in prayer on the Lord's day." And Ignatius, who, as I told you last Lord's-day evening, was the friend and disciple of John, thus writes, "Let every one who loves Christ keep holy the Lord's day." These are evidences, then, that this day was, by the example of our Lord, and by the precedent of the Apostles, acquiesced in as the Christian Sabbath, and from that day to this has been revered and treated as such.—There is far more involved in the hallowing of the Sabbath than many are disposed to allow. The enemies of the Christian faith have failed to extirpate Christianity from the world. They have signally failed to invalidate the claims of the Bible to be a communication from God; they therefore try now to degrade, and blot out, and expunge the Sabbath from the veneration of saints and from the fear of sinners. They do so, not by faggot and flame, which, thanks be to God, in our free land, they cannot employ; nor yet by argument, and logic, and fact, which, thanks to the same God for the reason he has given us, they cannot successfully employ; they labor to extinguish the Sabbath by other and more seductive means,—by the railway, the steamboat, the tea gardens, the various scenes of folly, and dissipation, and amusement, and profit in the neighborhood of a great metropolis. It is a painful fact that more people leave London on Sunday morning by the rail and steamboat than meet together in all the churches and chapels that are in it. Sad it is that God in his providence should have given us such instruments of rapid communication, and instead of making the additional time they leave us a reason for hallowing his Sabbath, we turn them into reasons for greater desecration of it. It was not Voltaire alone that deluged Paris with atheism, but the extinction of its Sabbaths before he was born. It was not Fredric the Great that destroyed Christianity in Vienna, but it was the desecration of its Sabbaths before he was placed upon his throne. Get the Sabbath embosomed in the hearts of a Christian people, and there is a guarantee and pledge stronger than acts of Parliament can confer, that Christianity will bloom and flourish in their land.

It is a well known law, too, that man must have a steadily returning respite from labor. It has been found and proved by some distinguished naturalists, that a horse worked seven days a week, year after year, will not do so much work, nor live so long, as a horse worked only six days in a week. And it has been proved with equal satisfaction that a man with mind and body ceaselessly on the stretch, will not only not long enjoy health, but will soon be the inmate of a premature grave. This is not fancy, but fact, the result of extensive experiment and induction. The heathens felt that they must have periods of relaxation, and, therefore, they had their holidays dedicated to their gods. The atheists of France could not do without a Sabbath, and, therefore, they had *decades*, or a period at the end of ten days instead of seven. It is wrought into the very constitution of humanity that man must have an alternation of toil and rest before he can do the greatest work and enjoy the greatest happiness. If this be so (and we cannot deny it), that man must have a respite, the question is, How shall that respite best be regulated, so that man shall enjoy health and strength upon the one hand, and that season of rest not to be abused or perverted by man's wickedness on the other hand. Take away the restraints of the Christian Sabbath, and we shall have the Saturnalia of the heathen, or the abominations of the continent of Europe; but retain all the sanctifying influences and wise restraints of the Christian Sabbath, and we shall then have man refreshed by the change of subject, his mind turned from the cares of business to the hopes, the prospects, the joys, the truths of the Gospel; and it will be found that long life is the accompaniment of righteousness, and that they who "seek first the kingdom of God and his righteousness, shall have all other things added unto them." I speak thus of the Sabbath, because it is more assailed at this moment, probably, than any one institution of society. One delights to see that efforts have

been made to interest the very humblest ranks in its maintenance, and that a peasant girl has lately written a very forcible defence of the Sabbath.

Greater efforts have been made at various times to sap the foundations of the Sabbath, than directly and ostensibly to destroy the claims of Christianity, or the obligation of Baptism and the Lord's Supper. The Puseyite longs for the maypole and the Book of Sports as soon as the morning service is over; the Roman Catholic desires to see the playhouse open when mass is finished: the sceptic hopes for the extinction of the Sabbath, because it reasons in his conscience of righteousness, and temperance, and judgment to come; the debauchee votes for the cessation of the Sabbath, in order that he may have full swing for all the passions of his depraved heart without a solitary check; and the covetous man prefers to have the post-office open and the shutters of his shop window down, that he may buy and sell, and get gain, though the result will be, that he will fail probably in the earthly aim he has in view, and will lose his own soul in seeking to be rich at the expense of the commands and requirements of God.

John being thus in the Spirit on the Lord's day, heard the voice as of a trumpet behind him. This allusion is fraught with useful and instructive ideas to every one that studies it. When the morning service of the temple at Jerusalem was about to begin, a trumpet announced the fact; when the year of jubilee commenced, the silver trumpet announced it too; and the sound of a trumpet was the impressive introduction to a great truth, or to a glorious scene, at all times; when God made his appearance on Mount Sinai, his presence was ushered in by the sound of a trumpet; whatever public proclamation was made among the Jews was made by the sound of a trumpet. Thus we learn that the sound of a trumpet announcing the appearance of Christ, was indirect evidence that Christ was God; and secondly, we learn that the sounding of a trumpet preceding the scenes of this book, is evidence that it was intended for public perusal, not for private and individual instruction only. The voice said to John, "Write." This is an answer to those who say Christ never commanded any portion of Scripture to be written; here is one portion expressly commanded by him to be written. There is nothing for which we ought to be more thankful to God than this, that the Bible is a written book. If the Bible had been left to tradition, we should have lost the truth long ago. Truth, left to the corrupting influence of human tradition, would have been perverted into some monstrous and extravagant legend.

What John was to write was to be addressed to seven Churches. Why this number? There were more Churches in Asia than seven. This number was probably chosen because seven is regarded in Scripture as a perfect number. Thus the seven days constitute one week; the seven prismatic colors constitute the pure white light; seven sounds, or notes, constitute the perfect scale in music; seven spiritual beings the one Holy Spirit; the seven Churches represent the one Catholic or Universal Church. Some have suggested that these seven Churches are to be regarded as chronologically distinguished; Ephesus the first, denoting the state of the Church during the first few centuries, and Laodicea the last, representing the state of the Church just previous to the Millennium. I do not see that there is any foundation for this view. I think the addresses to the seven Churches are applicable to every age, and that John writes them just as Paul writes to the Romans, or the Corinthians, or the Philippians; and we are to gather from these addresses not prophetic intimations of what shall be, but practical instruction to all the people of Christ, of every name and denomination throughout the world, for their progressive improvement in holiness, and their present joy and peace in prospect of the glory of God.

I have so far explained in these prefatory remarks the circumstances of John, and the origin of the addresses to the seven Churches of Asia.

Let me conclude this portion of my subject by this request—reverence the Christian Sabbath—be thankful for such a respite, amid the din and turmoil of the world—hail it as an augury of the millennial rest, the “Sabbatismos” that remains for the people of God. I believe that when the Apostle says, “There remaineth therefore a rest,” or literally translated, “a Sabbath-keeping for the people of God,” he refers to the seventh millenary of the world. Clinton, the ablest chronologist of modern times, has proved, I think to demonstration, that the seventh thousand year of the world begins in A. D. 1862; and no less remarkable it is, that all the great prophetic epochs terminate about that era, so that the sixth thousand year of the world closes, and the seventh thousand, which the Church looks forward to as her rest—her Sabbath, begins, in the course of some fifteen or sixteen years. This Sabbath that we now enjoy, is an augury and anticipation of that; it is the hour of sunshine, in which we are to gather heavenly manna; it is the day when we feel what we otherwise know that we are—freemen, whom Christ makes free; when we can shut our minds to the din, and rise above the toils of the world. Be assured that the best way to make the Sabbath respected by our statesmen and legislators, is to make it seen that it is loved, and cherished, and revered, by ourselves. If all Christians would only reverence the Sabbath, and show, in all respects, and under all circumstances, their thankfulness for it, we may depend upon it we should not need—however valuable they might be in their place—acts of Parliament, or the countenance of Cæsar to enforce it. It rests with the Christian Church, whether the Sabbath shall be expunged from the days of England, or revered for years to come, as it has been for years past, as the pearl of days, and valued as the princess of the week.

Do I address any in affliction? It was in tribulation, we are told, that John beheld the visions of glory and of beauty that are recorded in this book. It is through tears of sorrow that the eye has often seen most brightly the Lord of glory; and when the great High Priest of the Church walks on his ceaseless watch amid the candlesticks, where, think you, does he hear the tones of the deepest adoration? where does he see the radiance of the greatest sanctity? It is not among the rich, that sip the full cup, or among the sensual, that eat and drink, and are merry; it is where some poor man sleeps, the hard ground for his pillow, the blue firmament for his curtain; or where some sick one lies upon the bed of languishing, or some weeping one sheds the tear upon the green turf that covers the remains of the loved and the near one. Through much tribulation we must enter into the kingdom of God. It is as brethren and companions in tribulation, that we shall see the brightest visions of God, and of his Christ.

Let me ask you, in the next place, to seek the Spirit of God, to lead you into all truth. It was “in the Spirit” that John had the Apocalypse revealed to him: it is “by the Spirit” alone, that we can understand it. The knowledge of the original language may be valuable—acquaintance with philological criticism may be useful—but a higher acquirement still is to have the Spirit of God; and if we ask the help and guidance of that Spirit, God has promised to bestow it. Let us, then, pray to God to give us that Holy Spirit, by which we may be enabled to love his Word, to venerate his Sabbath, to live to his praise; and that when time shall be no more, we may be heirs of the kingdom of God, and shine like stars in the firmament, for ever and ever.

END OF LECTURE II.

The Coming of the Lord,

Doctrinally and Practically Considered:

BEING THE SUBSTANCE OF A COURSE OF LECTURES, DELIVERED IN BATH, ENGLAND.

BY EDWARD GILLSON, B.A.

LECTURE II.—OUR PRESENT POSITION IN THE PROPHETIC CHRONOLOGY.

The coming of the Lord draweth nigh.—JAMES 5:8.

In my last Lecture, I intimated my design, at the next opportunity, of entering more fully into the importance of considering the *time*, as well as the circumstances, of the Second Advent. And by this, I do not mean the precise investigation of dates, so as to fix the hour or the day; but simply the importance of so far inquiring into what is revealed upon the subject, that we may answer to the scriptural position in which we are really placed. And with this view, I have chosen the words before us, for our present meditation. May the Lord of his mercy shed his light upon them.

From the length of time which has already elapsed since the words were uttered, we are apt to take it for granted, that they were spoken in a figurative or comparative sense; and that the same mode of interpretation which applied to them in preceding generations, must necessarily belong to them still as addressed to ourselves. But before we leap at such a conclusion as this, let us carefully examine the evidence of Scripture upon the point, and see

whether we may not find reason to think otherwise. I humbly conceive that a careful inquiry into collateral branches of the subject, will bring us to a very different conclusion. There doubtless has been a practical sense in which the words were intended to apply to every successive period in the history of the Church, from the time they were delivered to the time of their fulfilment. But whatever their application to preceding ages, one thing is obvious—that a generation must arise, sooner or later, to whom they will apply in their positive and literal meaning; and to that generation they will speak with especial emphasis. It becomes us, then, diligently to inquire whether the Lord has provided any guiding light for that generation, whereby they may know their position, when it arrives, and thereby answer to his warnings exactly as they are intended to apply. If so, let us be wise, and get “upon our watch, and set ourselves upon the tower, and let us wait to see what he will say.” Let us not be taking it for granted that the Lord still “delayeth his coming,” because he has already delayed it so long. If this be our spirit, he may come upon us by surprise, and lay against us the charge, “Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?”—(Matt. 14:3). If we be the generation to whom the words of our text emphatically apply, may he open our ears to hear, and our hearts to receive, his warning voice. I propose then to consider:—

I. The general sense in which the words of our text may be understood; and,

II. Their particular application to the present generation.

“The coming of the Lord draweth nigh.” When we look back upon the time which has already elapsed since these words were delivered, and still find the event referred to remaining in the future, we may well be led to inquire, “What is the sense in which they are to be understood?”

In the first place, then, let us take a comprehensive view of all the circumstances connected with them: having an eye to him who is the speaker, as well as to the persons addressed. The Lord, then, is the speaker. The words were delivered by the Holy Ghost, through the mouth of the Apostle St. James; and to man they are addressed. We must have an eye, then, to God on the one hand, and to man on the other. When we contemplate God as the speaker, we must remember the infinite span of his mind, which glances over “a thousand years as one day, and one day as a thousand years.” We must also remember, that he unfolds his purposes, “after the counsel of his own will.” And, “his thoughts are not our thoughts, neither are his ways our ways.”

Again, when we look upon man as the party addressed, we must take into consideration the whole of man’s history; observing the precise point which was then arrived at, and also the practical intent of the words delivered. The more we search into the treasures of divine truth, the more shall we learn of the manifold wisdom of God. His dealings are adapted to his purposes, and his method of revelation in harmony with both. Thus whilst his stupendous plans are rolling on to their accomplishment, human calculations are continually baffled and confounded before them. We hear him speak, and form our expectations. We perhaps discern aright, as far as our discernment goes. But we take in only a speck, instead of embracing the whole of what is set before us. Hence, even when in a right track, our apprehensions continually fall so short of what is revealed, that we are constrained to say, “Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.”—(Ps. 87:19.)

The wisdom of God is displayed, not only in the wonderful plans which he designs, and the works he performs, but also in the methods which he adopts for the development of his purposes. Thus, as regards the general subjects of revelation, some truths are essential, as forming the foundations of our faith; and these must be embraced with a distinctness, which can admit of no misconception in an enlightened mind. Thus, for example, the death of Christ is the only foundation upon which a sinner can build a hope of salvation. Therefore it is set forth in all the plain and positive accuracy with which it could possibly be presented; and it must be embraced with the same accuracy of apprehension. Precision on this point is essential; “for other foundation can no man lay than that which is laid, which is Jesus Christ.” The same may be said of the work of the Spirit; for if “any man have not the Spirit of Christ, he is none of his.”

Again, there are other truths, which, though not possessing the same essential character, are nevertheless more or less calculated to edify, and lead us “on unto perfection.”—(Heb. 6:1.) These are unfolded in such a manner, and presented to the mind in such a form, as strictly to maintain the harmony of divine truth; and, at the same time, to produce, at all periods, the practical effects for which they are revealed.

Thus, as we pass along our course, beholding the wonders of the Lord, as they are evolved from time to time, whilst we cannot but exclaim, “Great and marvellous are thy works, Lord God Almighty,” we are compelled also to add, “Just and true are thy ways, thou King of saints.”—(Rev. 15:3.)

Amongst this class of revealed truths, the Second Advent of our Lord stands forth pre-eminently conspicuous. The glorious coming of the Lord and his kingdom, ever constituted the great object of promise to the Church. But, in former periods, it was set, like a sun in the heaven, to cheer and enlighten from a distance; it was not announced as an approaching event, near at hand. The Lord had first to come and suffer, and for this event the legal dispensation was preparing. But he had no sooner wound up that dispensation, by the first coming “for the suffering of death,” than he ushered in the new dispensation, which carried, in its very announcement, the character it bore. He sent forth his disciples to preach “the gospel of the kingdom;” that is, glad tidings of the kingdom. They were now to announce the approach of the promised kingdom; and, at the same time, the Lord put into the mouth of his Church the petition, “Thy kingdom come:” the proclamation and petition thus combining to fix the minds of his people upon the coming kingdom. But surely, the kingdom, without its King, would be no kingdom at all. The glorious coming of the Lord, then, “in his kingdom,” now became the grand object of announcement on the one hand, and expectation on the other. The slain Lamb—the risen Saviour—the coming King—these are the topics of the gospel. “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—(Acts 3:19.) It was thus that the Apostles went forth “preaching Jesus and the resurrection;” teaching men to turn from “idols to serve the living and true God; and to wait for his Son from heaven.”—(1 Thess. 1:9.)

The Church was now brought into a new sphere of privilege and expectation. She still continues militant, and still expectant. But now her liberty is greater, and the object of her expectation is drawing nearer. And, surely, the Lord himself is that object. Yes, her sentiment has ever been that of the Psalmist, “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.” The preceding dispensation did not unfold this object of desire and promise, like the present. It was abundantly contained in the Old Testament Scriptures, but there was a veil on the face of Moses. The Church hovered around Mount Sinai, amidst “blackness, and darkness, and tempest.” She was then preparing to meet her suffering Lord, coming in humiliation to bleed and die. Therefore she was clothed in blackness and mourning, abounding in bleeding types and darkling shadows. Her Lord was coming, but not in his glory. He was coming as the lamb prepared for the sacrifice; coming to fulfil the bleeding types, and remove the darkling shadows of the law. Therefore he was not announced as coming in his kingdom, in his power and glory. He was announced as “a man of sorrows,” coming to be “despised and rejected”—coming to be “stricken, smitten of God, and afflicted”—coming to be “wounded for our transgressions, and bruised for our iniquities.” But after he came and fulfilled all this; after being “once offered to bear the sins of many;” then follows the glorious announcement, He shall come “a second time, without sin unto salvation.” This is now the grand object before us; and it is that for which preceding ages and dispensations have been successively preparing. Previous to the Law, the Church had not even the written word. Under the law, she had the letter; now she has the spirit, and is preparing for her Lord in person. The present dispensation gives her light and liberty as compared with the preceding, but soon she will receive the supreme object of desire; and then “the Lord shall be unto her an everlasting light, and her God shall be her glory.”—(Isa. 60:20.)

Thus, then, the Second Advent constitutes, not only an essential part, but a very prominent feature, in the gospel proclamation. But had it still been proclaimed only as a far distant object, we should have had no more animation from it under the gospel than under the law. It would still have remained inoperative as a general subject of warning and encouragement.

Are we, then, to conclude, that the Lord condescended to an evasion of the literal truth, in order to obtain a powerful instrument of practical utility? No. God forbid. It was then literally true, as regarded the proportion of time to the purposes contained in the divine mind; it was comparatively true, as regarded man’s apprehension of those purposes. As speaking

the mind of God, the space of time which intervened was nothing. As addressed to man’s apprehension, the event was now comparatively near. Age after age had rolled away, and the latter day, which was to bring in the long promised event, was now commenced. Preceding ages had intervening dispensations interposed. Thus, “Enoch, the seventh from Adam, prophesied saying, Behold, the Lord cometh with ten thousand of his saints.”—(Jude 14.) But this was prior to the deluge. Job, again, prophesied of his Redeemer’s coming when his own body should be raised; but this was before the law. Daniel, again, under the law, was looking forward “to stand in his lot at the end of the days.” But it was still *afar off*. Still there was an intervening object, and another dispensation. The Lord had first to come and suffer. But now there is no longer an intervening object. The last day is now ushered in; and therefore, whether this day be long or short, after the succession of days which have preceded, the event may be correctly announced as *drawing nigh*.

Moreover, it was the only way in which we could well imagine that it could then be correctly set before the Church. The divine volume was at this period completed; it was, therefore, about to be closed, and handed down for the use of succeeding ages. Hence the great event for which the Church was now to be preparing, was held forth as on the approach;—“The Lord is at hand;” “Let your loins therefore be girded, and your lights burning; and be ye yourselves like unto men that wait for their Lord.” Such is the warning voice which is now lifted up. It will speak more and more vividly as the time draws on, until at length it will fall upon the ears of a generation, whom it will address in the most literal and positive sense. And if they be not aroused, they will be surprised in their slumber by the event itself; for the Lord shall come “at an hour when they are not aware, and appoint them their portion with unbelievers.”

The question, then, for our consideration, is, whether we ourselves may be that generation; and if so, we may well inquire, “What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?”—(To be continued.)

Fletcher’s Letter on the Prophecies.

(SUPPOSED TO BE ADDRESSED TO JOHN WESLEY.)

(Concluded.)

“2. Let none say, that Jesus himself, as man, knew not the end of the world; and that Moses says, *hidden things are for the Lord, but revealed ones for us and for our children*; I acknowledge that the end of the world [by this phrase Mr. F. meant the final consummation, which according to his view was not till a thousand years, or more, after Christ’s second appearing], and the time of the purification of this globe by dissolution and fire, in a secret too deeply hid in the glass of God’s decrees for any man to fathom, before God himself is pleased to reveal it; but nobody talks here of the end of the world; nobody fixes the hour or day, nor even the year of Christ’s second appearing; since he did not think fit to reveal it to us, we ought to stand in continual readiness for it. For, supposing this system to be true in all points, supposing the tribulation is to begin next year, it will still be impossible to determine whether Jesus will come down in ten or fifty years; so that our Lord’s words are true, in all their extent, even now, for that day and hour, and even that year, *knoweth no man*. Yet we expect to see the full cleansing of his sanctuary, by the fire of persecution; the destroying of Antichrist and unbelief, his great enemies; the subduing of all nations to his easy yoke; the calling of the Jews; the fulfilling of God’s gracious promises to that long-scattered seed of Abraham; and the bringing of those times when the fear of the Lord shall cover the face of the earth, as the waters do that of the sea. Where is the child of God who dares to say, that all these things must not come to pass before the end of the world; and if so, when should they happen but in the time he has been pleased to fix in the Holy Bible? Where is the man that makes God a liar, because he is an unbeliever? Shall the Lord say, and shall he not perform? Shall he promise, and shall he not perform? If he has borne with the wickedness of the world so long, not being willing that any man should perish, shall he delay to all eternity, to fulfil his threatenings? God forbid! the day is fixed, it is foretold; and though the vision was to be after many days, as the angel said to Daniel, yet it may be fulfilled in a few days for us, who live in the last times.

“3. It is lawful, yea needful, that we and our children should often think of these things; for *hidden things are for the Lord, but these are revealed for us and our children*: they are revealed in all the prophets from Moses to John, and more especially in the Revelation of this beloved apostle. Let but those objectors ponder the word *Αποκαλυψις*, [Revelation] and they

will be ashamed to say, that we must not look into those things because they were never revealed unto us.

"4. If Jesus told his disciples, that it was not theirs to know the times when those things should be accomplished, it does not follow that it must be hid from us, who are far more nearly concerned in them than they were; besides, how should they have understood and bore those things, before they had received the Comforter, since they thought them bitter, after they had obtained the divine gift, when they had some knowledge of them? Add to this that Daniel's vision was to be closed *till the end*, and could not be perfectly known till very near the time of the fulfilling of it.

"5. It is remarkable that more books have been written upon the prophecies these last hundred years, than were ever known before, and all, (those at least which I have read,) agree that these things will, in all probability, soon come upon the earth. I know many have been grossly mistaken as to the year, but because they were rash, shall we be stupid? because they said, "To-day," shall we say, "NEVER;" and cry, "peace, peace," when we should look about us with eyes full of expectation?

I know, that a good part of a hundred thousand Protestants, scattered in France, expect some great revolution, that will turn at last for their good, and re-unite them to the children of above 200,000 of their brethren, that were either expelled the kingdom, or forced to leave it, because they would not take the mark of the beast in their hands, or on their foreheads.

"Let us not judge rashly, nor utter vain predictions of the name of the Lord: but yet let us look about us with watchful eyes, lest the enemy take an advantage of us, and we lose the opportunity of rousing people out of their sleep, of confirming the weak brethren, and building up in our most holy faith, those who know in whom they have believed. If we are mistaken in forming conjectures; if the phenomena we hear of everywhere, are but common providences; if these things happen not to us, but to our children, (as they most certainly will, before the third generation is swept away;) is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands, were they to fall because of a surprise? Let us pray to God more frequently, that for the elect's sake, he would still more shorten the days of the tribulation, and add daily to the true church such as will be saved. But let us not forget to rejoice with Abraham, in seeing by faith, the glorious day of our Lord, and to hasten by our fervent prayers, that glorious kingdom, those happy days, when narrow shall be the way of destruction, when saints raised from the dead shall converse with living saints, and the world of spirits be manifested, in a great measure, to the material world; in a word, when Jesus will be all in all.

What a glorious prospect is this? Let us then often think of these words of our Lord, *Behold I come quickly; blessed is he that mindeth the sayings of this prophecy.* Let us join the Spirit and the Bride, who say "Come," O let him that heareth say "Come," and let him that is athirst come; for he that testifieth these things saith, *Surely I come quickly. Amen. Even so, come, Lord Jesus.*

London, Nov. 29, 1775."

The Resurrection and the Life.

"The resurrection and the life;" these are thy magnificent titles, Captain of our salvation! And therefore, we commit to thee body and soul; for thou hast redeemed both, and thou wilt advance both to the noblest and most splendid of portions. Who quails and shrinks, scared by the despotism of death? Who among you fears the dashing of those cold black waters which roll between us and the promised land? Men and brethren, Christ Jesus has "abolished death;" will ye by your fearfulness throw strength into the skeleton, and give back empire to the dethroned and the destroyed?—Yes, the resurrection and the life—"abolished death." Ye must indeed die, and so far death remains undestroyed. But if the terrible be destroyed when it can no longer terrify, and if the injurious be destroyed when it can no longer injure; if the enemy be abolished when it does the work of a friend, and if the tyrant be abolished when performing the offices of a servant; if the repulsive be destroyed when we can welcome it, and if the hideous be destroyed when we can embrace it; if the quicksand be abolished when we can walk in it and sink not, if the fire be abolished when we can walk through it and be scorched not; if the poison be abolished when we can drink it and hurt not; then is death destroyed, then is death abolished, to all who believe on the "resurrection and the life," and the noble prophecy is fulfilled, (bear witness, ye groups of the ransomed, bending down from your high citadels of triumph!) "O death, I will be thy plagues; O grave, I will be thy destruction."

"I heard a voice from heaven"—O for the angel's tongue, that words so beautiful might have all their melodiousness—saying unto me "Write blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." It is yet but a little while, and we shall be delivered from the burden and the conflict, and with all those who have preceded us in the righteous struggle, enjoy the deep raptures of a Mediator's presence. Then re-united to the friends with whom we took sweet counsel upon earth, we shall account our toil only to heighten our ecstasy, and call to mind the tug and din of the war, only that, with a more bounding throb, and a richer song, we may feel and celebrate the wonders of redemption. And when the morning of the first resurrection bursts upon this long distracted and groaning creation, then shall our text be understood in all its majesty, and in all its marvel; and then shall the words, whose syllables mingle so often with the funeral knell, that we are disposed to carve them on the cypress tree rather than on the palm, "I am the resurrection and the life," form the chorus of that noble anthem, which those for whom Christ "died, and rose, and revived," shall chant as they march from judgment to glory.

M. Miller.

Genuineness of the Scriptures.

Before we can have confidence toward God, we must not only be persuaded of His existence and of His possessing certain attributes, as power, wisdom, and goodness, on which we might build our confidence; but we must know His disposition towards us, whether he is inclined to receive our confidence and to grant us that for which we place in Him our trust. Without a revelation from Him, we should be wholly in the dark on this momentous subject. Had we never sinned against Him, we might infer from the general beneficence manifest in all His works, that He would take delight in protecting us and supplying all our wants. But conscious as we are of guilt, the case is widely different. We must regard Him as an offended Sovereign, and we cannot tell, till he be pleased to break silence and inform us, whether He is disposed to be reconciled to us, and on what terms His favor may be regained. On this point the appearances of the natural universe give us no information whatever. We can see in them, indeed, indications of the moral character of God, as well as of His natural attributes. We can see that He is good; but we can see also that He can exercise severity, when He deems severity to be necessary. We see the traces of His severity, drawn particularly around the globe on which we dwell. Beyond the precincts of our habitation, amidst the suns and planets of astronomy, all, so far as we can discern, seems to be order and harmony. But around the dwelling-place of man, there are evidences of displeasure collected, which cannot be mistaken. The sun-shine and the genial warmth, the refreshing showers, and the verdant landscape, are intermingled with howling tempests, and blasting lightnings, with bitter frosts and scorching heats. God evidently frowns as well as smiles upon us. The aspect of nature around us, in perfect harmony with the revelation which God has given to us of Himself, in His word, forces us to exclaim with the Apostle, "Behold the goodness and the severity of God!" From anything that we could gather out of the appearances of nature, the character of God would stand unimpeached, if He should let loose one furious, wide-wasting tempest and sweep our whole race to destruction. It was not merely as a punishment to man, that the ground was cursed for his sake. It was to prevent him from being deceived by a scene of unmingled goodness; and tempted to imagine that God was incapable of exercising severity upon the guilty. Until, therefore, we receive a revelation from God, we have no foundation for confidence in Him. We might as well trust to Him for uninterrupted ease to our bodies, and a continual supply of temporal comfort, as for the protection and peace and happiness of our souls. Yet every one knows how vain such a trust would be. We know not for what we may look to Him, what confidence we may safely repose in Him, till He is pleased to inform us. We must therefore believe, that the Scriptures are the word of God, before we can have any faith or confidence in God. But, believing this, although necessary as a foundation for faith, is no more faith in God, than believing His existence is faith in Him. We believe that the Scriptures are His word, on certain external and internal evidences, that they were inspired by Him; and our belief only argues faith, or confidence in these evidences. If we receive a letter from any person at a distance, we may firmly believe that the letter was written by him, without having any confidence in him. We may be acquainted with his handwriting, or his style of language; or the channel through which the letter came to us may fully convince us that he was the author of it; and yet, so little confidence may we have in him, that we

may not believe one syllable of what is contained in the letter. Just so the Scripture comes to us as a Letter from God; and we may be satisfied by certain internal marks, or by the channel through which we have received it, or by evidence, which the persons who conveyed it to us may be able to lay before us, that the Scripture is really from God, dictated and sent by Him. But this does not amount to faith in God. We may believe all this, and not believe a single doctrine contained in the Scripture. Men may examine accurately, and write or speak learnedly, on the divine origin of the Scriptures, and yet, not have one spark of faith or confidence in God; no, not so much as to induce them, really and seriously, to believe one single statement made in Scripture, on the credit of God's veracity. Men are born into world under the influence of an evil heart of unbelief, and no man is disposed to believe what God has revealed so as to have confidence in God, until the Holy Spirit take away the stony heart and give him a heart of flesh. So long as man continues in this hardened state, God can hold no measures with him. All communication is stopped, and the first renewal of any friendly intercourse between God and any soul of man, is the introduction of a disposition to hear and to believe what God has to say.

Protestant Churchman.

Popery and Paganism.

The following extracts from the Churchman's Monthly Penny Magazine, will show the pagan origin of several Papal rites and customs, and many others of them may be traced to the same source:

THE SUPREMACY OF THE POPE.

The high priest, or Pontifex Maximus, of old Rome, possessed the greatest authority and dignity in the republic, and, according to the expressed statements of Cicero and Livy, was considered arbiter and judge of all things, civil as well as sacred, human as well as divine; all other priests were subject to him; he was chosen from the college of Pontifices, just as the Pope is chosen from the order of cardinals, and he retained his office for life.

THE BURNING OF LIGHTS ON ALTARS.

Every one, in the slightest degree acquainted with Popish countries, knows that this practice is to be seen everywhere and at all times, and the perpetual lamps and candles of heathen antiquity are likewise constantly referred to by such authors as Pliny, Cicero, Virgil, &c. The primitive Christians were accustomed to expose the absurdity of this practice. How little did they think that it would be adopted by their own descendants! "They light up their candles to God," says Lactantius, "as if he lived in the dark;" but do they not deserve to rank as madmen who offer lamps to the Author and Giver of Light?"

VOTIVE OFFERINGS.

These, too, it is well known, are to be seen suspended everywhere before the shrine of the Virgin and the saints, either pictures of cures wrought through the instrumentality of saints, or small waxen models of legs, arms, hands, feet, horses, oxen, &c., as the case may be. They are exact copies of heathen originals, to be seen at this very hour in the British Museum, and in the cabinets of lovers of antiquity. No one ancient heathen custom is so frequently mentioned.

INCENSE.

In all the old sculptures of heathen sacrifice, may be seen a boy, in a sacred habit, attending the priest in a white garment, with a small box of incense for the altar, just in the same manner as the priest of the Church of Rome is attended at this very day. With such fortitude did the first Christian martyrs oppose the use of incense, that a mode of trying and convicting them was merely to throw a grain of it into the censer, or on the altar, and upon their refusal to do so their lives were forfeited.

CANONIZATION.

The ancient priests found it necessary to persuade the people that certain individuals, many of whom, as for instance, the Cæsars, had been monsters of iniquity, were honored by the especial favor of heaven, and worthy to be placed among the gods themselves. In consequence of which their public deification took place, with every circumstance calculated to impose upon a gross and idolatrous people.—In order, however, to the validity of the ceremony, it was necessary for some duly attested miracle to be performed as an intimation of the favor and will of heaven.—How closely this Pagan original has been copied by the beatification of certain individuals by modern Rome, and not without the machinery of miracles likewise, it is almost needless to remark. Nor are the character of many thus canonized, of a much higher moral standard than their heathen prototypes.

HOLY WATER.

The *aquaniarium* of the Romans was a vase of holy water, placed by the heathens at the entrance to their temples, wherewith to sprinkle

themselves. And it is remarkable that the Jesuit Lacerda, in a note on Virgil, (*Æn.* 6, 230,) himself observes, "Hence was derived the custom of our holy church to provide purifying or holy water at the entrance of the churches." The early fathers speak of it as a custom purely heathenish, and condemn it as *impious* and *detestable*.

PILGRIMAGES.

The ancients believed, as indeed many modern pagans do in the present day, that some places were more holy than others; that visiting such places was highly meritorious, that it tended to satisfy Divine justice, and to obtain the favor of heaven; pilgrimages to such spots were constantly an essential part of their religion.

PROCESSIONS.

"By the establishment," says Plutarch, "of *supplications* and *processions* to the gods, which inspire reverence while they amuse the spectators, and by pretended miracles and Divine appearances, he (Numa) reduced the fierce spirits of his subjects under the power of superstition."—(*Plutarch*, in *Numa Pompilius*.) The following is a description of one of the religious processions by Apuleius:—"The chief magistrate used frequently to assist, in his robes of ceremony, attended by priests in white vestments, with wax candles in their hands, carrying upon a pageant, or thensa, the images of their gods, dressed out in their best clothes; these were followed by the chief youths, in white linen vestments, singing in honor of the god whose festival they were celebrating, accompanied by crowds of persons of the same religion, with flambeaux or wax candles in their hands." Can any one read this passage without being reminded of pageantry to be witnessed every day in such countries as Italy, Spain, and Portugal?

LYING WONDERS.

The wisest heathen no more believed in the truth of their prodigies, than do the modern priests of Rome give credit to the legends to be met with in their Martyrologies, Lives of the Saints, &c.; but, exactly like their successors, they defended them as "pious frauds," to which it was necessary to resort, in "order to keep up the devotion of the people."

Rome boasts of antiquity, and it may be conceded to her, but it is antiquity of a more remote and darker age than that to which she lays so authoritative a claim.—Her doctrines and her practices may well shun the light, for they savor of a period ere yet the Sun of Righteousness had arisen upon this benighted world. To dispel such darkness was the first object of his appearing.

THE YOUNG INFIDEL.—The following sad account of a young man who for a time attended the ministry of the Rev. Baptist Noel, of London, illustrates the fearful consequences of breaking away from the influence of the gospel:

The young man was the son of pious parents, and for several years was regular in his attendance at the house of God. At length he became acquainted with some young men of infidel principles. The more he associated with them, the less pleasant he found it to listen to the gospel. Ere long he absented himself wholly from the sanctuary. He then began to indulge in the pleasures of sin; and went to such lengths in criminal indulgence, that he soon laid the foundation of a fatal illness. Three months after he had abandoned the house of God, he was on the verge of the grave. Mr. Noel was then called to visit him. The dying youth refused to converse with the man of God; but covered his head with the bed-clothes. After several vain attempts to enter into conversation with him about that Being before whom he was soon to stand in judgment, Mr. Noel offered a prayer for him, and was about to quit the apartment. Just as his hand was upon the latch of the door, the young man made an effort to sit up in bed, and asked Mr. N. to stay a minute. Mr. N. returned to the bed-side. The sufferer's strength was well nigh exhausted. He whispered in the ear of Mr. Noel the appalling words, "I'm lost." He sunk down in the bed, drew the clothes over his head, and never spoke again.

THE GUILT OF UNBELIEF.—We have seldom seen the built of unbelief more powerfully stated, than it is by Erskine, who maintains that the great sin of it in relation to the gospel, consists in this: it rejects God's own "exemplification" of those great abstract principles of justice and mercy, which, when considered as "abstract principles," all men profess to approve and applaud.

SONGS IN THE NIGHT.—When thou saidst, O Saviour, The night cometh, when no man can work, thou didst not mean to exclude the work of praise. There is no time wherein that can be unseasonable; yea rather, as all our artificial melody is wont to sound sweetest in the dark, so those songs are most pleasing to thee, which we sing in the saddest night of our affliction. O God, it is easy for those whose bones thou

hast filled with marrow, to be cheerful: but to make the bones which thou hast broken to rejoice, it is doubtless the praise of thy mercy.—It is a true word of Elihu, "Thou only, O God, our Maker, art he that givest songs in the night."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 29, 1850.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

THE SECOND COMING OF CHRIST, AS IT AFFECTS THE UNSAVED AND THE SAVED.

(Concluded.)

II. *The Second Coming summons attention to the glad tidings of salvation.* It leads us to the First Coming. It fixes attention to what the Gospel really is. It proclaims, "He shall send JESUS CHRIST, which before was preached unto you."—Acts 3:20. Our attention is drawn to the person of JESUS. We are directed to One who is to come; and this is that same JESUS to whom sinners are directed now for their salvation.

Our Lord proclaimed the glad tidings often in this form,—"Come unto me, and I will give you rest," "if any man thirst, let him come unto me and drink," "In me ye shall have peace." He drew our attention to the person who saves. He seemed to intimate, that when the sinner's soul was drawn to the Person, other things would follow. It was not his benefits so much as his Person that he held forth; not the mode of redemption, so much as the Redeemer; not the work so much as the worker. Now, in habitually contemplating the Second Coming of the Lord, our eye is fixed on the person of JESUS; our soul is arrested, not by abstract truths, but by a living Person. The God-man who comes is the grand object that fills the soul.

Is not this the very position of faith? And is not everything important that strengthens this habit of gazing on the Person of CHRIST? Faith finds all its object there. As BUNYAN says, "Here, indeed, is my life, namely, the birth of this man, the death and resurrection of this man, the Son of MARY, the Son of man, the Son of God, the true God! I say, here is my life; if I see this *without me*, by the operation of the Spirit *within me*. I am safe, I am at peace, I am comforted, I am encouraged; and I know that my comfort, peace and encouragement is true, and given me from heaven by the Father of mercies." "O Son of God, grace was in all thy tears! Grace came bubbling out from thy bleeding side! Here is grace indeed, unsearchable riches of grace; grace to make angels wonder, to make sinners happy, to make devils astonished."

The contemplation of Christ's Second Coming does thus help us to fix upon the very marrow of his First Coming. It engages our heart to approach *Himself*, to deal with *Himself*, to dwell on *Himself*. Was it not thus he sought to teach salvation to the men of Nazareth? He proclaimed (Luke 4:18, 21) good tidings and the acceptable year of the Lord; and while every eye was on *Himself*, he said, "This day is the Scripture fulfilled in your ears." How? *He* who is the substance of these tidings sat there among them. Their eye was surveying the Person of the SAVIOUR. They were handling the shell, and had they but penetrated the heart, salvation would have been theirs! A true acquaintance with that Person would have led them to God. "Except we eat the flesh and drink the blood of the Son of man we have no life in us."—John 6:53. Abstract truths, dry orthodoxy, nay, even sense of sin, and anxieties to be holy, are not salvation. We must have the Son of man as our meat and drink. His work in

our flesh feeds our guilty conscience. His wearing our flesh still, meets our feelings. "In *Him*," it has been said, "we see God's heart, and character, and government all laid open, and man's full salvation lying perfect and free in his bosom." The history of all God's holy love is there—in *Him*. And what we sometimes call real and vital religion, is, properly and truly, acquaintance with him, a true and vital acquaintance. All is made to centre in the person of CHRIST; the contemplations and affections of the believer travelling between his abasement and his exaltation, and finding in JESUS, under both aspects together, a complete salvation.

But in addition to keeping clearly before us the true Gospel, this fixing of our eye on CHRIST's Person leads us to assurance of hope.* The very thought of the Lord's Second Coming raises in us the conviction that we need assurance of our salvation ere we can welcome that event which opens eternity. The man who is to delight in CHRIST's Second Coming must have not only a hope, and a good hope, of his own salvation, but must have assurance of eternal life in *Him*, rejoicing in that blessed hope as being his sure heaven. And while this prospect of the Lord's Coming enforces the necessity for "making our calling and election sure," it does at the same time, greatly aid the believing soul in so doing. For, it concentrates his attention on the Person of IMMANUEL, and, in so doing, it puts him in the true posture of one who would see full grounds for rising above all fear. Fixing his whole soul on IMMANUEL himself, the believer finds therein such abundant proof of God's ability to clear away the guilt of the guilty as gives his soul deep, deep rest. In the act of looking on this Saviour, he sees "Peace in heaven and glory in the highest."—Luke 19:38. Like the wise men gazing on the re-appearing star, he rejoices with exceeding great joy in the certainty of what is in JESUS, or in the certainty of what is in the bosom of Godhead, toward the coming sinner. His warrant for assurance is the fulness of grace in God, not some particles of holiness in himself; and hence, as he meditates on the Person of JESUS, the Divine warrant to sinners sparkles in his view so gloriously, that he cannot see room for hesitation.

It is in such ways as these that this blessed hope is fitted to send us ever back to the Gospel tidings. Instead of drawing us from the First Coming, its legitimate influence is all the other way. Although it has become common to brand the constant reference to CHRIST's Second Coming with the imputation of perniciously tending to make us undervalue his First Advent, the truth is altogether otherwise.

It may be said, however, "Has not this been the fact? Have not very many who most enthusiastically proclaimed their interest in the Lord's Second Coming, shown comparatively a slight interest in the Gospel of his suffering unto death?" This we do not deny. But we unhesitatingly assert, notwithstanding, that their neglect of the Gospel was not caused by their attention to the Second Advent. No; it was in some cases caused by previously-existing tendencies to change; so much so, that many of this class will be found to have lost very much of their interest in this very matter, after the lapse of a few years. In others of them, this neglect of the Gospel arose from their not sufficiently attending to what is set before us in the Second Advent. Pre-millennialism is excitable if separate from the other truths of Scripture, but is not so at all in connexion with other truth.

As we say of a gloomy Christian, "He is gloomy, not because of, but in spite of his religion." Or of an inconsistent professor, "He is unholy, not because he has Gospel views, but because he has too little of them." So we say in this case. These persons have not attended sufficiently to that very object which unhappily leads them to neglect the Gospel. They ought to have attended to it more. They ought to have penetrated to the kernel; whereas they have been satisfied with the shell. They have gazed on the glorious robe in which the Coming One is to be attired, and there their eye lingers; but had they pressed on farther, and gazed more intently on his person, they would have been of necessity fed with the Gospel, and been more than ever absorbed in the Gospel.

This is our reply to all who so fondly excuse themselves from attending to this matter, by alleging that it has turned some away from the Gospel. We charge them with superficial study of the matter, and with most inconclusive reasoning. Mr. BROWN, in his late work against the Pre-millennial theory, has not fallen into this error. On the contrary, he has stated his conviction, that the Church loses very great blessing when its attention is turned away from this subject, saying, that "It is an expectation which nothing else can compensate the loss of."—P. 385. And then he adds, "They love his appearing, because they love

Himself." Yes, it is even so; although Satan may have tried, by a thousand extravagancies of opinion, to prejudice CHRIST's dearest disciples against the hope of seeing again "that same Jesus." All Pre-millennialists cordially agree with him in his statement. And well might it be said by another, "How strange that Christians do not think and speak more of the Second Coming of CHRIST, when it is expressly said to be 'the blessed hope.' The believer's death may be gain, and the presence of the Spirit may be unspeakable comfort; but neither the one nor the other is the 'glorious appearing' of our great God and our Saviour JESUS CHRIST, and, therefore, not the blessed hope. 'CHRIST's personal coming is alone entitled to be so called.'" Rev. A. A. BOURN.

GENERAL CONFERENCE IN BOSTON.

The adjourned meeting of the Conference was held in Boston at the Chardon-street Chapel, June 25th, 1850, at 10 o'clock A. M.

Opened by prayer and singing.

As the President and Vice President of the Conference were both absent, and as both Bro. PLUMMER and C. B. TURNER at the last sitting of the Conference officiated in the capacity of Chairman, it was voted, that they occupy the chair during the present session.

Bro. HALE introduced the following as unfinished business at the last sitting:—

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. HIMES, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. HIMES, have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. Resolved, That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2d. Resolved, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. HIMES, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. Resolved, That our position as Adventists, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

Voted, that it be taken up for consideration by the Conference, and on the motion for its adoption, the following article was presented by Bro. HALE:—

To the Second Advent Conference assembled in Boston:—The following document has been laid before the business committee, for their consideration, and for presentation to this Conference. It purports to be a simple statement of facts connected with the case of Bro. J. V. HIMES. It was understood at the close of the late Conference, of which this is an adjourned session, that it was to meet at this time for the purpose of learning the results of an investigation of certain reports known to be in circulation against him of a very serious character, so much so as to be thought worthy, by the one who claimed to be acquainted with them, and deeply anxious for their investigation, to arrest the regular business of the Conference. There is reason to believe that these reports were incorporated into an arrangement, secretly planned to disturb, if not to destroy, the most important instrumentalities of the Advent cause; and so far as the evidence in the case enables us to determine, this was to be characterized by the darkest forms of ingratitude, contempt, and injustice, towards our worthy Bro. HIMES.

It is well known to the members of this Conference, that reports of this character have been revived or invented, and widely circulated; and that they have gone abroad under the reputed sanction of "Chardon-street church!" Some of these reports are to the following effect.—That one brother has been wronged out of ten dollars; and another out of eight dollars; one family has been defrauded of fifteen hundred dollars, and a Quaker of two thousand dollars; that Bro. HIMES has taken a false oath in court; that he has misstated the financial affairs of Chardon-street church; that he has been in league with a rumseller; that he has treated his pastor with great disrespect and impropriety, &c. &c. These, and other false and slanderous reports, had spread over the land previous to the late Conference; and they went as from Chardon-street church. It is this which gives to them their importance and deadly effect on the one to whom they refer. And these involve the vital interests of the Advent cause. If they were true, every Adventist ought to know it; if they are not true, those who circulate them for truth should be known, or no man can be safe.

This Conference will be surprised to learn that an investigation of these reports has not yet taken place by the church of which Bro. HIMES is a member; but they will have more occasion for surprise when they learn, that those who have had the whole question of their investigation under their control; those who were so anxious at the late Conference that we should not meddle with the business of the church; those who were so fearful that we might be covering up something wrong; one of whom arrested the business of the Conference, and gave us to understand that he should carry the matter before the church for investigation, these are the men who have defeated all the attempts to bring the matter before the church for their action. The infliction of the original wrong was base beyond all conception; but this refusal to correct it, as far as may be possible, shows a determination to persist in the wrong that is grievous beyond expression. Every day this correction is de-

layed, only gives a wider and more deadly circulation and effect to these slanders. It still goes through the land that Chardon-street church authorizes them.—And until Chardon-street church is permitted to act so as to clear herself from this infamy by vindicating the injured, or letting the world see who is accountable for it, and why it is upon her, the mischief will go on.

Only during the last week, a worthy brother from a neighboring city called at the "Herald" office, and after stopping his paper, being evidently affected by these reports, actually proposed that Bro. Bliss and HALE take the "Herald" into their own hands. And why was this? Simply because he believed that Bro. HIMES was the infamous impostor and cheat which these reports make him.

The expected antidote to the evil is not given by an investigation and a report that would be satisfactory, and set all right. The only approach to relief has come from the suicidal attempts of those interested in defeating investigation, by diverting or confusing all they could, in reference to the only question that was properly before them.

It is known to some, if not all the members of this Conference, that near the close of the last session, Eld. NEEDHAM put into the hands of the church committee a list of charges, which he said to this committee "duty demands should come to your notice, that the whole may be investigated and set right." Now it would at once be supposed that such a man, sincerely actuated by a sense of "duty," would have something done, by way of investigation; but when it was found that that "Chardon-st. church," who were the real and only responsible authors for his charges, were likely to be found unprepared to meet their responsibility, this man of "duty" was willing to accommodate them by letting them remain covered up. He declined to sustain the investigations, by telling the committee that he did not appear as the accuser of Bro. HIMES, but "simply an informant." He should not prosecute the investigation, unless the church requested it. His duty ended there. Chardon-st. church was good authority for the slanders he put into those charges, but Chardon-st. church must not be exposed. Bro. NEEDHAM has not been known as connected with any action of these charges in Boston since that time. The case has since been managed by this "Chardon-st. church."

There was now no hope of developing truth by investigation; but sometimes the efforts to stifle the truth are so awkward and convincing, that they are the best testimony the truth can have. The self-convicting folly referred to may be easily illustrated.

Let us suppose that a dozen persons are socially occupying themselves in a room, furnished with the very common appendages of a sofa on one side, on another a book-case, and on the third a desk. Each of them is in possession of a jewel that is valued above all price. But one of them is rather careless with his priceless jewel. He forgets all about it when a fellow man is to be benefitted, or there is work to be done. Common fame and madame rumor have both had their eye on his jewel, and have often endeavored to steal or destroy it. But now all at once it is missed here among his friends. Well, it must be in that room. Nearly all the company come forward, and after clearing themselves, engage in the general search. Those who occupied the sofa leave that, and remove it, that the premises all round where it stood may be examined; those who sat near the book-case leave their seats, and remove that, and make thorough search in that part of the room. But those near the desk are not ready for investigation. They declare the jewel is not there. But you shall not disturb them. If you urge an entire search, they tell you not to insinuate,—their character has never suffered till they came into that room. But still that part of the room, and this part of the company, are not open for investigation.

Now take these charges against Bro. HIMES, which are said by the one who presented them to come from Chardon-st. church, and go through that church; ask each member if he or she ever had any correspondence with Eld. NEEDHAM on the matters to which they refer, in a form to reflect on Bro. HIMES, and, with the exception of a very small number, with one voice they all cry out, Let us search this matter to the bottom. And what do the few who are excepted answer? The only answer given so far, is, "I don't choose to tell." "That is none of your business." "I will take care of my own affairs." "My character is above suspicion." Is not this, then, the Chardon-st. church with which these reports originated? Does not the slander rest here? And is it not here that an informant obtained his endorsers for common fame?

It is through their maneuvering that all investigation has been defeated. As they were determined that the case should not have a fair hearing, it was only left to make their disregard of all justice and all propriety destroy themselves. This they have done. Nothing more is needed. I refer you to an appeal containing a statement of their doings, which all can understand, and all who regard the claims of truth and justice will appreciate.

To the members of the Chardon-street Church:

BRETHREN AND SISTERS:—At one of your adjourned meetings, held on the evening of June 20th, Elder WETHEER being in the chair, I was forbidden to present the following protest and proposition for your consideration, and as I desire to put the same into your hands, that you may see what you have done and whither you are tending, I am obliged to take this mode of doing so.

The following is a copy of the paper I rose to lay before you, but was denied the privilege:—

PROTEST AND PROPOSITION

TO THE CHARDON-ST. CHURCH—

DEAR BRETHREN:—It is now more than a month since I addressed a note to this church, requesting you to take such measures as you should deem advisable, to search out the "origin" and "nature" of reports in circulation to my injury, and see that justice was done me. A committee was then appointed, by the church, to receive any charges that might be preferred against me, and report to the church. This committee consisted of Bro. J. EMERSON and J. G. HAMELIN.

* There are three kinds of assurance mentioned in the Word, and they are often misunderstood. The first is assurance of faith (Heb. 10:22), certainty of acceptance, arising from the belief of God's testimony. 2. Full assurance of understanding (Col. 2:2), the soul getting more and more established according as it sees the fulness and riches of Christ. 3. Assurance of hope (Heb. 6:11), which is the saved man, in possession of acceptance, looking into the future for the things hoped for, sure he shall yet have them all.

After pressing those who showed to all by the course they took that they were somehow connected with the reports in circulation against me, so that something must be done to give at least the semblance of plausibility to your course, a list of charges was put into the hands of your committee by Elder NEEDHAM.* And I have no reason to suppose that even so much as these charges would have been brought forward, if the one who presented them and his confederates, had not been, as they were, pressed to do something of the kind.

Soon after these charges were received by your committee, as one of them—the sixth charge in the list—referred to something hitherto unknown to me, between Elder WETTHEE and myself, at the request of Bro. HAMBLIN, I accepted a proposition to meet the committee, in the presence of the officers of the church, for the purpose of adjusting matters without a regular trial. I was assured, that if I would make all right with Elder WETTHEE, there would be no further trouble with Elder NEEDHAM. This meeting of the officers and the committee was held at Bro. EMERSON'S. Bro. LANG was chosen chairman, and Bro. EMERSON secretary, and it was understood by all to be merely for consultation, as above stated.

At a subsequent meeting of the committee with the officers of the church, Elder WETTHEE claimed and took the chair, even while Bro. LANG was present, and acting as chairman. The officers of the church were then added to the committee, by themselves, and declared to be a part of the same: some of them, I have no doubt, expecting by this to bring the matter more directly to a satisfactory result. What the object of others was in proposing and taking this strange and unauthorized step, facts must determine.

The whole case was now so far under the control of one or more who were personally interested in the issue of their own action, that they might, if they saw fit, defeat the purpose for which the original committee was appointed. If the church has failed to do what I requested, and what they appointed a committee to enable them to do,—that of searching out the "origin" and "nature" of reports against me, and make known the result to you, that you might act on the case, so as to do me justice,—the cause of that failure will be apparent to all.

The labors of this committee have closed by their own act, and no report is admitted to have been made. The action of the church is therefore cut off by the course of your committee. So far as their action as a committee is concerned, the purpose of their appointment is defeated. And as the same embarrassments in the way of any proper investigation of the charges presented against me must affect the church, I have but little hope that justice will be done me here, unless these influences are understood.

However, I must lay you under the necessity of condemning me unjustly, or of showing the justice of my condemnation. If I must be condemned unjustly I do not refuse; but the injustice must be known.

Others, long before the present time, have enjoyed the honor of a similar condemnation, and they will own me in due time, if you cast me out! I am ready to be offered, and if you are ready to sacrifice me, let me speak, and then proceed. "Strike! but hear me!"

As the committee originally appointed by you on the case were instructed to report to the church, which is customary in all such cases, and was expected in this case, the neglect, or suppression of their report cannot but be regarded as fatal to the purpose for which your committee was appointed. This, however, is only one of the objectionable features of the mode in which this case has been conducted from the beginning.

The objectionable things to which I refer have been done without my knowledge, or in spite of my attempts to prevent them, and against the wishes of a considerable portion of the committee. And as I was not permitted to enjoy the presence and aid of even one of my friends whom I named to the committee, it appeared to me to be the most salutary, if not the only course I could take, to let matters go on as they have, and call attention to what seemed improper at a future time, unless they saw fit in their own way to do me justice.

I wish the church to recollect that the brother and elder who presented these charges never came to tell me of my alleged faults alone. He has never been to me with "one or two more," because I would not "hear" him. He did not tell it to the church even, till a committee had been appointed at my request to receive charges, and he was pressed as no true brother would wait to be pressed, unless he forgot or disregarded the plain command of God.

The accusations contained in these charges have been received by an elder, against me as an elder, without any known witnesses. Evasion after evasion has been resorted to to defeat their investigation, till at last the one who presented them told the committee that he did not hold himself responsible to prosecute the investigation or trial of the case, but he was simply an "informant!" Still, if the church requested it, he would act as prosecutor in the trial.—As this idea was new to some members of the committee, and as it was not advanced till their last meeting, it was looked upon with surprise, and as a species of dishonorable treatment they were not prepared to expect.

It was on this account that Bro. LANG made the motion, that the charges be dismissed as unworthy of any further notice. This motion was seconded by Bro. WEST, and was carried by only two votes against it—those of Bro. WOOD and HAMBLIN. The chairman neither objected to the motion, or voted against it, and therefore he fairly stood as approving of it.

At the meeting of the church June 13th, when it was announced that the labors of the committee had closed, and that no report was presented for the action of the church, a vote was passed granting me permission to make some statements in explanation of matters referred to in these charges. But on the first charge, when I presented the testimony of witnesses to show the facts, Bro. HAMBLIN stated that there were men who gave a different version of these facts, and though he knew nothing of them himself, yet he

should like to have an investigation. I asked him to state who these men were. But he declined to give the names. I then expressed a wish, and even expostulated with you, to fix a time when these men should be brought forward, and the investigation take place; but this was refused. And yet, as Bro. HAMBLIN voted in the minority, when the committee disposed of the charges, according to the decision of the ex-officio chairman, he had a right to appeal, so as to keep the case open for further action. But he was willing to have the case lay dead till I was about to satisfy the church that I had not taken a false oath. Why did he not insist on this investigation before? Why not make his appeal? Or if he then wished to have it investigated, why not consent to have the time fixed, and bring forward his men? What can such a course indicate but a determination to defeat investigation?

Near the close of that meeting a motion was made by Bro. HOPKINSON, that on Friday evening (the 18th inst.) my case be taken up and acted upon by the church. This motion was not put, though the attention of the chair was called to it after it was first made and seconded. Another motion was made by Bro. WOOD, on which some remarks followed, when a motion to adjourn was carried. And thus the hope of bringing the church to act on my case was again cut off.

The regular church meeting for Tuesday evening, the 18th inst., came, and soon after it commenced the motion of Bro. HOPKINSON was renewed; but the whole evening was spent with the motion before them, and notwithstanding my strong entreaties to be heard, the meeting adjourned without the motion being put.

As every attempt for the investigation of those charges has thus been defeated in your committee, and there seems to be a determination to prevent all proper action on the case by its presentation to you; I therefore object to all that has been done as informal, unauthorized, and unjust.

I. It is without precedent in any current usage of enlightened society, that a committee appointed under instructions, should assume the authority, independent of the body which appointed them, first, to add to their number those who are known to be personally interested, in giving direction to their doings. And then, second, to take upon themselves authority to transcend their instructions by deciding charges they were only to receive.* And finally, to neglect the instructions under which they were to act, so as to defeat the whole purpose of their appointment.

II. It is the just claim and legal right of any person charged, that those who act on his case be not prejudiced against him, and not personally interested in the issue of their own action. And it is known to you all, that those who have acted in my case who are so interested that they might not be disposed to search out the "origin" and "nature" of the reports against me, that justice might be done.

It would be a violation of all the forms of impartial justice, that one personally interested in the issue of a case, should act as its presiding officer. That the chairman is personally interested in the issue of the case pending before him, will appear from the words of the sixth charge, presented to the committee by Eld. NEEDHAM. I am charged in these words: "With improper general treatment of Bro. WETTHEE." And this will appear still further from the statement of the chairman, made before the committee, and repeatedly at other times, that I "stand in the capacity of his accuser."

I cannot allow my case as it stands connected with these charges to be bound up with that of any other man, on whose fate my fate is to turn, when I have so much reason to believe that those who are the most active in doing this, have determined that if another may not escape "censure," whether worthy of it or not, I shall not be pronounced innocent, or even have a hearing.

These brethren have said repeatedly, that they could take care of themselves. No doubt they can, if they are in the right. But I wish all to understand, that if my fellow travellers bind me, drag me into an omnibus, and drive me over a route that is selected by them, it is not my choice, but it is to accommodate those who feel so able to take care of themselves. I wish to say, however, that notwithstanding these objections to what has been done, I have no objection, so far as the action of the committee is concerned, that the case should be considered dead.

But I am not dead. My rights are not dead. My friends are not dead. And they will not let this case die in this manner! They are not accustomed to such proceedings. They want to know the truth, and to bring things into daylight, where they stand themselves, and where all that love daylight can see them.

In conclusion, I have this Proposition to make. If this church sanction the action of the committee, and the case is to die in this manner, I must have the authority of this church in proof of my innocence as to the charges in question, given in a form that I can use publicly.

And if you will not do this, I must have a committee of brethren who are not even suspected of being interested personally, and on their own account, in the issue of these charges, who will not embarrass the only course that can develop the truth, and be satisfactory to all who love righteousness, but will take up the charges, and find out, if they can, what is meant by them, and on what evidence they rest. And then if it is seen that they amount to anything, let it be known; if not, let it be known, by a report to the church for their decision as to the course that shall then be taken.

If neither of these things is done,—if the church will not assert my innocence of these charges, nor appoint another committee, who will be unobjectionable, I shall call a council of my brethren from abroad, in whose integrity and ability all will have confidence. They shall give the matter a full investigation, and the world shall have their report.

J. V. H.

Boston, June 20th, 1850.

* It should be stated that Bro. Lang, Hobart, and Emerson, understood that the vote of the committee only referred to their own action, and was not supposed to cut off further action on the case by the church, as the ex-officio chairman and some other members of the committee contend.

All who were present on that evening know that when I rose and asked leave to enter my protest, of which the above is a copy, Elder WETTHEE denied me the liberty to do so. He had occupied a considerable portion of the evening in stating his "reasons" for deciding that a motion of Bro. HOPKINSON, which had been before the meeting on two other evenings, was out of order; and in making an "appeal" to the meeting to sustain the decision of the chair,* as he said.

Whether there was any motion properly before the meeting at the time or not, there was no call for such an appeal to sustain the chair, for nobody had questioned the right of the chair to decide as it pleased. The appeal, therefore, though perfectly in harmony with other parts of the proceedings, was a most unaccountable affair. All the circumstances which could make such an appeal proper were wanting. But the movement for the evening had been planned, and it must go through accordingly. It was a last resort to defeat the action of the church in proper order, on my case; and should be regarded as another fact showing a design to arrest all action unless the case of another could be so blended with mine, by dragging in matters which had taken place since the date of the charges against me, so that if he could not escape censure, there should be no fair investigation of my case, no action, and no decision by the church. For supposing all the things brought forward by Elder W. in his "reasons" for deciding as he did, were exactly as he stated them, and that I was to be blamed for the whole as he insinuated, what could this have to do with the seven charges then pending against me? If there were new matters of complaint, why not make new charges? I wished to have the whole; but I wanted to take them up separately and in order, and not embarrass all proper action, by joining, in a general "omnibus bill," my case and that of others; things said to have taken place since the date of the regular (!) charges, and which, "if true," had grown out of my defence, with things said to have taken place before that date. But justice was out of the question. What all saw, was plainly stated by a brother in the meeting, that to clear me "would be to condemn Bro. WETTHEE."

I did not question the decision of the chair. Nobody had questioned it, when the "appeal to the meeting" was made. I cared but little what the chair or the church did at that meeting, as I told you. I only wanted you to do something. You have done what you would. And nothing could be more decisive in my favor, though it cut me off from a right which no court would dare to deny the meanest criminal. If it is necessary to outrage all the forms of justice and all the proprieties of religion, by putting me into the hands of my known accusers, and then to clothe them with the power to act as witness, juror and judge, to keep me from demonstrating my innocence, it is the highest honor that could be conferred on me; and those who have done this could not make the case more clear, as it stands between me and them. It was the last act that reckless usurpation could put forth, and more than was needed to satisfy all the candid of the bad case of those who conceived and perpetrated it. It must be a desperate case that could need such a course of proceedings to conceal its dark features. "Out of order" only to make a motion that my "case be taken up for the action of the church!" And when I rise and ask permission to enter a protest against the course and decision of a party in the case, and I to be silenced in the place where I have fought the battle of truth when the rage of its enemies was hottest, where I have fled for a moment's occasional repose from the fatigue of other fields of labor during ten or fifteen years,—and in the cradle of the Advent cause! Why in the name of all that is sacred and human was not this decision pronounced a month or a week before! How much labor that was worse than needless, how much suffering it might have saved! Was it deferred to this late moment because my friends were not sufficiently worn out and disgusted to absent themselves from the place of meeting, as they have at last done? or was it that there was not a sufficient number then in the church* to maintain the chair?

But some of you, brethren, did not realize what you were doing by sustaining the decision of the chair, that a motion to take up my case and act on it was out of order, and in refusing to hear my protest. Are you aware of the ground you have taken? The right of protesting, which distinguishes all the Christian world, out of the Papal church, from those who belong to that body, is so sacred, that it is secured to the meanest criminal, and to the humblest member of a body who declines to be responsible for any act of the body to which he belongs. This right of protesting against the course taken by a portion of the church in my case has been denied me by your pastor. No other course, then, is left for me but to give you that protest in this form. You were not allowed to hear it, if you would. I beg of you to read it!

And if you also refuse me this last right of a Protestant, you will of course dishonor yourselves by allowing this act to go unrebuked.

* The present church had their first business meeting Nov. 27th, 1849, eight months since. It embraces but few of those with whom I was formerly associated in Boston. I have been with them but very little, and have no acquaintance with many of them. There are about seventy names on the list. There were in attendance on the evening of the meeting above referred to forty members. Twenty-five of these took part. The rest declined all action in the case. All those present who were received since the charges were preferred against me, voted against action on my case! But it should be understood that not one of the members, new or old, have ever professed to believe, or to bring any proof of the charges against me. Most of the members have pronounced them utterly false, in their private or social capacity. But until they pronounce me innocent, as a body, and in a form that I can use publicly, the report still passes currently, that "Chardon-st. church," from which, it is said, these reports originated, "have no confidence in my integrity!" Let those in the church who have endorsed these reports, and have kept the church from acting, in the vain hope that they should escape detection, prepare for the verdict when their deeds are brought to light before the church!

All I have asked of you is to pronounce me innocent, or show wherein I am guilty. You have refused me even a hearing of my case on its own merits. As I have no other mode of obtaining justice, I shall call a council forthwith, as intimated in the document which I attempted to lay before the church, as before stated.

JOSHUA V. HIMES.

The case of Bro. HIMES is now in the hands of a council of faithful brethren. They commenced their actions last evening, and are ready to go through with the case. As this case is the principal business of this adjourned Conference, the committee move that this Conference now adjourn till to-morrow at 9 o'clock, in order to attend the session of the council on the case of Bro. HIMES.

Voted, to adjourn to give opportunity for the session of the council.—(To be continued.)

CHRIST'S HUMILIATION.—There was an act of humiliation, such as mortal thought cannot compass, in the coming down of Deity and his tabernacling in the flesh. We may well exclaim, Wonder, O heavens, and be astonished, O earth, when we remember that He whom the universe cannot contain, did literally condescend to circumscribe himself within the form of a servant; and that, in no figure of speech, but in absolute, though in mysterious reality, "the Word was made flesh," and the Son of the Highest born of a virgin. We shall never find terms in which to embody even our own conceptions of this unmeasured humiliation; whilst these conceptions themselves leave altogether unapproached the boundary lines of the wonder. Who can "by searching find out God?" Who, then, by striving, can calculate the abasement that God should become man! If I climb to Deity, I might know what it was for Deity to descend into dust. But forasmuch as God is inaccessible to all my soarings, it can never come within the compass of my imagination to tell up the amount of condescension; and it will always remain a prodigy, too large for everything but faith, that the Creator coalesced with the creature, and so constituted a mediator.

Melville.

IT IS MY INFIRMITY.—So many will say, when any practice or habit is held up to their view, inconsistent with Gospel principles and Christian practice. No matter how bad the tendency; if it is only their way or infirmity, they seem to feel justified. Instead of endeavoring by the grace of God to reform, they continue to excuse themselves, and go on in the old way. The professor who is addicted to foolish talking and jesting, will acknowledge its impropriety; but it is his way, and of course must be overlooked. And if you kindly admonish him, you have but your labor for your pains. So of the snarling and snappish person—it is his infirmity, and there is the end of it. "It is no worse than other men in high standing do." But, reader, do reflect. Might not the thief, drunkard, or debauchee, say the same with equal propriety? If, because it is our way or habit, we are innocent, so are they. But if we are in a bad way, let us get out of it forthwith, and the sooner, the easier and better. Better for ourselves and the world around us.

Presbyterian.

WHITEFIELD'S VOICE AND ARTICULATION.—He had a loud and clear voice, and articulated his words so perfectly, that he might be heard and understood at a great distance, especially as his auditors observed the most perfect silence. He preached one evening from the top of the Court-house steps, which are in the middle of Market-street, and on the west side of Second-street, which crosses it at right angles. Both streets were filled with hearers to a considerable distance. Being among the hindermost in Market-st., I had the curiosity to learn how far he could be heard, by retiring backward down the street towards the river; and I found his voice distinct till I came near Front-street, when some noise in that street obstructed it. Imagining, then, a semicircle, of which my distance should be the radius, and that it was filled with auditors, to each of whom I allowed two square feet, I computed that he might well be heard by more than thirty thousand. This reconciled me to the newspaper accounts of his having preached to twenty-five thousand people in the fields, and to the history of generals haranguing whole armies, of which I had sometimes doubted.

Franklin's Autobiog.

ARREST OF A POSTMASTER, FOR WHOM A TRAP WAS LAID.—Yesterday, JOAB C. BARTLETT, Postmaster at Grout's Corner, in the town of Montague, Franklin county, was brought before CHARLES L. WOODBURY, Esq., U. S. Commissioner, to answer to two complaints alleging that he stole two letters, which came into his possession as Postmaster, said letters containing small sums of money. It is understood that the letters were sent from an office in Vermont, with a view to the detection of some one who had been stealing money letters. The defendant waived an examination, and, in default of bail in \$10,000, was committed to answer at the term of the district court.

LECTURES.—D. I. ROBINSON will give a course of lectures on Prophecy and the Second Advent of the SAVIOUR, at Lawrence, beginning next Sabbath, and continuing four evenings in the week and over the following Sabbath.

* The charges, with the action of the council thereon, will appear in our next.

CORRESPONDENCE.



From a sister, whose brother perished by fire.

I'm lonely for thee, my brother,
I miss thy glad voice;
Though other friends surround me,
I keenly feel thy loss.
I miss the music of thy tone,
The bright glance of thine eye,
And thy young form with bounding steps
Still seems to hover nigh.

I'm lonely for thee, my brother,
When evening shades advance,
And night, with sable curtain,
The deep'ning shades enhance.
I miss the voice that mingled
In the social hymn of praise,
And the form that with us bended
Our hearts in prayer to raise.

I'm lonely for thee, my brother,
For my thoughts in silence trace
Endearing recollection,
Which time can ne'er efface,
Of happy hours, now vanished,
When thou wert with us still,
And scenes nought but affection
Could memory's pages fill.

I'm lonely for thee, my brother;
But cease rebellious will,
'Twas God who sent the mandate,
He whispers, Peace, be still.
Remember 'tis thy Saviour,
Who bought thee with his blood,
He chastens thee in measure,
And took him home to God.

Then weep not for thy offspring,
My sorrowing parents dear,
The flames you viewed with horror
Brought heaven's blest mansions near.
We know that our Redeemer,
When time's short day is fled,
Shall come with power and glory
To raise the slumbering dead.

Raised by the last loud trumpet,
The dead in Christ shall first
Obey the joyful summons,
And gather up their dust.
Oh, who can paint the raptures
Of that triumphant day,
When Satan's host are conquered,
And death relax his sway.

Freed from the tyrant's fetters,
Our loved one then shall wake,
Clothed in the Saviour's image—
The dusty tomb forsake.
O may we meet that morning!
One band, though severed long,
To sing eternal praises
With all the blood washed throng.

TRUST IN GOD.

"We know that all things work together for good to them that love God."—Rom. 8:28.

(Concluded.)

We must feel our lost condition before we can be led to the Saviour. We must realize that without him we can do nothing, in order to rely fully upon his sustaining grace. Unless the sinner sees and realizes that he is "without God and without hope in the world," he will not be led to "fly for refuge to Christ, and lay hold upon the hope set before him in the gospel." Except he have a view of the exceeding vileness and corruption of his own heart, he will not be led to the "fountain opened for sin and for uncleanness." True it is that these things are exceedingly painful and mortifying to the flesh, but without them none could be saved.

Thus it is with the Christian. It is by the cross that he becomes crucified to the world, and to his own fleshly nature and appetites. Why not, then, glory in it, as did Paul? He knew its value. He bore it cheerfully after his beloved Lord and Master. It was not worldly ease and earthly aggrandizement that he sought, but he "chose rather to suffer affliction with the people of God," and have "that honor which cometh from Him alone." He sought to have self annihilated, that Christ might be all in all. Nor did he fail of attaining to that depth of Christian experience which he desired, for we find him saying, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God." O what a losing of himself in God is expressed in this language of the inspired apostle! Do you want the same experience, my brother! my sister! "O yes," you say, "I desire above everything else in the world to have my own selfish nature destroyed, that Christ may dwell in my heart by faith." This is right, but are you willing to pass through the furnace,—to endure the "fiery trial,"—to suffer perhaps deep affliction, for the purpose of attaining to a state of eminent holiness? Can you abandon yourself into the hands of God entirely, for him to lead you through whatever paths it pleaseth him to appoint? Can you say with the poet,

"Give joy or grief, give ease or pain;
Take health or friends away!"

If so, you have that submission and faith in exercise that God looks upon with approbation. O how dear thou art to his loving heart. You now occupy a position where he can effectually operate in you by the power of his Spirit. Now he can "perfect that which is lacking concerning you." But if there are any shrinkings on thy part, from thus committing thyself to his just disposal, through fear of coming crosses that may have to be borne, or fiery trials that

may perchance be thine to endure, O remember, that unbelief causes this fearfulness of spirit, and also the words of inspiration, "Without faith it is impossible to please God." Now you cannot advance one step in the purification of your heart, without faith. And what is faith, but an implicit reliance upon God?—The first act of that individual who has true faith in God, will be to abandon himself to His absolute disposal. Now with the knowledge we have of his faithfulness, and with the "exceeding great and precious promises" of his Word before us, and the oft-repeated assurances of his tender regard and love towards us, how can we for one moment hesitate to "commit the keeping of our souls unto him, as unto a faithful Creator?" We ought not to shrink in view of coming trials, for we have an exceeding broad promise upon which to rely: "My grace shall be sufficient for thee." And still another: "As thy day, so shall thy strength be." Surely these alone ought to be sufficient to lead us to rely upon God with unshaken confidence; but he, knowing our proneness to unbelief, has given us many more, and among them the one we have so repeatedly quoted, stands prominently forth: "All things work together for good," &c. "All things," yes, all things; the "joy unspeakable," and the "heaviness through manifold temptations;" the "hundred fold," and the "persecution;" the glorious manifestation of the Divine presence, and the more obscure light of faith; each are necessary, and all work together, not separately, but together, and for what? "For good." To whom? "Those who love God." "Well," says one, "I believe that. I have no doubt but what all things will work together for good to those who love God, but there is my greatest fear, that I do not love him, and therefore am not the character unto whom the promise is given. If I could only be assured that I did love God truly, I should feel perfectly satisfied." My dear friend, it is well to be jealous of ourselves with a godly jealousy, and it ought to have an influence over us to lead us to the great Test-book of Christian character, that by a close examination of ourselves thereby we may attain to the certain knowledge whether we love God or not. I rejoice that we need not be in darkness on this point. "If any man love me, let him take up his cross and follow me," says Jesus. "If we love him, it will be exhibited in this way. 'Ye are my friends, if ye do whatsoever I command you,' says Christ again.—Obedience manifests our friendship—our love to Jesus. This fact is brought to view in another place by the apostle John: 'Whosoever keepeth His commandments, in him verily is the love of God perfected. For this is the love of God, that ye keep his commandments;' or in other words, this is the way in which our love is exhibited, or made manifest. Love and disobedience are inconsistent with each other. We cannot love God, and at the same time disobey his holy law. Many settle the question whether they love God or not, by their state of feeling. Some dead or dull frame of mind, a lack of interest in prayer or reading the Scriptures, is sufficient to lead them to cast away their confidence, supposing this state of apathy altogether irreconcilable with Christian experience. Such individuals are always vacillating; there is no permanency to their experience, but they are tossed to and fro by every flight of feeling. They are one thing to-day, another to-morrow. One never knows where to find them. O that they would realize how dishonoring to God is such a course. He calls his children to live emphatically a life of faith, not of feeling. Faith lays the foundation of all good feeling. You, therefore, who desire to rejoice evermore, "have faith in God," for in this way alone can you attain to this state of mind. There are many causes which operate upon our minds, and cause depression of spirits. Ill health, or impure atmosphere—the unbelief of those around us, as well as the "heaviness through manifold temptations," more or less affect us. How inconsistent, then, to doubt on account of mental depression. In these things we ought to rejoice, having a tendency as they do to test the strength of our faith, and to show us whether we love God for the happy manifestations of his grace only, or for what he is, in and of himself.

We ought to reckon this among the "all things that are working for our good." Every particle of grace received by the Christian will be tried to the utmost; therefore do not suppose for one moment that the more you enjoy of the Spirit's influence, the less will be your trials, for it is not so. Our trials will always be in proportion to the measure of grace received, never greater, but always equal. The more largely we partake of the Divine fullness, the better prepared we are to overcome the temptations which assail us.

When we carefully look at this matter, we shall see that the Bible, and the Bible alone, is the only true and safe rule by which to try ourselves, to know whether we love God or not. If we refuse to be crucified—are unwilling to lay ourselves upon the sacred altar, to be consecrated to God, we of course do not love him. But if it is the one great business of our life to understand his will, we may confidently appropriate to our own hearts the exceeding great and precious promises, yea, it is our imperative duty thus to do. O how many who would not for anything knowingly commit sin, are kept from claiming Jesus in all his fullness as their Saviour, because there is something about their feelings, some frame of mind, that they suppose it would be really presumption for them thus to do. Thus they are in bondage, when, if they only saw that wilful transgression of God's revealed will was the only thing that ought to prevent them from exercising appropriating faith, they would rejoice in the possession of true spiritual liberty.

And that individual who has transgressed and brought condemnation upon his heart, ought not to despair. Their immediate resort ought to be to the blood of sprinkling. But how often the deeply humbled and penitent soul is kept away, because they feel so very keenly their guilt, and are ashamed to return unto God. But if we have stepped aside from the narrow path, the sooner we return, the better shall we please God. "The broken and contrite spirit he will not despise." "If we confess our sins, he is faithful and just to forgive them, and to cleanse us from all unrighteousness." We ought to feel that we are welcome to return to God, and he is just as

ready and willing to receive and pardon as at the first, and we must come in the very same way that we then came. We cannot slide back into the old track, and commence anew, as though nothing wrong had happened. No, no! There is no getting round the cross. We must come all polluted as we are, and with true godly sorrow for our sins, say, as did the prodigal, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." O how joyfully will our Father receive us back to himself, and bestow upon us all the privileges of the household of faith. Then we are prepared to commence anew to run the race set before us, with confidence, knowing that we run not uncertainly, for all who run receive the crown.

Let us consecrate ourselves anew to the service of God, give to the winds our fears, appropriate to ourselves the precious promises, and whatever befalls us, find consolation in the assurance that "all things work together for good to them who love God."

M. D. WELLCOME.

LETTER FROM S. EVERETT.

DEAR BRO. HIMES:—The doctrine of the coming of the Lord near at hand is the great motive to watchfulness, prayer, and godliness, and at the same time a great regulator of our religious faith and obedience. It prompts us to study the prophecies sincerely, desirous to know what they teach, and also to be patient a little while, as to what seems obscure, till that which is perfect is come.—1 Cor. 13: 10; 1 Pet. 1:10-12; 2 Pet. 1: 19-21. If the faith of the brethren was more steady, pure, and lively, there would be more unity and love, peace and harmony, among us. I think we may derive much help from one another, but let us not neglect the Scriptures.—The Bible is the guide, and we of all others should hold fast the "faithful word." Our young brethren will suffer me to suggest, that what concerns them to know, believe, and teach, is made plain, so that by studying the Scriptures they will be able to preach the word so as to "commend themselves to every man's conscience in the sight of God." Doubtful questions which gender strife should be avoided. I would rather occupy a very humble sphere of labor, and be approved of God, than be a leader in teaching error. Our great concern is to preach the truth in soberness. The New Testament is certainly the interpreter of the Old. I compare the teacher who explains the New by the Old, to a man going backwards. Brethren, let us go forward, and "ponder well the path of our feet." The way is strait, but looking unto Jesus we have a safe guide, who will never leave us nor forsake us.—Heb. 13:5, 6. "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

I rejoice that God still blesses his faithful laborers, and will be with them to the end of the world. I am ready to re-affirm my faith in the Advent doctrine, and to unite with the brethren of the Conferences, both east and west, in still proclaiming the good news of the kingdom of God, and the things concerning Jesus Christ. I pray that we may be faithful unto the end, and have an entrance administered abundantly unto us into the everlasting kingdom.

I think the report of the Boston Conference on the subject of Judaism, is timely and Scriptural, and worthy of an attentive perusal and consideration.—Christ's sermon on the mount shows the righteousness, purity, peace, and love of Christianity in its precepts, and its superiority over Judaism. Paul's letters are full of instruction and admonition on this subject. Let us refresh our pure minds by a re-perusal of his epistles. What exalted views does he give us of God's eternal purpose of grace in Christ Jesus; of free justification by faith without the deeds of the law; the union of all God's people as believers in Jesus, made nigh to God and to each other by the blood of the cross; one body in Christ as their head, so that there is no difference between Jew and Gentile, male and female, barbarian, Cythean, bond and free; being all one in Christ Jesus; constituting the good olive-tree, partaking of its root and fitness by faith in Jesus; one new man, at peace with God and one another, growing unto an holy temple in the Lord, built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; freed from Jewish ordinances, days, meats, and drinks; striving to stand fast in Christian liberty in opposition to Judaism, yet bearing with Jewish prejudices; troubled with Judaizing teachers, teaching for doctrines the commandments of men; endangered by a false philosophy and science; still expecting deliverance, immortality, and glory at the appearing of Jesus Christ; in a word, waiting for the fullness of the times to come, when they shall all be presented "a glorious church, without spot, or wrinkle, or any such thing—holy and without blemish." Such are some of the topics of discussion in the writings of the apostle to the Gentiles.

As originally sinners of the Gentiles, but by the grace of God believers in Jesus, let us take heed lest we fall, and stand fast in the liberty wherewith Christ hath made us free, and be not again entangled in the yoke of bondage, even by beloved brethren and respected teachers, when they teach Judaism. The visions of John are evidently representations of the future glory of Christ's reign with his saints. But Judaism has no countenance there. No natural Jews or unbelieving Gentiles are seen in the kingdom. I admit that the sealed company includes 144,000 out of the twelve tribes of Israel, as well as an innumerable multitude out of every nation, and that the time is future, but the sealing itself is not of the Holy Spirit in connection with conversion, but a sealing of the servants of God in connection with immortality and glory.—Rev. 7: 3, 4, 9, 10; 13:12; 14:1; 22:4. Except in the 7th chapter, I do not recollect that the natural origin of the redeemed is mentioned in the whole book. Their character as overcomers of the world through the blood of the Lamb and the word of their testimony, and as doing the commandments, &c., constitute their preparation for the kingdom.—Let us continue to proclaim the good news of the kingdom till it comes, assured that all who believe, whether Jews or Gentiles, will be saved. So our labor will not be in vain in the Lord.

North Leverett (Mass.), May 27th, 1850.

LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—Again I sit down to continue my correspondence through the columns of the "Herald." It is now about seven years since I commenced speaking through that medium. I have usually written once in ten or twelve weeks, and most commonly in journal form, noting in each the date of the preceding letter, so that it would not be very difficult for those who have carefully preserved their papers (as some have done) to trace out my course since I entered the field as a watchman upon the walls, to blow the trumpet in Zion, to sound an alarm there, so that "all the inhabitants of the land might tremble, because the day of the Lord cometh, and is nigh at hand." But I am aware, that, long before this time it may have been said by the readers of that valuable paper its columns might have been filled to better advantage, or with more important matter. A single intimation to that effect would be sufficient to prevent me from writing again for a long period to come, even if time should thus be prolonged. For surely it is a task for me to write. I had rather preach, read, and talk a whole week, then to retire by myself, and write a single letter for publication. After the date of my last (Lyssander, April 1) we remained in that section and labored to good advantage for nearly two weeks. Met with considerable opposition from the Methodist church, and yet the word proved effectual in many hearts. The "Christian" church at Clay-corner was kindly opened to us. I preached to that people two evenings, and regret that we could not have remained there a week longer, as they manifested a desire to hear more on the all-important subject. From C. we went and visited the scattered brethren in Cato. Preached to attentive congregations twice, but spent most of our time in writing and conversing with the people from house to house. The brethren were truly comforted. And one precious soul was converted to God, and to the blessed hope. The latter was the fruits of Mrs. C.'s private labor. A person of middle age, and of an intelligent mind, a clearer case of conversion I scarcely ever witnessed. We then visited the church in Wolcott and Butler (Wayne Co.), under the pastoral care of Bro. A. V. Baldwin. Those brethren have had their trials, but there still remains a goodly number of precious jewels, who will, I am confident, continue steadfast in the faith till the Master comes. Bro. B.'s labors, both as a preacher and a physician, are highly esteemed by the brethren and citizens in that community. But his health, I am sorry to say, is quite feeble. On the Sabbath I preached twice to that dear people, after which we attended to the Lord's supper. The season was delightful. Think we witnessed the conversion of one soul, a Mrs. V. We long to hear from her, and other friends there. While in Wolcott we received a pressing call to visit the friends in this section. Accordingly we hastened home to Pitcher Springs, and made preparation for the tour. On the 3d of May we commenced our journey. It being very stormy that week, we made slow progress in travelling. Spent the Sabbath in Ithica, preached to a little company in Bro. Squire's kitchen; think it was not altogether a lost opportunity. We arrived here May 9th, Mrs. C. being much fatigued, and afflicted with a severe cold. We entered upon our work the next day, at evening. Have confined our labors to this village, Genesee Forks, Bingham, and Ulysses—the latter neighborhoods in Pennsylvania, yet near by. During these (less than) five weeks we have travelled, to meet our appointments and to visit and converse with the people, a distance of more than two hundred miles. Have held thirty six meetings of worship, at which I have severally preached at least one hour and a half, after which Mrs. C. would occupy full half an hour, and then other brethren and sisters improve the time till 10 in the evening. In this way great good has been accomplished through this entire community. Backsliders from the Advent faith have been effectually reclaimed, perishing sinners have been converted to God, and it may safely be said, that scores of intelligent men and women have been led by the Spirit and word to embrace the truth, and to confess their faith in the soon coming of the Lord. One of the converts, a Mrs. K., who had been a zealous and successful advocate for universal salvation, and several others, are so completely filled with the "blessed hope," or rather, sanctified by a belief of that truth, they are constrained on all occasions to urge men and women to repent, because the kingdom of heaven is at hand. In consequence of this they are considered as poor, deluded fanatics, and their teachers heretics, of course. But we praise God that we are counted worthy to suffer reproach for Christ's sake. The brethren here seem to think that this entire community, with few exceptions (and those, generally, of the class above described), are convicted of the truth of the doctrine we advocate. We now have pressing invitations to visit and labor in the following places—viz., Independence, 10 miles north; Alleghany, 20 miles south; Westfield and Knoxville, 15 and 20 miles east of here. I am to commence holding a series of meetings in Westfield to-morrow evening, to continue over the Sabbath. We expect the Lord will be with us, and bless his own word, making it effectual even to the saving of souls. I regret exceedingly that I must leave Mrs. C. behind, and enter that field alone, for she has ever (in her sphere) been of material service, especially in new fields of labor. But we now have serious fears that her work is nearly accomplished, even though time were to continue for months yet to come. She has been in a very feeble state of health for several weeks, though she has kept about, and labored with me more or less till about ten days since. For the past week she has been confined to her bed, with her liver and lungs badly diseased. Dr. H., of Whitesville, is doing what he can for her. We hope some, but fear much, in her case. In her feeble state she wishes to unite with me in expressing her ardent love to the household of faith, both in this and in foreign lands. Will the dear friends who love to pray, think of us when at the mercy-seat, for it is written, "The effectual, fervent prayer of a righteous man availeth much." The Lord's will be done, and may we be reconciled thereto. If I know myself, this is the sentiment of my heart. We long to hear from our friends of kindred faith; again we remind them that it is "like cold water to a thirsty

soul." Our P. O. address, till we give information to the contrary, is Spring Mills, Alleghany Co., N. Y.—directly south of Rochester 100 miles. Yours, my dear Bro. Himes, in the blessed hope, expecting deliverance soon.

Spring Mills (N. Y.), June 12th, 1850.

BRO. CHAPMAN need be under no apprehensions that his communications will ever be unacceptable to our readers, or to ourselves. The industry of Bro. C. and his singleness of purpose, are worthy of all commendation. Would that there were many more like him. We deeply sympathize with him in his sorrow on account of the illness of his faithful companion. If it be the Lord's will, we hope that she may be spared to labor yet more abundantly, in that field where she has proved so great a blessing.

Doings in Canada East.

BRO. HIMES:—I embrace a moment to say that our Tent Meetings are doing well. The labors of Bro. Burnham and Berick are being much blessed. Our first meeting was in Shipton. This was the third visit of Bro. Burnham, and though the opponents had done what they could to destroy the influence of the "Boston Adventists," as they call us, yet we were happy to find that our cause still remains, and the word of the kingdom still took effect on the community. Bro. Burnham baptised nineteen happy souls into the faith of Jesus. May the Lord send some faithful shepherd to feed these lambs of our Master's flock. The brethren preached a few times in Melbourne; and I believe with good effect. It is hoped that the wounds inflicted on the cause there, were in some measure bound up. Bro. B. baptized three. The meeting in Waterloo has just closed. It has been one of real profit. Many, I trust, will look back upon it with pleasure in the day of Christ. Those who have stood by the cause for years have been cheered and strengthened; and others have been instructed into the things of the kingdom, and have been led to the obedience of faith. Eighteen were buried with Christ in baptism. Persons of the first intelligence and standing in society, gave proof of their love to the commands of Jesus. O may they be kept in the love of God, and in the patient waiting for Christ.

We are looking with interest to our subsequent meetings, of which I will endeavor to send you some account. Yours in the hope,

R. HUTCHINSON.

Waterloo (C. E.), June 19th, 1850.

Extracts from Letters.

The following note, dated Hudson (N. H.), June, 1850, is from a stranger, and no doubt shows the state of many minds in all the churches in the land. We want to get the "Herald" before them. Let every means be taken to spread the truth before all, that we may "save some."

BRO. HIMES:—I have considerable sympathy for and with the views advocated in the "Advent Herald." They are the nearest Christian I can find anywhere; but they are of immense importance, and ought not to be received until after a thorough examination. Send me your paper, &c.

Sister SOPHIA CAMPBELL writes from Lottsville (Pa.), April 1st, 1850:—

BRO. HIMES:—I do feel to lift up my head and rejoice, when I see how the signs thicken which tell us the Lord is at hand. I never felt to pray, "Thy kingdom come," with more earnestness than now, and put an end to the cursed sin of envy and slander—put an end to Satan's rule—for he does reign triumphant: he sees his time is short. I doubt not that it is short. Come, Lord Jesus, come quickly, is my sincere desire and prayer to my heavenly Father daily. Yours in the love of the truth.

BRO. O. E. NOBLE writes from Penn Yan (N. Y.), June 9th, 1850:—

DEAR BRO. HIMES:—I have often addressed you, but have never had the privilege of seeing your face. I have often wished I might both see and hear you. I have never wondered that the ungodly worldling, who has no relish for heavenly thoughts, who dreads the thought of seeing Jesus, who even fears that what you teach will prove true—should rail at and slander you, impugn your motives, traduce your character, throw out cruel insinuations, and seek by every possible means to destroy your influence. All this you expected, and perhaps more. It might also be presumed that even professors of religion, who have been taught that the world is to be converted, and who have not examined the Scriptures, might also say some hard things. But how it rends the heart to see brother try to devour brother, and give the traducers of our faith occasion to rejoice. But so it is, and I suppose it will be so until Jesus comes and gathers out all things that offend: then will the righteous have peace and be justified. All this comes because you will not fall down and worship some favorite notion.

The Lord be praised that the enemy has failed again to crush the "Herald" and yourself. May he sustain you to the end.

I have recently more than ever been thinking of the duty of Adventists touching the support of the cause. Now, what would become of the cause if all who are actively engaged blowing the trumpet of alarm should leave the field, and say, I must attend to my own interests—I must keep what I have, and get what I can! Would the world be warned? All answer, No, and all say, It will not do: those whom the Lord has called must preach. Well, now, my brethren, God has no more called a brother to preach than he has called you and me to support that brother. If it be right for any who believe in the near advent of Christ to give the alarm, whether he be rich or poor, it is right for us who do not preach, whether rich or poor, to give of our substance to sustain the cause. For what does God permit his children to accumulate the things of this world, if not to aid in advancing his cause in the world?

The Advent doctrine should be just as dear to one as another, and while our brethren are in the field giving all their time to the Lord, we should feel under the same obligation to give of our earnings to support then and extend our publications. I believe that the circulation of the "Herald" might be doubled this year, if all would do as they might and ought. I am also persuaded that to extend that is to obtain new advocates and extend our influence. For the Bible truths we advance must have their effect upon honest minds. Then let us, one and all, be more faithful in this duty, and cast our mite into the treasury of the Lord, and we shall see the cause advance, feel a greater interest ourselves, and our own souls will be blessed.

BRO. I. E. JONES writes from Brooklyn (N. Y.), June 19th, 1850:—

BRO. HIMES:—In reflecting on the great injustice recently done by "rumor" and "common fame," I have glanced over their history for a long way back, and find them to have been like "the laws of the Medes and Persians;" they have not changed. Their testimony has always had weight with the world; and why should it not have now! Their testimony put Isaiah under the saw, Jeremiah into the dungeon, laid St. Paul on the block, St. Peter on the cross, with his head downwards, and it has covered every plain in Europe with the bleaching bones of some fifty millions of martyrs! And they proved to the satisfaction of the Jewish nation that Christ was a bad man, who "deceived the people," and was "worthy of death." They convinced vast numbers that Luther was the devil in humanity, as a bold attempt to undo what Christ had done by his incarnation; that he had been seen in company with many devils, was a blasphemer, a licentious man, and much more.—Now, my brother, if you have fallen into their hands your case, if not a hopeless one, is, at least, a dangerous one. If their testimony has had such an important bearing on the temporal destinies of all the prophets, apostles, and martyrs, and on Christ even, can you expect to escape out of their hands unscathed. Especially, as the Saviour forewarned you that they would "say all manner of evil against you falsely, for his sake." But he nevertheless enjoins upon you to "rejoice, and be exceeding glad," when this is the case. But why say "seven charges?" If it were not for subjecting myself to the name of "rumor," or "common fame," I could tell you and your church seventy times seven "rumors" which I have heard about you, and still more that I have heard about our lamented Bro. Miller, who is now at rest beyond the pain which such "rumors" about you would give him if he were alive.

Sister MARY FALL writes from Jacksonburg (O.), May 27th, 1850:—

DEAR BRO. HIMES:—I have not forgotten you, and others of the Advent faith. I attended the tent-meetings in Cincinnati in '43, and am still firm in the faith of the coming of Christ near at hand. Would to God we could enjoy such seasons again in the West. I can say, in the language of a dear sister, writing in the "Herald,"—"I bless the Lord that he ever gave me an investigating mind." I do not wish to be found saying, "My Lord delayeth his coming," and to beat my fellow-servants, and to eat and drink with the drunken. The signs of the times are strong indications of the near approach of the Saviour.—It rejoices my heart to hear from the dear brethren scattered throughout our own country, beyond the sea, and in distant islands. I look forward with joyful anticipation to the day when we shall all be gathered, with Abraham, Isaac, and Jacob, into the kingdom of God. Then there will be one fold, and one shepherd. There are but a few in my neighborhood who are believers in this doctrine. We have, however, had some good seasons here. Bro. Maull was here in December last, and preached several times; and again in March, in several places. He baptized an old gentleman and his wife, and since then their daughter also. We should be glad if Bro. Brown, who is coming West, would come as far as Cincinnati, and through Hamilton up to our neighborhood; or any other brother whom you could recommend. We should be greatly rejoiced, could such an arrangement be made.

BRO. H. MUNGER writes from Chicopee Falls (Mass.), June 18th, 1850:—

BRO. HIMES:—Many in this region are thunder-struck at the introduction of Judaism among us. But those who have pursued a consistent course will yet come off victorious. Thank God, you have got friends yet who will show themselves when needed, armed and equipped. There is a mighty revolution about to take place. Let it come. God knows his own workmen, and will find them in his own vineyard at work when he comes. Yours, in haste and hope.

BRO. C. L. PERCIVAL writes from East Hatley (C. E.), June, 1850:—

BRO. HIMES:—I never prized the "Herald" more than I do now, and had I the means I would give ten dollars per volume, rather than do without it. It is just what Adventists need—meat in due season. May the Lord sustain and bless you. Yours, in hope of speedy deliverance.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Victor, N. Y., on the 8th June, Mrs. JOANNA MARSH, wife of Isaac Marsh, aged 69. She had been a member of the M. E. church about forty years, when in 1843 the proclamation, "Behold, the Bridegroom cometh!" arrested her attention. After a careful examination of the truth contained in the Word of God, she joyfully embraced the doctrine of the second advent of our Lord near, of the restitu-

tion, and other kindred doctrines. In this faith she has since lived, and died, giving frequent assurance that its power gave her great comfort during a painful illness, which she bore with remarkable patience, in the hope of soon seeing Jesus. She died in great peace, in the firm conviction that she should soon awake in the likeness of her Redeemer, and with the meek inherit the earth forever.

DEAR BRO. HIMES:—It falls to my lot to record the death of my aged mother, who died the 25th of last April, aged 81 years, 11 months, and 5 days.—SARAH MERRILL (this was her maiden name) was born in Hopkinton, N. H., May 19th, 1768. In 1791 she was married to Samuel Kimball, with whom she lived until her death. In 1793 they removed to Groton, N. H., where they have resided ever since. In 1800 she made a public profession of faith in Christ, and ever after exhibited the traits of Christian character. In 1842 she joyfully embraced the evidence of the coming of Christ at hand, and clung to the fond hope that she might live to see him come in the clouds of heaven for the deliverance of his people. But her desire was not granted. The uplifted shaft of death has smitten her down, and she is borne to the land of the enemy. She was 12 years of age on the day that the sun was darkened in 1780, and understood it to be a fulfilment of prophecy, and a sign of the Saviour near. For a few months before she died, her sufferings were great, but she bore it all with Christian resignation. Not a murmuring word was heard from her lips. She retained her reason to the last, and expressed a desire to see her blessed Saviour, and dwell with him forever. We feel our loss, but "sorrow not as others who have no hope;" for we shall soon see her again in immortal beauty. Amen. Yours in hope, LEONARD KIMBALL.

LINES ADDRESSED TO BELZONI'S MUMMY.
BY JAMES MONTGOMERY.

And thou hast walked about! how strange a story!
In Thebes' streets three thousand years ago!
When the mummification was in all its glory;
And time had not begun to overthrow
Those Temples, Palaces, and Piles, stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted dummy:
Thou hast a tongue; come let us hear its tone:
Thou art standing on thy legs above ground, mummy.
Revisiting the glimpses of the moon;
Not like thin ghosts, or disembodied creatures,
But with thy bones and flesh; thy limbs, thy features.

Tell us, for doubtless thou can'st recollect,
To whom should we assign the Sphinx's fame?
Was Cheops or Cephrenes Architect
Of either Pyramid which bears his name?
Is Pompey's Pillar really a misnomer?
Had Thebes a hundred gates, as sung by Homer?

Still silent, incommunicative elf!
Art's sworn to secrecy! then keep thy vows:
But, pry thee, tell us something of thyself,
Reveal the secrets of thy prison-house;
Since thou so long with death hast slumbered
What hast thou seen—what strange adventures num-
bered!

Thou could'st develop, if that withered tongue
Might tell us what those sightless orbs have seen;
How the world look'd when it was fresh and young;
E'en the great deluge still has left it green.
Or was it then so old that history's pages
Contained no record of its earliest ages?

Since first thy form was in this box extended,
We have, above ground, seen some strange muta-
tions;
The Roman empire has begun and ended—
New worlds have risen; we have lost old nations:
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Say! did'st thou hear the pother o'er thy head,
When the great Persian conqueror, Cambyses,
March'd armies o'er thy tomb with thundering tread,
And overthrow Osiris, Ovis, Apis, Isis?
And shook the very pyramids with fear and wonder,
When the great gigantic Memnon fell asunder.

I need not ask thee if that hand, when armed,
Has any Roman soldier maul'd and knuckled?
For thou wert dead, and buried, and embalmed,
E're Romulus, or Remus had been suckled;
Antiquity appears to have begun
Long after thy primeval race was run.

Perhaps that very hand, now pinion'd flat,
Has hob-a-nob'd with Pharaoh glass to glass;
Or drop't an half-penny into Homer's hat;
Or doft thine own to let Queen Dido pass;
Or held, by Solomon's special invitation,
A torch at the great Temple's solemn dedication.

Perhaps thou wert a Mason, and forbidden,
By oath, to tell the mysteries of thy trade;
Then say, what secret melody was hidden
In Memnon's statue, which at sunrise play'd;
Perhaps thou wert a Priest; if so, my struggles
Are vain,—for priestcraft never owns its juggles.

If the tomb's secrets may not be confes'd,
The nature of thy private life unfold:
A heart has throbb'd beneath that leathern breast,
And tears adown those dusty cheeks have roll'd;
Have children climb'd those knees, and kiss'd that
face!

What was thy name and station, age and race?
Statue of flesh! immortal of the dead!
Imperishable type of human essence!
Posthumous man! who quit'st thy narrow bed
And standest undisrayed within our presence—
Thou wilt hear nothing till the judgment morning.
When the great trump shall thrill thee with its warn-
ing.
Why should this worthless tegment endure,
If its undying guest be lost forever?
O, let us keep the soul embalmed, and pure
In living virtue; that when both must sever,
Altho' corruption may the flesh consume,
Th' immortal spirit in the skies may bloom.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111 Jefferson-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, " W. M. Palmer.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edgington, Me.—Thos. Smith.
Glenside, N. Y.—N. S.—Elias Woodworth.
Hartford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. H. Adams.
Low Hampton, N. Y.—D. B. Bosworth.
Malone, N. Y.—H. Buckley.
Massena, " J. Danforth.
Milwaukee, Wis.—Saml. Brown.
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N. Springfield, Vt.—J. Kimball.
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Toronto, C. W.—D. Campbell.
Waterloo, Shefford, C. E.—R. Hutchison.
Worcester, Ms.—D. F. Wetherbee.
FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

Books for Sale at this Office.

Book	Price
"Is Christianity from God?"	62s.
By Rev. J. Comings, D. D.	30
"Lee on the Soul"	30
Two hundred Stories for Chil-dren	37s.
One hundred and fifty do	37s.
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Advent Harp	60
Pocket (with music)	37s.
" (without music)	30
" (with music)	37s.
POCKET BIBLES.—A few copies of the Oxford edition (gilt)	2 50
"The Bible Class"	0 25
NEW EDITION of two Discourses by CHARLES BRECHER, on the Sufficiency of the Bible as a Creed for the Church. The same pamphlet contains an extract from MARTIN LUTHER, on the excellency of the Bible, and MR. MILLER'S Rules of Bible Interpretation. Price, \$2 50 hundred; 37s. 6d. per doz.; 4 cts. single.	
"The Kingdom of God, by Rev. CHARLES K. IMBRIE."—A few copies for sale at this office. Price, 37s. 6d.	
GIBSON'S Rome.—Phillips & Sampson's edition.—40 cts. per vol.	
Letters on the Prophetic Scriptures.—By Rev. Edw. Winthrop. Price, 37s. 6d.	
Advent Library, 8 vols.—Price, \$5.	

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 15 cts.; 25 per cent. discount to agents. The following are the contents:—

No. 1. Mary and the Babe.	No. 5. The Dove.
2. Young Samuel.	6. Mary Lived Her Father.
3. Moses.	7. The Celestial City.
4. Noah and the Ark.	8. The Dream.

AYER'S CHERRY PECTORAL.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely trust that it will make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Berj. Silliman, M. D., L. L. D., &c.,
Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Sci. Societies of America and Europe.
"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."
New Haven, Ct., Nov. 1, 1852.

From Prof. Cleveland, of Bowdoin College, Me.
"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.
He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.
Dr. Ayer.—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

James Randall, Nov. 27, 1848.
This day appeared the above named James Randall, and pronounced the above statement true in every respect.
LORENZO NORTON, Justice.

The Remedy that Cures.
Dr. Ayer:—I have been long afflicted with asthma, which grew yearly worse until last autumn, it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me Gratefully yours,
Portland, Me., Jan. 10, 1847. J. D. FIELPS.
If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.
Prepared by J. C. Ayer, Chemist, Lowell, Mass. [In 25-3m.]

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given:—

"Mr. Hawkes:—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing cancer sores, and the like."
"Having made use of the Verbena prepared by P. Hawkes, I take pleasure in recommending it to the public as a valuable preparation, and fully answering the purposes for which it is intended."

J. P. WETHEBEE, Boston.
Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jun. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs), corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHEBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 And-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by a judicious economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHUM WETHEBEE, EMERSON LELAND, [my. 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Rugs, Mats and Matting, Table and Parlor Covers, Stair-roads, &c. &c. No. 450 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, [my. 4.] A. A. JAYNE.

THE AMERICAN FOWL BREEDER! A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders.

The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, the West, in connection with Cole's "American Fowl Book," and Cole's "American Veterinarian." Active and intelligent men can make money at the business. Address (post paid) the publishers, JOHN P. JEWETT & CO., Cornhill, Boston.

P. S. The "American Fowl Breeder" is done up in thin covers and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 15.]

THE ADVENT HERALD.

BOSTON, JUNE 22, 1850.

NEW WORK.

THE "ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated."

This work is now ready for delivery, and we are ready to supply all orders. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work contains 232 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy, 42 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. N.

Burning of a Steamboat.

The steamer *Griffith* was burned on Lake Erie the 17th. She had about three hundred persons on board, only fifty of whom were saved. All the books and papers of the boat were lost, so that a complete account of the lost will never be obtained. The *Buffalo Express*, of Wednesday, has the following statement in regard to the disaster, from PETER DIEHL, a young man about eighteen years of age, who was employed on board the boat:

"The fire was discovered between four and five o'clock in the morning, issuing in flame from the combing of one of the smoke-pipes. A strong and determined effort was made to extinguish it, but without avail. Soon it broke out below, and communicated with the cabin, which, in ten minutes time, was wrapped in flames. The alarm was sounded, and the passengers waked from their slumbers and told to save themselves. The boat was headed in shore, and the crew and passengers abandoned themselves to despair, as the flames spread with such fearful rapidity as to cut off all hope of escape, except by taking to the water. The scene of consternation that ensued was appalling beyond description. The only place that was not pervaded by flame or suffocating smoke, was forward, and there the three hundred human beings were huddled, presenting a sight that would appal the stoutest heart. When within less than a mile of the shore, the boat struck, and lost her headway. At this moment the flames were fast approaching the passengers, and soon the heat became so intolerable as to force them into the lake, to save themselves from the consuming fire.

"Within five minutes after the boat stopped, she was entirely deserted, and the lake filled with the three hundred persons, struggling in the flood. Husbands threw their wives and children into the struggling mass below, and then followed to share a common fate. Mother after mother was seen to toss their offspring overboard, and then betake themselves to the waves in the vain hope of saving them. The lake was still, and the water clear, and within a few minutes nearly all this vast multitude had disappeared from the surface, and could be seen on the bottom clinging to each other in the cold embraces of death. The family of Mr. HETH was found in a group. Capt. ROBY was locked in the arms of his wife, and poor DONIVAN, the Steward, fell a victim to a determination to save the daughter of Capt. ROBY, and was found with her folded to his breast. Young DIEHL leaped down the side of the boat, and had scarcely reach the water, when one of the fender ropes was burned off, and the fender fell into the lake near him. He seized hold of it, and found it capable of buoying up more than himself. At this moment his attention was arrested by the wife of the head waiter, another female, and three children, who were clinging to the side of the boat nearly exhausted. He went to their assistance, took them on the fender, and swam to the wheel-house, where the six remained, clinging to the paddles or rim of the wheel, until a boat came and took them on shore."

The Millennium Near.

THE ST. LUKE CHURCH CASE.—We copy from the *Post* the following account of the disgraceful affair in St. Luke's church, Chelsea, which, from all we can learn, we believe to be a very fair statement:

Some progress was made in the Police Court yesterday, in the case of Captain Charles G. Thayer, charged with an assault on the Rev. William A. Jenks, in the Protestant Episcopal Church, known as St. Luke's, in Chelsea. Two parties claim the right to use the church for religious services; one is styled

the "parish," and the other the "proprieters," meaning the holders of the stock made for building the church, and the question of the respective rights of the parties in the premises is now pending in the Supreme Judicial Court, on a petition for a writ of mandamus, ordering the "proprieters" to produce the records of the church.

There was a sort of an agreement, but not formally assented to by the proprieters by regular vote, that neither party should use the church until the mandamus question should be determined. The Rev. Mr. Jenks had been appointed rector by the "parish" after the troubles had come to something of a head, but the "proprieters" never recognized him as such. He preached to the parish in a school room, and the proprieters attended service wherever they found it most convenient, until the Sunday before last, when they re-opened the church and had services, led by a gentleman named Deblois, in the capacity of lay reader.

On the forenoon of Sunday last, the proprieters met again in the church for worship, and Mr. Deblois occupied the chancel as before. But before he had fairly commenced, the Rev. Mr. Jenks, dressed in full canonicals, came into the church at the head of his "parish," and advanced towards the chancel, until he was interrupted in his progress, and told that he would not be allowed to displace the "lay reader." He then protested against the act of a lay reader's officiating when an ordained priest of the church was present, and read a canon of the church forbidding such an irregularity. The "proprieters," however, disregarded the canon. Another kind of cannon would probably have been more effectual.

There was no violence in the forenoon; but in the afternoon, Mr. Jenks and his parish reached the church before the services arranged by the proprieters had commenced. As in the forenoon, he proceeded towards the chancel until he was met by Capt. Thayer, through whom he could not effect a passage. Then ensued something very much like a melee. Mr. Jenk's backers pressed him up against Capt. Thayer, who kept ordering and pushing him back. It is not likely that any one present can tell exactly what took place at the moment. Capt. Reese testified that Capt. Thayer leaned and crushed down upon Mr. Jenks, and struck him a back-handed blow on the breast. Two others testified that Capt. Thayer forced Mr. Jenks back with some violence, beyond the mark of merely keeping him off. In the course of the scuffle, Mr. Jenks had a sleeve torn, but it did not appear how it happened.

On the side of the defence, several witnesses testified that Capt. Thayer did not once strike at Mr. Jenks, and that they were so near and so situated that it would have been impossible for him to have struck the rector without their seeing it. So stood the evidence on the mere fact of assault. As to the prima facie right of the parties, it was unquestioned that the proprieters were in possession when the parish marched in with the rector at their head—a proceeding decided upon that morning at their usual place of worship, but previously planned. In the course of the past seven months both parties have managed to get into the church on Saturday nights, with the view of holding it on the Sabbath, and the contests which resulted led to the somewhat informal agreement not to use the church until a decision in the Supreme Court should be had; but, contrary to the expectation of the parties, the Court adjourned without settling the case.

Foreign News.



The steamship *Cambria* arrived at New York on Sunday last. The news from Europe is meagre, and possesses no particular interest.

In the British House of Commons on Friday night, June 7th, the Cuba expedition was made a topic of discussion. The subject was also introduced in the House of Lords. An attempt was made to ascertain what steps the Government had taken, or designed to take, in relation to the matter,—or what orders had been sent out to the British fleet in the West Indies. The Ministers declined to state whether any instructions had been sent or not, but expressed confidence in the sincerity of the United States Government in its efforts to arrest the expedition, and punish all engaged in it.

The Emperor of Russia arrived in Warsaw on the 24th ult., from St. Petersburg direct, not having stopped, as it was reported he would do.

German journals contain rumors of a revolutionary agitation at St. Petersburg and Moscow, especially in the upper schools and among the students.

In the French National Assembly on the 6th, the bill for the suppression of clubs for another year was voted by a majority of 468 to 191.

The committee of parliamentary initiative has resolved to take into consideration the proposition, to transfer the seat of Government from Paris, by a majority of 1—12 to 11.

The prefect of the Haute Vienne has published a decree, prohibiting the reading aloud of newspapers in manufactories throughout the department.

The editor of the *Tribune du Jour* has been condemned to fifteen days imprisonment, and to pay a fine of 5000 francs, for having published a seditious libel. The *Journal du Peuple* of Dijon was seized on Sunday last. The director of the *Emancipation de Normandie* was sentenced by the Court of Assize of Rouen on Friday to imprisonment for six months, and to pay a fine of 300 francs, for a seditious libel. Some arrests for political causes have been made at Lyons.

A letter from Berlin says:—"By the upsetting of a barge on the Wesel, nearly one hundred persons, forming a part of a religious procession to a convent near Neumark, had been drowned; the greater part of the pilgrims were women."

A severe edict had been issued against the press and the right of association in Saxony, but, as a concession, the state of siege in the capital, which had existed since May 8th, 1849, has been terminated.

Since the above was in type, the steamer *Niagara* has arrived at Boston, with seven days' later news. We subjoin all that appears to possess any interest.

It was announced in the House of Commons, that it is the intention of the English Government to stop all Post-office labor on Sunday. An inquiry was also to be made, to see if it be not practicable to stop the mails also on the Sabbath.

A bill for granting pensions to the families of those killed and wounded in the affairs of February and June, was rejected in the French Assembly by a great majority.

The committee appointed to consider the proposed great increase of the salary of the President, have not recommended acquiescence in the demand. It is said, however, that the leaders of the majority intend voting for the bill, notwithstanding the decision of the committee. A sharp contest is expected. The Mountain are indignant at the proposal, as they look upon this as being only the first of a series of movements, having for their end the legalizing a perpetual Presidency in the person of LOUIS NAPOLEON, who has affected to take great offence at the hesitation evinced by the committee.

In a recent tour through the provinces, the President was everywhere well received. His speeches are considered somewhat remarkable for their appeal for popularity among the working classes.

In signing the new Electoral law, it appears that the President made a great blunder, which he never intended. It is said that the proposed changes should not extend to the election of President, as well as Representatives—but it does so, and it is only now that he sees his mistake.

Another project of a law for fettering the press with a heavier stamp duty, is at present engaging the attention of Government.

M. THIERS had paid a visit to LOUIS PHILIPPE in England. It is said that his visit has a deep political change in view. He had an interview with the President before leaving Paris. A reconciliation of the two houses of the Bourbons is said to be the object of the ex-Minister's visit to the ex-King at London.

It is said that the difficulty between the French and English Governments, growing out of the Greek affair, has been amicably arranged, and will soon be made public.

It is stated on French authority that the Russian Government has addressed a political note to the English Cabinet, repudiating the notion that British subjects living in Tuscany or Naples during the late revolt, have any just claim to indemnity for the losses they incurred during those disturbances.

The Russian Minister observes that the St. Petersburg Cabinet completely identifies itself with the principles which have served as the basis of the conduct of the Cabinet of Vienna.

The *Herald* publishes a letter from Centa of the 31st ult., stating that a Moorish army, commanded by two Pachas, one white and the other black, was marching towards the frontier of Algiers, with hostile intentions towards the French.

Latest accounts from Rome state that the Pope is wholly absorbed in religious ceremonies, to the exclusion of all attention to his temporal government. The people are said to be in a very uneasy state of feeling, and that nothing but the presence of foreign troops restrains a popular demonstration against the government.

The several proposals of the Schleswig deputies as to the basis of negotiations have been published, but are considered wholly inadmissible. Baron NEYENDORF had returned to Berlin from Warsaw, and the Emperor of Russia is said to have fully approved of all that has been done by Denmark, and unites with that Cabinet in the opinion that, if force alone is to solve the question, its adjustment must not be protracted.

The Holsteiners have fired upon a Danish man-of-war, cruising off the port of Heilegemhafen. The head-quarters of the Danish troops in Jutland is moved to Rolding. The Swedish neutral troops have received orders to be in readiness to march; the preparations for hostilities continue upon a great scale.

In Prussia still severer laws have been issued against the press. The King seems to be fast recovering from his wound. The papers lodged by GOETHE with the Government have been examined, and a correspondence between GOETHE and his brother poet SCHILLER has been found, and will be published forthwith.

SUMMARY.

—A wealthy farmer, by the name of Gay, living near Stockport landing, New York, strangled himself by placing his neck between the branches of a tree in his orchard. It seems that the Hudson River Railroad is to run through his farm. He expected to receive \$3000 for the land he was to surrender, but his neighbors advised him to settle for \$1000. To this he finally consented, went to Hudson and obtained the money, and immediately on his return terminated his existence.

—The bill to abolish capital punishment failed in the Connecticut Senate by one vote.

By the running away of a horse in Darien, N. Y., Dexter Bordwell was badly hurt, his wife and Miss Ellen Farnsworth had each a leg broken in jumping from the wagon, and his daughter Mary, aged 19, was injured so that she died.

—On the morning of the 17th, Mr. George Lowe, of Warren, was blowing rocks in Ware village, and while tamping with an iron bar, the powder exploded, and mangled him in a most shocking manner. He lived a very few hours in the greatest agony, and then died, leaving a wife and four children. Several others, standing within a few feet of him, escaped with slight injuries.

—James Montgomery, of Akron, N. Y., a member of the Methodist church, in easy circumstances and good health, for some unknown cause cut his throat and died. He had just been engaged in family prayer.

—In Memphis, Tenn., one of those brutal fights, so common at the South, Gen. Levin H. Coe and Mr. A. Trigg were killed, and Messrs. Guines and Connel wounded.

—I. B. Philbrook, says the Vermont Chronicle, kept three cows on his farm last year, from which his mother, 90 years of age, with his assistance, made, in one month, nine hundred pounds of butter, eight hundred pounds of which were sold in the town of Hardwick.

—Mr. Benton appeared before the grand jury in Washington last week, and entered a complaint against Mr. Foote, for an attempted assassination in the Senate chamber. A number of Senators were summoned the day after to appear before the grand jury.

—David Boston, a colored man, died near Rochester, Md., on the 1st inst. from the following singular cause. He had contracted a severe cold, and suffered much from an accumulation of phlegm on the chest. The choking sensation and hoarse breathing, consequent on this, induced him to believe that he had a frog in him, and that he had been "tricked." His wife went to Baltimore and consulted a fortune-teller, who confirmed her suspicions, and added that the first person who should come to her house after her return home was the trickster. This was sufficient. The poor man took little or no nourishment; no one was allowed to visit him; and after his death some fifty cotton balls were found placed about him for the purpose of breaking the "spell."

—On Monday afternoon of last week, as the New York train on the Fall River Railroad was in the vicinity of South Braintree, Mr. Wheeler Kennison, road repairer, who was upon the train, prodded his head, which came in contact with a stake of a stationary freight car, by which he was so much injured as to die in a few hours. Mr. Kennison resided at South Braintree, where he has left a wife and several children.

—At Hartford, on the evening of the 15th, a joiner's shop on North Market street was destroyed by fire. Three little boys, from six to nine years of age, acknowledged that they had set it on fire.

—In Brownsville, Miss. Col. Dupree assaulted his son-in-law, Mr. Graves, on leaving church on Sunday, and was fatally wounded by Graves, who shot him in self defence.

—At Keeseville, N. Y., two French boys, sons of a poor widow, the oldest aged 17 years, were drowned, the oldest in attempting to save his brother.

—A blind lad named Green fell from a fourth story window of the asylum at South Boston, broke one of his legs, and is now in a dying condition.

—James Hardy, alias Rev. Nathan S. Allen, an impostor, who has had a long career of villainy, was convicted at Lockport, N. Y., last week, of bigamy, and sentenced to the Auburn state prison for five years.

—In a circus fight at Peoria, Ill., a young man named McReeves was killed, and the clown dangerously hurt.

—Mr. Samuel Merrill, of Newbury, in descending a hill in Ryfield, was precipitated from his chaise by the falling of his horse, and badly injured by the animal rolling out to him. His recovery is very doubtful.

—The temple built by the Mormons at Nauvoo, finished in 1845, partially burnt in October, 1848, having but its four walls left—all its timber works having been consumed by the flames—was destroyed by a hurricane on the 17th ult.

—Mr. Buckley, whose house in Philadelphia is surrounded by stagnant water and filthy cowyards, was reported to be in the collapsed stage of cholera on Friday last.

—The remains of several Indians, in a good state of preservation, were found a few days since in digging on the north side of Mount Hope, in Quincy.

—A bill has been introduced into the Connecticut Legislature, providing for the fine or imprisonment of clergymen and magistrates who shall unite white with colored persons in matrimony.

—The ship *North Star*, of New London, Ct., is about to sail on a whaling voyage, and is provided with patent guns for shooting right whales. They are said to be very efficient, and will throw harpoons and lance with unerring aim.

—Gen. Lopez, the ringleader of the late pirate Cuba expedition, with Gov. Quitman, of Mississippi, Judge C. Pinckney Smith, ex-Gov. Henderson, and twelve others, have been indicted in New Orleans by the grand jury. All are held in the matter is, that they may receive the extreme penalty of the law which they have so grossly violated.

—Mr. Forrest, the actor, inflicted a severe flogging on N. P. Willis with a gutta percha cane, in New York last week. Mr. Forrest has been held to bail in the sum of \$5000. The damages are laid at \$10,000.

—John Norris, of Boone county, Ky., recovered a judgment of \$2800 against Newlan, Crocker, and others, recently, in the United States Circuit Court at Indianapolis, for slaves which they had forcibly stolen from Norris at South Bend, Ind.

—Homestead exemption laws have been passed in New York, Maine, Ohio, Georgia, Texas, Michigan, Wisconsin, Iowa, and California.

—Thomas Cary, laborer on the Greenfield branch of the Vermont and Mass. Railroad, died from the effects of the hot weather on Thursday, last week. His age was 22 years.

—The proposed tunnel, connecting the east and west side of the Boston and Troy Railroad through the Green Mountains, is estimated to be four miles long.

—The daughter of Francis Fowler, aged 14 years, of Philadelphia, was seized with symptoms of hydrophobia on Thursday morning of last week, which continued until Friday afternoon. It is said that this unfortunate girl was bitten by a cat, in March last, that exhibited symptoms of being rabid. The wound was inflicted upon her arm, while in the act of driving the animal from the house.

—A notorious burglar called "Bristol Bill," who has figured somewhat largely before courts in various places within a year, was sentenced in Danville, Ct., last week, to ten years in the state prison. When the sentence was pronounced, he was sitting outside of the bar, and B. N. Davis, the prosecuting attorney, sat inside, nearly opposite him. Bill suddenly rose, drew a knife, and stabbed Mr. Davis in the neck, directly back of the jugular vein. Mr. Davis reeled and fell into the arms of his friends, severely wounded. At first it was supposed the blow was fatal, and the prisoner afterward declared that he meant it should be, and said he regretted he had not killed him on the spot. A physician examined the wound, which he pronounced not mortal, though he is in a critical state.

We will thank D. REYNOLDS, when sending documents which are worthless to us, not to subject us longer to the expense of postage. It is a species of dishonesty.

THE REPORT of the Conference, Re-affirming our Faith, is now ready. \$2 per hundred.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.	
Previous donations.....	31 37
W. M. Palmer, tracts.....	50
N. Colburn.....	25
Rev. J. J. Peet, of Ia., books and tracts (cannot send all the books you wished for).....	1 25
I. Damman tracts.....	50
Total donations.....	35 88
Previous receipts.....	22 00
Balance overpaid.....	14 88

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

J. Vose..... 1 00

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprized of the fact.

D. Preble, of Windsor, Me., stops his paper, by P.M., owing \$ 75

Total delinquents since Jan. 1st, 1850..... 32 98

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

There will be a camp-meeting on the land of Bro. Luther L. Tuttle, in the town of Bristol, Ct., two miles north of Bristol depot, commencing Aug. 14th, and continuing through the week. There will be a boarding tent on the ground, and those who come from a distance can be boarded on the ground. It is hoped that those that come from adjoining churches will bring their tents. We hope, as this is to be a general meeting, the brethren in the adjoining towns will all come up to this feast of tabernacles. Those who come with their own conveyances can have their horses kept on the ground. Ministers and brethren are invited to attend. —BENJAMIN MURDER, LUTHER L. TUTTLE, RALPH WILLIAMS, Committee.

There will be a camp-meeting on the old ground in West Stafford, Ct., three miles from Stafford Springs depot, twelve miles from Palmer, sixteen miles from Springfield, to commence Aug. 15th, and continue about a week, more or less, as the Lord may direct. 1. particulars hereafter. (In behalf of the brethren.) S. P. BARCOC.

A meeting of worship will be held in East Kingston, N. H., at the Methodist meeting-house, on the 4th of July, to commence at 10 o'clock a. m. Bro. J. Pearson, myself, and others, will attend. The meeting-house is very near the depot, on the Boston and Maine Railroad. A general invitation is given. Can we spend the day better?

A conference will be held at South China, in the Advent chapel, commencing on the 4th of July. Bro. Daniel Churchill is expected to attend. Bro. George Brown is requested to attend, and others who live in this section.

Bro. N. Billings will preach at Abington, Mass., the second Sabbath in July; Berlin, in the house of Bro. John Barnes, the third; Lincolnville, Me., the fourth; South China, first in August.

The Advent chapel in North Abington will be dedicated to the worship of God next Lord's-day, June 30. Preaching by Bro. P. Hawkes.

Bro. N. Hervey will preach at Haverhill Sunday, June 30th, and in Northboro' the second Sunday in July.

Bro. B. Morley will preach in Clinton the second Sabbath in July.

Bro. H. Plummer will preach at Salisbury Point Sunday, June 30.

Bro. R. V. Lyon will preach in Enfield, Ct. (Jawbuck society), Sunday, June 30th.

Bro. L. D. Thompson will preach in Piermont, N. H., the last Sabbath in June.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

Receipts for the Week ending June 26.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

C. Cunningham, 506; J. Wyatt, 432; J. Marsh, 508; W. Tomlinson, 508; R. Weller, 432; S. P. Gay, 508; G. Bangs, 508; W. Crumb, 508; S. Everett, 508; W. Holden, 432; S. Mitchell, 432; G. Bursell, 508; Wm. Dunn, 508; T. Taylor, 508; E. M. C. Ireland, 432; J. Gray, 508; M. Daggett, 508; C. S. Berry, 508; O. Wiggins, 508; J. Frost, 432; J. Hooper, 508; Mrs. H. Alden, 508—each \$1.—J. Drew, 432; S. G. Tyler, 432; S. Campbell, 432; G. G. Calvin, 534; E. A. Hopkins, 534; T. R. R. 534—each \$2.—T. Goddard (2 cts.), 508—\$4.—G. Locke, 612—\$6.—T. B. Stevens, 521—\$1 50.—J. Wear, 472—\$1 00.



Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES, VOL. V.

BOSTON, SATURDAY, JULY 6, 1850.

No. 23. WHOLE No. 479.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON.

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

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BEWARE OF CARELESS WORDS.

Beware, beware of careless words,
They have a fearful power,
And far upon the spirit's chords
Through many a weary hour.

Though not designed to give us pain—
Though but at random spoken,
Remembrance brings them back again,
The Past's most bitter token.

They haunt us through the toilsome day,
And through the lonely night,
And rise to cloud the spirit's ray,
When all beside is bright.

Though from the mind, and with the breath
Which gave them, they have flown,
Yet wormwood, gall, and even death,
May dwell in every tone.

And burning tears can well attest,
A sentence lightly fauted,
May linger cankering in the breast,
At which it first was aimed.

O, could my prayer indeed be heard—
Might I the past live o'er,
I'd censure against a careless word,
E'en though I spoke no more.

Forester Gazette.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUNNING, D.D.

LECTURE III.—THE EVERLASTING HIGH PRIEST.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."—Rev. 1:12-18.

There cannot be a doubt, that He who is thus described, in language so solemn, and yet so picturesque, is the Lord Jesus Christ. Nor can there be a doubt that the Being here delineated is also God; for the very acts and features peculiar to Deity are here predicated and asserted of the Lord Jesus. Does Christ "walk in the midst of the seven golden candlesticks?" God said, (Lev. 26:12,) "I will walk among you." So our Lord promised in another place, "Where two or three are met together in my name, there am I in the midst of them." Again, he says, "I am He that liveth, and was dead; and, behold, I am alive (or the living one,) for evermore"—language clearly descriptive of Jehovah.

In order to show the unity that subsists in these portraits of Deity, between the revelations of the New Testament and the revelations of the Old, we may read a somewhat similar description of Deity, presented to us in the prophet Daniel, chap. 7:9: "And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." And so in chap. 10:5; "I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:—the 'golden girdle about his breast'—his body

also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." There is no doubt that this was the Lord Jesus Christ who appeared to Daniel, as in all the other anthropomorphic epiphanies of the Old Testament, as well as to John, and that both these prophecies relate to the glory of the same Being, and the progress of the same Gospel.

The first epithet by which Christ is here distinguished, is "the Son of Man." This name is rarely given by the evangelists to the Saviour; but is almost always assumed by the Saviour himself, as best descriptive of his lowly condition. The phrase "Son of Man," is used according to the Hebrew idiom, to denote a state of special infirmity, humiliation, and suffering. Thus, in the Psalms it is said, "Put not your trust in princes," i. e. the highest of the land; "nor in" what is contrasted with them, "the Son of Man," i. e. the meanest or the poorest of the land. We have thus, in this picture of Jesus in the midst of his celestial grandeur as the Son of Man, new evidence that his humiliation is not lost in his glory—that the cross is still resplendent amid the vision of the throne—that the name that was pronounced in Bethlehem, in Gethsemane, and on Calvary, is audible in the songs of the blest; and thus the "Lamb as if he had been slain," is the sublimest, as it is the central feature of that glory which is yet to be revealed.

The next description of him is, "He was clothed with a garment down to the feet." This garment is unquestionably, from the minute description of it given in the book of Exodus, the robe that was worn by the high priest, who is said to have been robed with it for sacredness, and for beauty, and for glory; and thus the sacredness of the priest, and the dignity of the king, are superadded to the humanity of the Son of Man,—whatever can indicate humanity and Deity is revealed, in short, to constitute the full portrait of the Lord Jesus Christ, the King of glory.

It is added, there was a girdle about his loins. This is best explained by referring to the use of the word in other parts of the Scriptures: thus, (Job 21:18): "He girdeth his loins with a girdle." Again, God is said to "loose the girdle of kings;" i. e. to reduce them to weakness; and when an ancient Jew, or Greek, or a Roman, who wore the long robe, called the toga, was about to engage in some manual labor, "he girded up his loins," to use the Scripture language, or fastened the flowing skirts of his raiment by a girdle round his waist. We thus infer from the picture under which Jesus is represented, that he is not only clothed with sacredness, and radiant with glory, but girded with strength and might, omnipotent to save.

We read next, that "his head and his hairs were white like wool, as white as snow." The white or hoary head is always regarded in Scripture as synonymous with authority, reverence, and even beauty. Thus, (Lev. 19:32): "Thou shalt rise up before the hoary head, and honor the face of the old man." Thus, (Prov. 16:13): "The hoary head is a crown of glory;" and so venerable is age in the mind of Deity, that God himself is represented to us as the Ancient of days; and in Scripture, the cutting off of the hair signified the loss of honor, of authority, dominion, and power; and hence, then, we gather from this hieroglyphic portrait of Jesus, as having, "hair like wool, and white as the snow," that grandeur, authority, honor, and power, in their highest excellency, exclusively belong to him. He is then described as having "eyes like flame." Fire is the most penetrating thing we know; it pierces and reduces all things: and eyes like flames of fire must imply the omniscience of Christ. His eye can reach all distances—rise to all heights—descend to all depths—and enter all concealment. There is not a thought in our hearts, but lo! he knows it altogether. It is his own assumed and just prerogative, "I am he that searcheth the hearts, and trieth the reins of the

children of men." And what a solemn truth is this,—that there is not a thought that flits with lightning speed across a single mind in this assembly, that is not as clearly seen by God, and registered above, as I am at this moment seen and heard by you. "Search my heart, O God, and try my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Again, it is stated that his feet were as brass. This also has its meaning. Brass is used in Scripture to denote strength, endurance. Thus we read, "gates of brass;" i. e. gates of great strength, and not easily to be broken open. Hence his feet being like brass implies that his enemies should be trodden down,—that no obstacles should arrest him,—that no difficulties should make him weary,—that he is able to execute in his power the purposes of mercy and of love which he has formed towards his own. It is said that his feet which were like brass, glowed like molten brass, "as if they burned in a furnace." This may denote the tribulations through which he would have to pass—the trials which he would have to endure—partly perhaps in his body the Church—the scenes of opposition through which he would have to pass, before his ransomed Church would be lifted from her ruin, and reinstated in that glory, and dignity, and greatness, which he had prepared for her before the foundation of the world.

It is next said, "His voice was as the sound of many waters," or, as the parallel passage in Daniel describes it, "His voice was as the voice of a great multitude." The apostle Paul thus describes the voice of the Lord Jesus Christ, in his Epistle to the Hebrews, when he says, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." And this voice, which is like the sound of a mighty multitude, or like the roar of the restless waves, is that very voice which Christ himself describes when he says, "The hour is coming and now is, in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth; they that have done evil, to the resurrection of damnation; and they that have done good, to the resurrection of life." This voice gathers volume and impetus every day; it is reflected in increasing echoes from every land; it mingles with the din of great cities, and asserts for itself supremacy and awe. It crosses unspent the sands of the desert; it sounds amid the noise of the sea waves and the tumults of the people; and one day this voice, which was so "still and small" in Bethlehem, shall be heard through the universe, and the universe shall respond, "like the voice of a mighty multitude," saying, "Salvation, and honor, and glory, and blessing unto God; Hallelujah, the Lord God Omnipotent reigneth."

"Out of his mouth went a sharp two-edged sword." We are at no loss about determining the meaning of this figure, for it is said that the word of God is "quick and powerful, and sharper than any two-edged sword." And again, "the word of God is the sword of the Spirit;" and this teaches us that the secret of his victories shall not be "the sword of Cæsar, but the sword of the Spirit." * * * * *

"His face did shine as the sun in his strength." John saw the Transfiguration on Mount Tabor, and the very words which are here used to describe Christ in his apocalyptic glory, are almost the identical words employed by him to describe the Lord Jesus Christ on the Mount of Transfiguration. So Paul describes him when he saw him on his way to Damascus, as surrounded with a light above the brightness of the sun; and he is described here not as the sun enveloped in clouds and almost eclipsed, but as the Sun of righteousness, shining in his meridian splendor, or "in his strength."

Such is the vision that John saw. When he beheld it, it is said, "he fell at his feet as dead." There is an intensity in the celestial glory which organs of flesh and blood cannot now bear. The eye of the mole cannot endure the light of the sun; and so the eye of flesh and blood cannot at present endure the vision of the

glory of the Lord. It was the same vision that Isaiah saw and describes in chap. 6th of his prophecy, where we read, that he beheld the glory of the Lord, and when he beheld it he fell at his feet, saying, "Woe is me! for I am a man of unclean lips; and mine eyes have seen the Lord of hosts." "This said Isaiah," says the evangelist, "when he saw his glory, and spake of him." Are we prepared to behold him? "Every eye," we are told, "shall see him." There is not an eye that looks on me this night that shall not look upon the Lord of glory; and there is not an eye to whom that sight shall not be the twilight that ends in everlasting day, or the twilight that descends into everlasting night. It depends upon what you are now what shall be the impression that the first look of your Lord shall leave upon you.

When John fell at his feet as dead, it is said that he that appeared to him laid his right hand upon him. The right hand is frequently referred to in Scripture. Thus the Psalmist speaks of it in Psalm 63:8: "Thy right hand upheld me." The right hand was also used in blessing any person. Thus Jacob laid his right hand on the head of Ephraim, and blessed him. The right hand was also used in designating any person to an office; and thus John, by Christ's right hand being laid upon him, was designated to the office of a prophet, and consecrated to be the preacher of what he saw to all generations of the Church. And when he laid his right hand upon him, it is said he added, "Fear not." This is equivalent to what he said to his disciples when he walked upon the sea—"Be not afraid: it is I." Fear not, John, it is I, on whose bosom you have frequently leaned; "it is I," John, whom you beheld hanging on the accursed tree—who gave Mary in charge to thee, and bade thee behold a mother—whose last accents rung upon your ear like a death-knell, and yet to the ear of angels as the first notes of the psalm of future victory—"It is finished." "It is I," with whom you walked and conversed in Palestine: "be not afraid," the glory with which I am surrounded now has not dimmed my perceptions, nor deadened my sympathies, nor lessened my love; for thou art still the disciple "whom I love." "Be not afraid: it is I."

He adds the reasons especially why he should not be afraid. He says, "I am the first and the last;" all events are known to me; all that shall occur, from the last cry upon the cross to the first accents from the throne, "I make all things new," is before me—under my cognizance—subject to my power. Nothing can be before me, and therefore there is nothing that I do not know; nothing can be behind me, and therefore there is nothing which I am unable to control. I am the first of all wisdom, and the last: in me is all knowledge, all fulness, all power: and therefore "be not afraid." I will make the least things to be great, the weakest things to be strong, and the poorest things to be rich. "Fear not," John; though I was crucified in weakness, I have been raised in power, and "all power is given unto me in heaven and in earth." "I am he that liveth and was dead;" or, as it ought to be rendered, in order to distinguish it from the words that follow immediately after, "am alive for evermore"—"I am the living one." This is the assumption of the attribute of Jehovah. The meaning of the word Jehovah is, "I am that I am;" i. e. the self-existent God. And when Jesus says here, "I am he that liveth," or, as it should be literally translated, "I am the living one," it is an assumption of Deity. Either John was deceived, and Christ deceived him, or Christ is very God, the Lord of glory.

There is no medium, I have always felt, between treating our Lord as an impostor and worshipping him as God. There is no intermediate. Socialism is gross and flagrant inconsistency. If Christ were not God, he deceived the apostles, or the apostles have deceived us. But we know that he is God: we cannot let go this truth. He is man to sympathize with your tenderest, your deepest sorrows—God to sustain you when all their billows flow over

you. If Christ were not God, he never could have been my Saviour. Fallen as I am, marred, and weakened, and shorn of its pristine magnificence as my soul is; yet, even in its ruins, I believe that soul to be the greatest thing in the universe, except God himself; and I would not trust my soul to the care of an angel, or to the keeping of an archangel: I will take charge of it myself, if I cannot find a God to take charge of it for me. But I know that Christ is God over all, blessed for evermore; I know in whom I have believed, and that he is able—able as he is willing—to keep that soul which I have committed unto him against that day. He says, "I am the living one." Paul also said, "I live;" but lest that word should seem to trench on the prerogatives of Deity, he corrected himself, and added, "yet not I, but Christ liveth in me." But when Jesus said, "I live," it needed no correction, because it asserts the attribute that rightfully belongs to him. He describes himself in his word as the Fountain of all life. So the beloved John, the Seer of Patmos, in the epistles that he wrote to the Christians, says, "That which was from the beginning, which we have seen and our hands have handled of the word of life." The most wonderful thing on earth is life. That worm that creeps along the wayside, is a more wonderful and impressive evidence of power, than the steam-ship that ploughs the main, or the railway train at its mightiest speed, or the most magnificent combination of machinery that the genius of man has yet devised. Life is the most wonderful thing, and it is just that thing which man has the least control over—which he cannot continue as long as he pleases; it is that power, the reins, and length, and limits of which God holds in his own hand. Man has tried to mimic it, God only can create it. Some foolish physiologists lately pretended that they had discovered a process by which they could make life, and dreamed that by galvanism they could create living creatures. They imagined a vain thing. God alone is the Fountain of life; and he not only makes it, but he alone can sustain it. And who knows what wonders of life there are beneath, as well as what mysteries of life there are above? The microscope has shown us myriads of living creatures the eye cannot see; there are probably infinite gradations below, as there are infinite gradations above. Man is the connecting link between the highest animal and the lowest angel. We have the angelic life in our souls, we have the animal life in our bodies, and both from Christ. The life that is in a child of grace, the life that is in the insect that floats in the sunbeam, or in the eagle that spreads his pinions on the wind—the life that is in an angel, or that which is in a babe—the life of the soul—the life which is eternal,—has its origin, its maintenance, its limits in Christ.—(To be continued.)

The Coming of the Lord,

Doctrinally and Practically Considered:

BEING THE SUBSTANCE OF A COURSE OF LECTURES, DELIVERED IN BATH, ENGLAND.

BY EDWARD GILLSON, D.D.

LECTURE II.—OUR PRESENT POSITION IN THE PROPHETIC CHRONOLOGY.

The coming of the Lord draweth nigh.—JAMES 5:8.
(Continued from our last.)

Let us now proceed to consider,

II. The application of our text to the present generation.

"The coming of the Lord draweth nigh."—In what sense, now, do these words apply to us? Is it merely in a comparative sense, as at the time when they were uttered?—or do they really meet us on the very eve of the great event, and address us in their plain and positive import? If we are at a loss upon this point, let us take heed to inquire where the cause lies. Is it that the Lord has given us no data whereby to guide us?—or is it that we have neglected to consult the guidance which he has given? Assuredly the Lord has not left his church in the dark upon this momentous subject; he has graciously afforded abundance of light. And, though he has warned us that he will come upon a slumbering world as a thief in the night; yet, addressing those whom he calls "children of the light, and children of the day," he says, "Ye are not in darkness, that that day should overtake you as a thief."—1 Thess. 5:4.

But why should they escape the surprise of that day? Because he has given them a directory, whereby they may know when it is at hand, and "see the day approaching." It is a part of his gracious dealings towards his children, that he has given them the entire outline of the church's history, in "the sure word of prophecy." He has, moreover, added a caution, that we shall "do well to take heed unto it, as unto a light that shineth in a dark place, until the day dawn."—2 Pet. 1:19. If, therefore, we be so ungracious as to lay aside this blessed chart, we must neither complain nor wonder, if we grope in darkness, or even if we fall into the snare of the enemy. Let us, then, apply ourselves, not presumptuously, or inquisitively, but humbly and faithfully, to inquire what the

Lord has written for our use on this truly important and interesting matter.

First, then, at the time of our Lord and his apostles, there were certain events which were appointed to take their rise, and run out their respective courses, before his coming. We have a remarkable exemplification of this fact in 2 Thess. 2. From the manner in which the apostle had pressed upon their attention the subject of the second advent, the Thessalonians were led to believe that it was close at hand. This mistake, however, he corrects; telling them that the predicted apostasy must first appear, and the man of sin must be revealed. There were, however, other particulars specified by our Lord and his apostles, as well as by the prophets, to be accomplished before the advent of the Lord in his glory.

1. The gospel was to be "preached in all the world, for a witness unto all nations."—Matt. 24:14.

2. A great tribulation was to come upon the Jews, with their dispersion into all nations.—And Jerusalem was to be "trodden down of the Gentiles, until the times of the Gentiles should be fulfilled."—Luke 21:24.

3. The Mohammedan delusion was to emerge from "the bottomless pit," and diffuse a darkness over the earth, "as the smoke of a great furnace."—Rev. 9.

4. The Papal apostasy was to arise, and the man of sin was to be revealed, who should remain till the coming of the Lord.—2 Thess. 2.

Various other predictions also remained to be fulfilled before the Lord's coming. Such as the judgments upon the Roman empire, to its dissolution, and the threatenings delivered against the seven churches of the Apocalypse. But the four particulars above enumerated will present such an outline of the prophetic chart, as will suffice to mark out the general course of history, down to the present period, and show us where we stand. They relate to the contact of the church with the four great branches into which the world is divided, viz., heathenism, Judaism, Mohammedanism, and the Papacy.

With regard, then, to these four particulars, the first two had no precise period assigned for their fulfilment. The gospel was to be "preached in all the world as a witness," but no time was specified in which it should be accomplished.—The Jews were to continue under their dispersion, and Jerusalem was to be trodden down of the Gentiles, till the times of the Gentiles should be fulfilled; but no specific date was prescribed for the duration of this period.

Not so, however, with regard to the two latter. They had precise chronological dates appointed to them. These two great rods of divine anger took their rise about the same period; and they had each a course of 1260 years assigned for their continuance. (See Dan. 7:25; 12:7; and Rev. 11:2, 3; 12:6, 14.)

I shall not, however, here enter minutely into the subject of the dates, though I would by no means discard the precise investigation of them, as dangerous or unprofitable. I would not dare so to treat any portion of the Divine word, for I know that it is "all given by inspiration of God;" and that it is all "profitable" to be understood. I know that, without Divine teaching, I cannot apprehend the most simple truths of revelation. But I know, also, that the same Divine Spirit, which enables me to say "that Jesus is the Lord," can also enable me to understand all the mysteries which he has revealed for our use. I would not, therefore, dare to discard the study of the dates, more than any other portion of that Divine word, which the Lord has commanded us to search. But, for the present, I refer to them, only for the general light which they may shed upon the point before us.

We look around, then, upon the world, as exhibited through the four particulars above enumerated, and we have a general sketch of the course of events, appointed to precede the "day of the Lord." And now let us inquire, whether they still present any apparent obstacle, or whether they have so far run out their respective courses as no longer to stand between us and the object of our expectation.

With regard to the positive periods assigned to Mohammedanism and the Papacy, though there may be differences of opinion in fixing the commencement of this period in the case of the Papacy, and, consequently, its termination; yet, I assume that all are agreed in the general fact, that the period is either already run out, or, on the very eve of its expiration. In the case of Mohammedanism, we cannot do better than let them be their own chronologers; and taking them upon their own authority, their hour-glass is already run out.*

With regard to the preaching of the gospel unto all nations, we have the apostle's authority for showing that this was fulfilled in his own

time.—Rom. 10:18; Col. 1:6, 24. We had, however, reason to expect a revival of missionary labors, on a large and vigorous scale, immediately antecedent to the fall of Babylon.—Rev. 14:6. This has been going on since the commencement of the present century. Again, as regards the Jewish tribulation, and the desolation of Jerusalem, we may learn, from prophetic signs, that these events are drawing to their close. But this will be better seen, if we take into consideration—

Secondly, The signs and events by which the "coming of the Lord" is to be ushered in.

Upon the whole review of events, which, at the commencement of the Christian dispensation, had to precede the coming of the Lord, we cannot, I think, but see that they are so far accomplished as to leave no remaining obstacle. We must, therefore, conclude, that we are now landed upon that chronological period, when we must look around for predicted signs, in order to learn our position, and observe how it answers to the prophetic index. The Lord has been abundantly gracious in affording these signs. He has not left us, like mariners in a starless night, to steer without rudder or compass; we are surrounded with beacons and landmarks. They meet us at every point. Heathenism, Judaism, Mohammedanism, Popery, Protestantism—all, with one voice, respond to the prophetic word, and echo back the warning, "The coming of the Lord draweth nigh."

1. Look at heathenism. Before the end of the dispensation, and the consequent coming of the Lord, the gospel was to be preached to every nation: but only "for a witness."—Matt. 24:14. I have before observed, that the prediction was so far accomplished, in the time of the apostles, as no longer to stand in the way as an unfulfilled prophecy. But, from other intimations, we had reason to expect a great renewal of missionary exertions at the last. St. John saw "an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Immediately upon this, another angel follows, "saying, Babylon is fallen, is fallen."—Rev. 14:6.

We only have to cast a single glance at the extent and success of recent missionary efforts, in order to behold a full response to this prophetic sign. Assuredly the grace and providence of God, in our own time, have been wonderfully working together to open out channels for the gospel, and give effect to its preaching as his witness amongst the heathen.

* * * * *

2. Mohammedanism also lifts up her languid head, and offers her response. Her hour-glass is already run out.* She has been, for upwards of twenty years, withering away under the wasting influence of the sixth vial. She is now waiting for some final blow which is hanging over her, and which shall, perhaps, be the harbinger of the great tribulation, out of which the saints shall be delivered.

3. The Papacy, on the other hand, is renewing her strength, and putting on a bolder front. And why? Because the man of sin was not to wither up beneath an inferior angel's vial; he is to wait for the Lord himself. The Angel of the covenant shall take the work of his destruction into his own immediate hand. He will reserve that bold usurper for his own personal visitation. Perhaps the mask will be thrown off before the end, and that "Wicked" will assume some new form of open and avowed rebellion. The apostle said, in his own time, that "the mystery of iniquity" was even then working; but it was hindered from its manifestation, no doubt, by the secular Roman power. This hindrance being removed, the man of sin stepped into the seat of the beast, and "exalted himself above all that is called God." Still, there was a further hindrance opposed to his full development. The outward restraints of Christianity imposed a check upon him; the witnesses of God tormented him. He was therefore compelled to clothe himself in hypocrisy; professing to be God's vicegerent, whilst he was tearing to pieces the body of Christ, and becoming drunk with the blood of his martyrs.

But this hindrance will, perhaps, be taken out of the way also, by the rapture of the saints. Then, all restraint being removed, that "Wicked" shall be fully revealed as the devil's representative. And, having assumed his most bold and unblushing front, he will become ripe for the destruction which awaits him. The Lord will then come, with his saints, to "consume

How strikingly the anticipations of Goodwin are realized in the present condition of the Turkish empire! In one place (p. 650), speaking of the Turk, he says: "His kingdom yet stands in its vigor and flourish, no fundamental blow of weakening being given it." Yet, with "the sure word of prophecy" in his hand, he looks upon that mighty empire, and pronounces her doom as determined under the prophecy of the sixth seal. And (at p. 596) he calculates her period, from Rev. 9:25, as destined to expire in the year 1849.

him with the spirit of his mouth, and destroy him with the brightness of his presence."

It is, therefore, quite consistent with prophetic announcement, that the Papacy should now be gathering strength for the final conflict. Indeed, it is at this very period, that the "three unclean spirits, like frogs, proceed out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. And these are the spirits of devils, working miracles, which go forth unto the kings of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:13, 14.—(To be continued.)

The Resurrection of the Body.

BY WM. T. HAMILTON, D.D.

A Discourse delivered in the Government-street Church, Mobile (Ala.), on Sunday night, March 31, 1850.

"The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—JOHN 5:28, 29.

These words form part of a discourse uttered by our blessed Redeemer in vindication of his claim to equality with God the Father; and they give us clearly to understand that a period will arrive when all the dead, without exception, will be raised again to life, preparatory to the final judgment.

"The hour is coming, in the which all that are in their graves shall hear the voice of the Son of man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

It is, then, to the great doctrine of the resurrection, intimately connected with the very foundation of the gospel scheme, that I would now call your attention. I propose, 1st, to explain what is meant by this doctrine; and, 2d, to consider the arguments by which it is sustained.

I. The doctrine is, not merely that when mankind shall be summoned to appear at the bar of God on the judgment day, each will stand a human being complete, with body, as well as soul; but also, that each will appear with the same body that he had on earth. That very body which was laid in the tomb, or swallowed in the mighty deep, or consumed in the flames of a conflagration, or devoured of wild beasts, or of birds of prey, will then be raised again to life, and will become once more the abode of the same human spirit that had previously animated it.

The resuscitated body will be essentially the same; its identity will be preserved: as, indeed, the very nature of the case requires. For, unless it be the very same body which is raised again, it could not be said with truth, "All that are in their graves shall hear the voice of the Son of man, and shall come forth," &c. It would not be a resurrection of the body; it would be the creation of a new body.

But, though the same body be raised, it will, in several important respects, be altered. We know, that when raised again, the body will be divested of all that is merely animal, all that is adapted to its present mortal existence solely. "The belly for meats, and meats for the belly," says the apostle, "but, in the resurrection, God shall destroy both it and them." Again we read, "Flesh and blood cannot inherit the kingdom of heaven!" And our Lord tells us that "the children of the resurrection neither marry, nor are given in marriage; but they are as the angels of God in heaven." All which clearly discovers to us that the resuscitated body will be so far re-modeled, as to be adapted for a mode of existence in which the weaknesses and wants of our mere animal nature are unknown. Hence the apostle tells us, that that which was sown a natural body, is raised a spiritual body,—incapable of hunger and thirst, of weariness and pain, languishing and decay.

Moreover, when once raised from the sleep of death, the body is immortal; "neither shall they die any more," says the sacred penman.

What a prospect for a worm of the dust to look forward to! After the sorrows and trials of this life shall have ended, and the worn-out body shall have had its repose in the grave, or in the deep caverns of ocean's bed, the blast of the archangel's trumpet shall break its slumbers, and it shall rise,—no matter where it may have lain, nor how far apart its members may have been dissevered, or the particles of its dust may have been scattered,—those particles shall be again collected, those members shall be reunited, and the body shall rise renewed in more than youthful vigor, free from imperfection, no longer liable to sickness, weariness, decay, or death; but bright as the angel, buoyant as a seraph, and immortal as the ethereal spirit itself. All that poets have imagined, and prophets depicted, shall be more than realized. But here arises the inquiry, What is the proof of this?

II. How do we know that such a prospect awaits us? How can we ascertain, with certainty, that a resurrection so glorious is before us?

* The year A. D. 1844 corresponds with the year of the Hejira 1260. The Mohammedan date, therefore, now fixes us just at the expiration of the sixth vial.—Rev. 16:12. Accordingly, the Lord's announcement now is, "Behold, I come as a thief."—Rev. 16:15.

1st. It is obvious that on this point, mere reason is at fault.

We cannot, from the nature of matter, from the organization of the body, nor from any similar source, derive any convincing argument for the revivification of the body after it shall have mingled with its kindred dust. On the contrary, in the light of unaided reason, it appears highly improbable. When life departs, the organization of the body is speedily destroyed. It returns to its original elements: and the very particles of which it had been composed disappear, and elude our most diligent search. The more solid parts endure longer than the rest; but even they, at length, moulder away, and are lost out of view. Moreover, a large part of the body becomes the prey of worms, and is, doubtless, in some way, incorporated in their frame. In other cases, the fishes of the ocean, the wild beasts of the forest, or the fowls of the air, prey upon the bodies of men. The particles of which those bodies are composed, do, therefore, become widely separated, and undergo many changes, and enter into many new and strange combinations; so that nothing appears more unlikely, more difficult to conceive, than their re-union in the same body. But although to mere reason it appears improbable, impossible it cannot be pronounced. Whatever changes may take place in the position or in the mutual relations of the particles of matter, not one of them is lost.—They may be scattered, and altered, and re-arranged, and thrown into new combinations; but destroyed they are not. It is as difficult to conceive of the annihilation, as of the creation of matter; and that All-perfect Mind which produced all things and keeps them in being, doubtless knows, with unerring accuracy, every change that takes place in the relations and the position of every individual particle of matter, the universe throughout; at his pleasure, doubtless, he can collect, and organize, or re-organize any numbers of those particles, in any place, at any moment, and under any circumstances whatever. Improbable, then, although we may admit a resurrection of the dead to be, judging from reason alone, yet impossible it cannot be deemed, so long as there is a God, omniscient and almighty. But again,

2d. Analogy does not fully warrant the expectation of a resurrection of the body after death.

There are, it is true, some singular and beautiful transformations almost perpetually taking place in the lower creation, especially in the insect world; and which have been looked upon by some persons, destitute neither of talent nor of learning, as warranting the expectation of a resurrection of the dead, on the ground of analogy. It is, indeed, a very interesting spectacle, that is presented to the observer of the gradual progress of such transformation. The poor reptile that had passed its short life, confined almost entirely to one tree, or one plant, on the leaves of which it fed, or to the putrid carcass on which it had foully revelled, turns away, as if with loathing, from its choicest dainties, and seeks retirement, where it spins itself a silken shroud; or it buries itself in the earth; or it builds itself a tomb,—sometimes of clay, sometimes of solid mason-work; securely sheltered in which it lies for days, or weeks, or months, without sense, or motion, or any indication of life. But at the appointed season, the before motionless chrysalis bursts its tomb, or rises from the bosom of the earth, a new creature, yet the same; made up of the same identical particles as before, but re-organized after a new and more glorious model, fitted for new scenes, a new element, and new enjoyments. That which was before an unsightly reptile, writhing in disgusting filth, or clinging to the green leaf, now displays gorgeous wings, decked with the bright colors of the rainbow; it floats on the soft air, it basks in the warm sunshine, delighting only to sip nectar from the flowers; or it flits gently but swiftly in the evening twilight, and hums the requiem of departing day! Such, O man, shall be thy lot! To live thy brief life, then sleep thy allotted period in the tomb, only to arise, at length, to new life, and unanticipated beauty, glory, and enjoyment!

The insect transformation is indeed an emblem, and a beautiful and striking emblem, of the resurrection; but proof, it is not. There is a change, a re-organization, or rather, a curious development of a secondary re-organization lying in embryo during the first stage of existence; but there is nothing more. The bursting of the fly from the chrysalis is not a resurrection; it is not, strictly speaking, even analogous to a resurrection. It is more like the rising of the body refreshed by sleep; or its recovery from a prostrating sickness; or more nearly still like the bursting of the perfect bird from the egg in which it had previously lain enclosed. For, though the change of the insect is far greater and more complete than in any of these cases, yet it is still less than that which must be effected in the resurrection of the dead. The chrysalis, though stationary and dormant, is not dead: its organization is not destroyed; it is not putrifying and dissolving back to its original elements, as the dead body is. This is the great point of difference, which must always forbid

the deduction of any valid argument in favor of the resurrection of the human body, from any analogy found in the transformation of insects. —(To be continued.)

Psalm XXXVII.

Fret not thyself because of evil-doers,
Neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord, and do good;
So shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord;
And he shall give thee the desires of thine heart.

Commit thy way unto the Lord;
Trust also in him, and he shall bring it to pass.
And he shall bring forth thy righteousness as the light,

And thy judgment as the noon-day.
Rest in the Lord, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,

Because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath;
Fret not thyself in any wise to do evil.
For evil-doers shall be cut off:

But those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be:

Yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth;
And shall delight themselves in the abundance of peace.

The wicked plotteth against the just,
And gnasheth upon him with his teeth.

The Lord shall laugh at him:
For he seeth that his day is coming.

The wicked have drawn out the sword,
And have bent their bow,

To cast down the poor and needy,
And to slay such as be of upright conversation.

Their sword shall enter into their own heart,
And their bows shall be broken.

A little that a righteous man hath
Is better than the riches of many wicked.

For the arms of the wicked shall be broken:
But the Lord upholdeth the righteous.

The Lord knoweth the days of the upright:
And their inheritance shall be for ever.

They shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.

But the wicked shall perish.

And the enemies of the Lord shall be as the fat of lambs:

They shall consume; into smoke shall they consume away.

The wicked borroweth, and payeth not again;
But the righteous sheweth mercy, and giveth.

For such as be blessed of him shall inherit the earth;

And they that be cursed of him shall be cut off.

The steps of a good man are ordered by the Lord:

And he delighteth in his way.

Though he fall, he shall not be utterly cast down:

For the Lord upholdeth him with his hand.

I have been young, and now am old;
Yet have I not seen the righteous forsaken,

Nor his seed begging bread.

He is ever merciful, and lendeth;
And his seed is blessed.

Depart from evil, and do good;
And dwell for evermore.

For the Lord loveth judgment,
And forsaketh not his saints;

They are preserved for ever:
But the seed of the wicked shall be cut off.

The righteous shall inherit the land,
And dwell therein for ever.

The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.

The law of his God is in his heart;
None of his steps shall slide.

The wicked watcheth the righteous,
And seeketh to slay him.

The Lord will not leave him in his hand,
Nor condemn him when he is judged.

Wait on the Lord, and keep his way,
And he shall exalt thee to inherit the land:

When the wicked are cut off, thou shalt see it.

I have seen the wicked in great power,
And spreading himself like a green bay-tree:

Yet he passed away, and lo, he was not;

Yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright:
For the end of that man is peace.

But the transgressors shall be destroyed together;

The end of the wicked shall be cut off.

But the salvation of the righteous is of the Lord;

He is their strength in the time of trouble.

And the Lord shall help them, and deliver them;
He shall deliver them from the wicked, and save them, because they trust in him.

A Day for God.

Another night is past. The morning is come. Welcome day! Now, as the priests washed before they engaged in sacred duties, so will I. The fountain is open; not for the house of David only, and the inhabitants of Jerusalem, but for all the people. Now, sprinkled afresh with atoning blood, and purified by the indwelling Spirit, let me spend another day for God. "Thy will be done on earth as it is in heaven."

Oh, for the Spirit of an angel to serve God to-day! Father let me know thy will. Enable me, as an angel, to obey and submit to it. Let no duty be a burden. Let no affliction call forth a murmur. As the blessed Immanuel said: "I delight to do thy will, O my God," so may I say and feel. As he said again; "The cup which my father giveth me, shall I not drink it?" so may I say. He was then in the body as I am. Yet he said: "I do always those things which please him." If the work be difficult, rely upon the aid of the Spirit. If the suffering be painful, bear it as appointed by a compassionate Father, and think: How much more do I deserve; how much more did my Saviour bear for me. If opposers come, be as Nehemiah. If they threaten, fly to God for protection. If they try to deceive, hold fast truth and integrity. If they would divert thee, say: There is no such thing done; or be as Jesus, who "opened not his mouth." If professed friends fail, still keep on the way, do the will of God, and serve him fully, even if it be alone. If darkness cover thee, ask wisdom from above. If temptations assail thee, remember Him who was himself tempted, and knows how to pity and give thee support. Even in sorrow, go on thy way rejoicing. Perform duty cheerfully. Bear pain patiently. Meet disappointments with submission, and unkindness with pity towards the offender. Go just where the Captain of salvation leads, and find no fault with the way. Follow him fully, as did Caleb, and trust him for protection, strength, success, and victory. Do all, suffer all by the day, remembering the divine words: "Sufficient unto the day is the evil thereof;" and: "As thy day is, so shall thy strength be." Do the work of the Lord honestly, diligently, earnestly, entirely, constantly, perfectly. And when it is done at the close of the day, review. Ask: How has it been done? Finding defects, failures, remissness, mistakes, errors, sins, ("for there is not a just man upon the earth that doeth good, and sinneth not,") go to the fountain again and wash. Bewail sin. Be humble in view of eternity. Confess faults. Apply anew to "the blood of sprinkling." Sleep not without being cleansed. Having done all and suffered all as well as possible, say, "I am an unprofitable servant, and have done only what was my duty to do." Close the day saying: "Father, into thy hand I commend my spirit. I will both lay me down in peace and sleep."

"Now I lay me down to sleep;

I pray thee, Lord, my soul to keep;

If I should die before I wake,

I pray thee, Lord, my soul to take."

Am. Spectator.

A Good Minister of Jesus Christ.

In reviewing the requisite traits of the faithful and accepted servant of Christ and his church, the sense of our deficiencies and dangers, fathers and brethren, may well grow upon us. From how many sides is the Christian pastor exposed, and how largely and continually does he need a new access of Divine grace. A man may be unfaithful to God's service, by his doctrine or by his practice, or by both. He may deify reason with the Sadducee, or compile and adorn traditions with the Pharisee. He may, like Nadab and Abihu, corrupt the worship; or, like Hophni and Phinehas, corrupt the worshippers. With the high priest Urijah, he may propitiate the favor of the powers that be, by reforming the altars of Jerusalem after the heathen fashions of Damascus: or, with another high priest Caiaphas, he may proceed to make Christ himself a sacrifice to the fancied interests of Christ's church, and to the speculations of a godless policy. How needful it is, environed with such perils, and encompassed with so many infirmities, that the Christian minister should remember his mission and its end, the source of his strength, and the day of his reckoning. Others, in worldly science and art, labor at best upon the "fashions of this world that passeth away;" his business is, with the realities of another world, imperishable and eternal. Into all his seclusions he needs to be followed by the cry of a perishing world, and the echo of his Master's last summons, that brings him and that world to judgment. As against his study door, he should hear the surges of eternity, hour by hour, breaking in their awful and incessant roar. For his hourly doings affects three worlds: Heaven, that watches his execution of its message, and whose angels rejoice at his success; Earth, blasted by his neglect, or blessed by his fidelity, as he moves between the living and the dead; and Hell, de-

frauded by his prayers of its prey, or by his apathy glutted to the full with victims. With Ezekiel's watchman, to our skirts clings the blood of those dying unwarned; and with Aaron and his sons, we may, in some subordinate sense, be said to "bear the iniquity of the sanctuary, and the iniquity of the priesthood." We say, in a subordinate sense, for in the highest sense, none can bear, uncrushed, that responsibility, but the Great High Priest of our profession, our Saviour before the throne.

There is, amid such reflections, an affecting significance found in the remark of the old Puritans, that, whilst Paul's greeting in his other epistles was but the invocation of grace and peace upon the disciples, in his pastoral epistles on the other hand, his letters to the ministers of his time, the salutation is: Grace, mercy, and peace. The greatness of their work, and their many deficiencies, needed to be enfolded in mercy, and in the multitude of God's tender mercies,—their imbecilities to be overlooked, and their insufficiencies supplied by the all sufficiency of the All-merciful One. The best need, and the weakest may have, these mercies of God. And, if permitted to win souls to Christ, and to see them his Master's trophies in the endless "peace" of Heaven, the true servant will ascribe to infinite "grace" all his success, and adore the boundless "mercy" that pardoned his grievous omissions, and healed his continual infirmities.

Upon our churches and ourselves, and especially upon the union of pastor and people about solemnly to be recognized, may there descend and abide, from the Father of Lights, the fulness of that apostolic benediction: GRACE, MERCY AND PEACE.

Dr. W. R. Williams.

Fall of the Temple.

The Jews who were in the Temple uttered a piercing cry of horror, when they first beheld the fire issuing from that sanctuary, which they esteemed the most august and most holy place upon earth, in which all their feelings of veneration and piety were concentrated, and with the preservation of which they had lately associated their strongest hopes of deliverance from the arms of their heathen invaders. The terrified spectators in the city returned the lamentation when they saw the holy mountain enveloped in flames; and many, whose strength and power of utterance had been almost destroyed by the famine, opened their lips once more in shrieks of uncontrollable anguish. The hills around Jerusalem echoed the dreadful tumult which was made by the noise of the irresistible flames, the crash of falling buildings, the shouts of the infuriated legions, and the groans of those who sank into the conflagration, or were transfixed by the sword. An unsparing carnage was made of many thousands of the Jews; for the Temple, it should be remembered, was the place of worship not merely of a single city or province, but of a whole nation; and a great multitude had assembled in it this very day, trusting to the declaration of an impostor or enthusiast, who had promised them that they should receive some extraordinary tokens of deliverance. The impious rulers had suborned many false prophets, for the sake of reviving the hopes and supporting the courage of the people; and now the end of their delusions had arrived. Josephus says that the blood which was shed seemed sufficient to extinguish the fire, while the number of the slain appeared greater than that of the slayers, so prodigious were the heaps of dead that ever covered the ground. Old and young, women and children, soldiers and priests, were massacred indiscriminately. The seditious leaders with their troops fled, during the tumultuous conflict, into the outer court of the Temple, and afterwards escaped into the Upper City. Some of the priests defended the Holy House until the last moment, tearing up the spikes which were on the top of it and hurling them at the Romans. As the conflagration spread two of the most eminent threw themselves into the flames, and the rest retreated to a wall, which was eight cubits thick, where they were able for a time to defy the attacks of the Romans. Famine, however, compelled them to surrender in a few days, and Titus refused to spare their lives, alleging that the priests ought not to survive the Temple in which they served. At the first assault, about six thousand of the mixed multitude who had been surprised in the Temple took refuge in one of the cloisters of the outer court; but the exasperated Romans set fire to it, and forced them to perish in its ruins. They began to burn all the cloisters, gates, and other parts of the spacious edifice, which had hitherto resisted their destructive attacks. Even the treasury chamber, where the Jews had deposited great stores of money, vestments, and other valuable property, were consumed. But the love of plunder was not quite absorbed in the rage of destruction; for the soldiers enriched themselves to such an extent, that in Syria the price of the pound weight of gold was diminished one-half.

Lynn's History of the Emperors.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 6, 1850.

A WORD OF EXHORTATION.

We are charged to "exhort one another; and so much the more, as ye see the day approaching" (Heb. 10:25); to "exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."—3:13.

Many minds may be weary of this repetition of familiar truths, and pant after notions new and strange: still, "to write the same things to you, to us indeed is not grievous, but for you it is safe."

Among the things often repeated by the apostle, are the following: "Rejoice in the Lord;" also, "Beware of evil-workers." It is clearly our duty, then, to be so truly humble, and so perfectly reconciled, in the midst of abounding evil, that we can always "rejoice in the Lord." Since God is unchangeable, we always have abundant reason to rejoice in him.

We have endeavored to "stir up your pure minds by way of remembrance," and (with the blessing of God) to awaken your zeal for him, his cause, and his truth. But suffer us now to appeal, more particularly to your conscience, and to bring truth home in closest contact with your heart.

You need not be informed of the fact, that so long as a people are humble, God is in their midst, giving them success in spiritual things. This fact should never be forgotten: for God never forsakes those who do not forsake him.

It is important, then, to guard against a spirit of emulation or "desire to be first:" for CHRIST has said of such, "the same shall be last of all, and servant of all."—But we will quote the whole paragraph on this point: "And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."—Mark 9: 33-37.

What a sense of mortification! "They held their peace!" Yes, and hung their heads for very shame. If this spirit of rivalry had not been promptly met, exposed, and exterminated, immense mischief and ruin must have followed. This same sovereign remedy is still available to us: and with the humbleness of a little child we are safe. If divine Providence has appointed any one a post of labor in a humble and obscure sphere, they should occupy it faithfully, until the Lord of the vineyard shall call them out, and up, to a wider and higher sphere of usefulness. If we do not mistake the call of Providence, we shall find our convictions of duty verified and confirmed at every step in our onward course. But if we are actuated by a spirit of "strife or vain-glory;" if we attempt to pass the boundaries which Infinite Wisdom and Goodness have set around us, we shall find ourselves in a maze of perplexity, and in deep mortification of spirit.

"The steps of a good man are ordered of the Lord," and he says, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."—Psa. 32:8, 9.

"It is in him we live, move, and have our being"—not simply as his creatures, but in a higher and fuller sense, as "branches of the living vine," and as "members of the body of CHRIST."

It is truly said of many that they have "no hope," and are "without God in the world." May God save us from acting as though there were no God in the world to whom we can confide our ways, save us from steadying his ark, or contravening the well-defined order of his cause.

God's arrangements are perfect. He hath "set the members every one of them in the body, as it hath pleased him." He employs his own chosen means, and will accomplish his own ends. He is pleased, "by the foolishness of preaching, to save them that believe."

He has not chosen many wise, mighty, or noble ones according to the flesh, "that no flesh should glory in his presence." Now, if you make a different estimate of yourselves, or of others, respecting too highly that wisdom which is of the world, you will be at variance with the Lord, and not be prepared to labor "together with him."

We would also exhort you to be disinterested in all your ways. Seek not the riches, ease, nor honors of this world; "but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6:33. A supply of your real necessities will follow you, and overtake you in due time. But if you allow yourselves to indulge anxieties and fears for these things, you will find poverty enough—both temporal and spiritual. Our Lord has bid us consider the raven, and the lily, and be not of doubtful, or anxious mind. These instructions are important to the rich, as well as the poor; because the piety of those who have abundance, will not suffer less on that account, if they are careful and troubled about many things.

While it is true that "all seek their own, and not the things which are Jesus Christ's," (Phil. 2:21,) we entreat you to make yourselves honorable exceptions to this rule, by living "not unto yourselves, but unto him who died for you and rose again."

We "beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:1, 2. May you all realize that "you are not your own;" that your body and spirit are bought with a price, and belong sacredly to CHRIST: and that, not to glorify God in your body and spirit, is to rob the Most High. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. 6:9-12. Bring now your tithes and offerings into the house of the Lord, and prove him herewith if he do not pour you out a blessing, that there shall not be room to receive it.

Adventists have lived out their faith—shall we falter now? If any man draw back, God will have no pleasure in him. Let us walk in the steps of the faith of our father ABRAHAM. We are in a position to distinguish ourselves as truly and as highly on account of our faith, as he. As he "against hope, believed in hope, and staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;" so must it be with us. ABRAHAM confided implicitly in the word and power of God. He saw the great Deliverer's day, and was glad. If we confide in the Scriptures and the power of God, we shall soon see the great Deliverer's glory revealed, and be glad also with exceeding joy.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts 20:32. B. M.

THE NIGHT-WATCH.

We are not of the world, though we are in the world. So "we are not of the night," though we are in the night. We are "children of the day;" we belong to the day, and the day belongs to us, as our true heritage, though it has not yet dawned. Hope rests there; and though deferred, will not always tarry, nor when it comes will it shame our trust. "When the desire cometh it shall be a tree of life."

Night is around us still; but it is not merely one of weeping, it is also one of watching. No sorrow is to make us less watchful; nay, much more. So far from tribulation throwing us off our guard, it should lead to added vigilance. It prevents our falling asleep, as we should certainly do were all peaceful and prosperous. It makes the night more cold and bitter to us, thereby rendering us more weary of it, and more eager for the day. Were the night air mild and the night sky clear, we should grow contented with it, and cease to watch for day-break.

This is our night-watch. To this the Master has appointed us during his absence. "Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."—Mark 13:35-37. It is the prospect of morning and of the Master's return that keeps us watching,—especially in these last days, when watch after watch has come and gone, and he has not yet arrived. "His going forth is prepared as the morn-

ing" (Hos. 6:3); and that morning cannot now be distant.

The church must fulfil her night-watch. Whether long or short, perilous or easy, she must fulfil it. It is watching to which she is specially called; and sadly will she belie her profession, as well as disobey her Lord, if she watches not. She need not think to substitute other duties for this, as more needful, more important, or more in character. She dare not say, "I love, I believe, I pray, I praise, why should I also watch? will not these do instead of watching, or is not watching included in these? Her Lord has bidden her watch, and no other duty, no other grace, can be a substitute or an excuse for this.

She is to believe; but that is not all; she is also to watch. She is to rejoice; but that is not all; she is also to watch. She is to love; but that is not all; she is also to watch. She is to wait; but that is not all; she is also to watch. She is to long; but that is not all; she is also to watch. This is to be her special attitude, and nothing can compensate for it. By this she is to be known in all ages, as the watching one. By this the world is to be made to feel the difference between itself and her. By this she is specially to show how truly she feels herself to be a stranger here.

Men ask her, Why stand ye gazing up into heaven? Her reply is, "I am watching." Men taunt her, and say, Why this unrestfulness? Her reply is, "I am watching." Men think it strange that she runs not with them to the same excess of riot.—1 Peter 4:4. She tells them, "I am watching." They ask her to come forth and join their gaiety, to come forth and sing their songs, to come forth and taste their pleasures, that thus they may teach her to forget her sorrows. She refuses, saying, "I dare not, I am watching." The scoffer mocks her, and says, Where is the promise of his coming? She heeds not, but continues watching, and clasps her hope more firmly.

Sometimes too a feeble, doubting, or, it may be, inconsistent saint, asks in wonder, How are you so strong, so hardy, so able for the struggle, so successful in the battle? She answers, "I watch." Or he asks, How do you keep up a tone so elevated, and maintain a walk so close, so consistent, so unearthly? She answers, "I watch." Or he asks, How do you overcome sloth, and selfishness, and love of ease; or check fretfulness and anxiety, or gain the victory over a delaying spirit? She answers, "I watch." Or he asks, How do you make head against your fears, and challenge danger, and defy enemies, and keep under the flesh? She replies, "I watch." Or he asks, How do you wrestle with your grief, and dry up your tears, and heal your wounds, nay, glory in tribulation? She answers, "I watch."

Oh what this watching can do, to one who understands it aright! Faith alone will not do. Expectation alone will not do. Obedience alone will not do. There must be watching.

And this watching takes for granted the suddenness and uncertainty of the day of the Lord. It does not say, the Lord *must* come in my day; but it says, the Lord *may* come in my day, therefore I must be on the outlook. This *may* come is the secret of a watchful spirit. Without it we cannot watch. Our lamps are to be *always* trimmed. Why? Not merely because the Bridegroom is to come, but because we know not *how soon* he may come. Our loins are to be *always* girt up. Why? Not simply because we know that there is to be a coming; but because we know not when that coming is to be.

The Lord foresaw the spirit of unwatchfulness into which his people would be apt to fall, while he tarried, and he warns us against it. He would have us always to remember, that there will be a danger of our becoming easy minded and earthly; content with his absence, instead of mourning because of it; content with his delay, instead of joining in the primitive cry, "How long!" He saw that the world would throw us off our guard; that few would really keep awake and watch; that many would sit down and try to make themselves comfortable here without him. Hence he so often repeated the warning—WATCH! Hence he added, "lest coming suddenly he find you sleeping."

His desire is, that we should be so watching, that when he cometh and knocketh, we may open unto him *immediately*.—Luke 12:36. And he pronounces a special blessing upon those servants whom he finds thus, promising that "he will gird himself, and make them sit down to meat, and will come forth and serve them." To be in such an attitude of watchfulness as that we shall be ready to open to him immediately, is that to which he has promised so special a reward, so wondrous an honor. Ah! who amongst us is in this condition in these last days! Should we be ready to open to him immediately were he arriving now? Should we not be thrown into confusion at the news of his coming, like servants unprepared for their master's return, and not counting on it so soon! Should we not have to be getting ready, when we should be opening the door? Should we not be running to put on our needful and proper raiment instead of going forth to welcome him! Ah, what

confusion in the household, what amazement, what fear, what bustle, what running to and fro, would there be in our day, were the tidings to be brought us, "the Lord has come!"

In the repeated command to watch, there is much of rebuke. The Lord could not trust us to remember it of ourselves, or obey unbidden. Had he been able to count on perfect love in us to himself—love full and deep like his own, would he have thought of such a command? would it have been needed? It would not. All that would have been needful would have been to tell us he meant to return; love would have supplied the rest, and, of itself, have made us watchful; love would have made it impossible that it should be otherwise. It would have needed neither the command nor the declaration of uncertainty and suddenness. It would have anticipated all these. It would have acted upon them unbidden. But the Lord could not trust us. He could not trust our love; and therefore he adds the command, therefore he reiterates the warning. It is strange and sad indeed, that neither the power of love, nor the awe of the command, can quicken us into watchfulness or rouse us into preparation.

During this our night-watch, faith is to be ever vigorous and in motion. For it is the root of watchfulness. Without faith one can hardly have the idea of what it is to watch. For all the objects towards which watchfulness turns, are connected with things unseen,—an unseen Saviour, and an unseen kingdom.—(To be continued.) Rev. H. Bonar.

BROTHERLY CO-OPERATION.

Confidence is a plant of slow growth, and one which is easily blasted. It is fostered by the intrinsic worth of the individual towards whom it is extended as exhibited by his life and conversation. We sometimes take men on trust—on the opinion of others, and give them at once our whole heart. Their previous good character, as it has come to our ears, impresses us in their favor; and we at once install them, in the first place, in our affections. Impressions at "first sight," are often so prepossessing that we trust, and do not inquire, as we should, into their past history. We give full confidence in such cases, to all pretensions to capability and worth that may be assumed, hoping to find no confidence misplaced.—Manifestations of ability and goodness, singly or united, strengthen impressions received. Indications of weakness will detract from, and of wickedness will destroy. The qualities in our friends which endear them to us are, goodness of heart, amiability of temper, propriety of deportment, ingenuousness of conduct, and frankness of expression, combined with a good understanding, and general intelligence. The absence of each or any of these is evidence of more or less imperfection. Those which pertain to the head can be overlooked; but those of the heart need to be repented of.

Confidence in each other is so essential to co-operation, that without it mutual regard cannot exist. Confidence is so easily affected and wasted, that we should studiously foster its growth. Hence the question arises, What are we to do when misunderstandings arise? Among Christians, the Gospel duty is plain: "Go and tell thy brother his faults alone,—if he hear thee not, take with thee one or two more,—if he hear not them, tell it to the church; and if he hear not them, let him be to thee a heathen man." If one hears a report to another's injury, the lover of righteousness does not rejoice thereat,—does not wish it true. He does not open to it a willing ear, and haste to circulate the tale. Either he buries it in the oblivion of forgetfulness; or if he cannot remove the saddened sensations from his heart, he finds his way alone to the one who is impugned, and seeks an explanation of the case. That which a five minute's walk might clear up, or a half hour's conversation remove, is not, in the absence of such efforts, to be cherished as true, and circulated with malicious joy. At the worst, we are to regard the first aspect of any case with a desire to explain and remove suspicion; and not till "the complicated net-work of circumstances" compels us, should we permit our confidence to waver. In every departure from the strict line of rectitude we should, if we can, ascribe to errors of judgment the unfavorable aspects of the case; and not till we can reconcile with no known principle of charity, should we permit our judgment to question integrity.

Cases of aggravated wrong and deep trial will arise, which Christian submission alone can endure with patience. Such trials are sometimes blessings in disguise. They are given for our good, and should not be shrunk from or murmured against. As the gold comes out of the fire purified, and more valued, so do trials purify and prove the Christian. We are ignorant of the worth of some men till we have seen how impotent against them is the tongue of malice. When the good man is chastened for his faults, he is to take it patiently; but when all manner of evil is spoken of him falsely, he has the Divine permission to rejoice and be exceeding glad. Such even are

spoken of as being honored in being accounted worthy to suffer shame for their Master's name; and are permitted to account it all joy. The sense of conscious innocence will blunt the edge of all weapons which are turned against the falsely accused, and affords a sweet consolation which the hurler of poisoned insinuations can know nothing of.

While the subject of wrong has nothing to fear, how shall we regard the wrong-doer? Offences must needs come, but woe unto the man by whom the offence cometh. If unrepented of, it had been better for the murderer of reputation, and the assassin of character had birth never ushered him into being. If wrong-doing is adhered to, a place at the bottom of the sea, detained by a mill-stone around the neck, would be paradise compared with the inevitable consequences which will overtake such.

But shall we rejoice in their destruction? No; we should rather rejoice in their repentance and salvation. We should ever stand ready, with open arms, to forgive the penitent. Yea, we should desire his conversion, and leave no means due on our part to effect it. We have no right ever to regard any wrong as a personal grievance; it should be considered as it may affect the cause of truth and righteousness. And the personally aggrieved can well afford to be the first in making propositions for reconciliation. Indeed, the side on which the right exists is often the first recognized by its readiness for reconciliation. The one in the right is not afraid of the light. He courts the most full investigation. He has no fear that his deeds will be reproved because they are evil; and therefore has no cause to shun the light. He has no occasion to appeal to the sympathy of the sympathizing, and fortify them against opposing evidence by a display of womanish weakness. He has no occasion to procrastinate, that he may gain the time and find the means to make out a case. He is always ready, prompt, open, and without dissimulation, equivocation, or evasion. Parties refusing to come to the light, place themselves under the suspicion that they dare not. Refusing to sustain the charges they bring, they can only lie under the imputations which their course places upon them. Most suicidal, therefore, is it for any to shrink from an investigation. Purity of intention fears no uncovering. Honesty of purpose has no confederates to screen—has no sin to cover up, has no fear of shame incident to exposure.—It is only by a full revelation, and penitential humiliation, that confidence can be restored where it has been placed under the ban of unfortunate circumstances.

THE LATE MOVEMENT.

As some of our readers may not understand the origin of the late movement, we devote a short space to its history.

At the April meeting of the "Class for Mutual Improvement," Eld. J. P. WEETHEE, L. P. JUDSON, and GEO. NEEDHAM were appointed "a committee to consider the objects of this Class, and report to the spring Conference the system of operations best adapted in their judgement to meet the exigencies of the case and carry out the objects of the Class."

This committee, it seems, concocted a scheme for the organization of churches, and a representation from them of delegates to constitute a Conference, which should be empowered with legislative action over the interests of the common cause; which action was designed to supersede the hitherto voluntary and harmonious efforts of its tried friends. It was designed to have this delegated legislative Conference control the management of the *Advent Herald*, and the publication of tracts, by the appointment of a committee for that purpose, who should appoint the necessary editors and agents. And if possession could not be obtained of the *Herald*, and other things belonging to Mr. HIMES, a new paper and agency was to be commenced by the contemplated Conference.

This plan thus concocted was not in any way anticipated by the Class, and is repudiated by them. They, therefore, are not to be held responsible for it. This plan was kept secret from the conductors of the *Herald* office, and was designed to have been sprung upon them at the New York Conference. To prepare brethren for action at that Conference, the plan was partially broached—to some more fully than others; and to some insinuations were made, which, whether so designed or not, tended to lessen their confidence in Mr. HIMES's integrity. The plan was not developed at the N. Y. meeting, only in part. And it was not known at the *Herald* office that such measures were on foot, till the Saturday previous to that meeting.

The parties profess only to have had the good of the cause at heart, and to have had no design on the character of Mr. HIMES. To show this some things must first be cleared up. Elder WEETHEE has acknowledged that it was to have been kept secret from Bro. HIMES, HALE, and BLISS,—that he was advised to bring accusations against the character of Mr. HIMES, in case this plan could not otherwise be carried, and he accuses the one who informed Mr. HIMES,

of having violated confidence. These, with the insinuations made, the old stories revived and circulated, the false charges subsequently brought, the letters written, the revelations made by Mr. JUDSON respecting their intentions, the prejudices excited, with the secrecy of the movement, are not indications of good intention. Such intention can only be shown by a frank and full explanation of all matters, a withdrawal and correction of the insinuations, and disclosure of the authors who have imposed on the credulity of any. While such are screened, it will of course be impossible to feel any confidence in, or fellowship for those who screen them.

It has been throughout a very painful case. It came from so unexpected a quarter,—from where we had given such confidence, had hoped for so much—that we were loth to believe what we were told. We could wish that confidence might be restored. But after the failure of every effort for a frank explanation, we fear that we must relinquish all hope for such a result.

EXTRAORDINARY LONGEVITY.

METHUSELAH, who lived to the advanced age of 969 years, could have been but a mere youth compared with our venerable friend of the *Investigator*, if we may place any confidence in his arguments respecting the age of the earth!! We give his argument below. He reasons that it takes from one to three hundred thousand years for light to travel from the fixed stars to us. Consequently he would have us believe that as their light has reached us, that the records of Moses, which ascribe but about six thousand years to the world's age, are not entitled to credence!!! By the same mode of reasoning, we might argue, as the light from those stars has reached the editor of the *Investigator*, that he was born long anterior to the time of Moses! Consequently his genealogical records are hereafter to be entitled to no credit, if they place his birth since the era of creation! Talk to us no more of the "wandering Jew," nor of the age of mummies, so long embalmed that their sex is changed in their coffins to give the lie to the hieroglyphical records on the lid. Tell us no more of the oldest inhabitant, or of the wonderful longevity of eagles, oaks, and whales! All these are eclipsed by the *Investigator*, if the following astronomical argument is of any authority.

"AGE OF THE WORLD.—A FIRM CHRISTIAN.—The faithfulness with which the editor of the *Advent Herald* clings to the 'records of Moses,' notwithstanding the many facts of science to the contrary, reminds one of the perseverance of the lover that Moore sings about:—

"I know not, I ask not, if guilt's in that heart,
I but know that I love thee whatever thou art."

"Speaking of 'mummification,' the editor laughs at the idea that, by the hieroglyphics on the coffins of mummies, Mr. Gliddon would 'have us believe that the age of the earth is far older than the records of Moses will permit us to warrant!!' These three notes of admiration, expressing treble astonishment, are not our's, but our Christian friend's, and indicate firmness unusual.

"But if hieroglyphics are to go for nothing in deciding 'the age of the earth,' how will our sturdy brother dispose of the astronomical argument on this point! Will he not find it a 'settler' when brought to bear on the 'records of Moses!' So it strikes us—for look! Moses, as Christians generally believe, (and we presume our neighbor is among the number,) makes the age of the world only about 6000 years; but astronomers tell us, that even at the great speed with which light travels, it would take it from one hundred thousand to three hundred thousand years in passing from the fixed stars to us; and what is more, some of these stars are so far off, that their light has not yet reached the earth! Now they are Christian astronomers who make these discoveries, and if they are to be believed, (and if we reject science what is there but superstition to rest upon!) they prove that the age of the world is to be counted by millions of years instead of thousands—and that, consequently, the 'records of Moses' are in error."

NOAH'S PROPHECY.

"Cursed be Canaan;
A servant of servants shall he be unto his brethren.
Blessed be the Lord God of Shem;
And Canaan shall be his servant.
God shall enlarge Japheth, and he shall dwell in the tents of Shem;
And Canaan shall be his servant."

God, foreseeing the wickedness of the Canaanites, the descendants of the fourth son of HAM, commissioned NOAH to pronounce a curse on them in the name of CANAAN their ancestor. God likewise saw fit to confer blessings on the children of SHEM and JAPHETH. It is by noting the fulfilment of the Divine predictions, that we are enabled to realize that God saw the end from the beginning, and that his watchful care is over all his works.

The Canaanites were an abominably wicked people. The vale of Sodom was settled by them, and the wickedness and end of those cities are familiar to all. Those who settled in the land of Canaan were to be driven out and destroyed. The children of Canaan were very numerous: Gen. 10:15-19—"And CANAAN begat SIDON his first-born, and HETH. And the Jebusite, and the Amorite, and the Girgashite, and the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza;

as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha."

When JOSHUA had smitten above thirty of the kings of the Canaanites, those who remained were made hewers of wood and drawers of water till the time of SOLOMON. "As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, but of their children, who were left after them in the land, whom the children of Israel consumed not, them did SOLOMON make to pay tribute until this day.

The whole continent of Africa was principally peopled by HAM. The Carthaginians were originally Canaanites, according to Bishop NEWTON. The curse of God has followed and rested on that whole people to this day. No one will question that the children of HAM have served their brethren.

But there were here uttered blessings, as well as curses: "Blessed be the Lord God of SHEM." SHEM was the subject of peculiar blessings. He was to be blessed first. ABRAHAM was a descendant of SHEM, and of his seed, as pertaining to the flesh, was CHRIST born. The children of SHEM settled the greater portion of Asia, and, there is reason to believe, crossed the Bherings strait, and peopled the continent of America. JAPHETH's sons settled in Europe. The children of GOMER settled on the north of the Black Sea; and then spread westerly over Europe, through Germany, France, Spain, and England. Muscovy, the old name for Russia, is derived from MESHECH, a son of JAPHETH.

But we read, "God shall enlarge JAPHETH, and he shall dwell in the tents of SHEM, and CANAAN shall be his servant." JAPHETH was to be blessed last, but was then to be exalted above the descendants of SHEM and HAM. How wonderfully has this been fulfilled. The inhabitants of Europe and their descendants in America, are now the only enlightened portions of the earth. Their power has extended to the ends of the earth, and the other nations are dependent on and subject to them.

"Precious in the sight of the Lord is the death of his saints."—Psa. 114:15.

We are creatures travelling so fast to death, that every day tells us of some friend gone: at the same time, we are creatures so responsible, that every one, small and great, must stand before God to give account. Death is a vast event: we find JOB calling it "a change." In the case of the righteous it is called "entering into peace." To them death is "gain"—not only their lives, but their death is "precious in the sight of the Lord."

But of what importance is the death of a saint in the sight of the world! Is it not as the death of an ascetic? A minister must not speak with regard to the sentiments, either in this case, or in any other. Everything has a littleness in it till it is connected in our minds with God. The beggar LAZARUS might not be much thought of, either in life or death; but we learn from Scripture, that he was one of God's saints; for when he died, he was carried by angels into ABRAHAM'S bosom. To such a man as this, we may say, Be of good cheer, thou art a king's son!—There is a dignity in his person: he belongs to "a chosen generation, a royal priesthood, an holy nation, a peculiar people." He may die in obscurity and darkness, but dying "in the Lord," he shall be safe and happy forever. In answer, therefore, to the question, What is the death of a saint in the sight of the world!—a minister of CHRIST, as instructed by the word of God, will answer, by saying only, What it is in God's sight. He will say, there is another member of CHRIST "taken from the evil to come." "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." It is the servant of God, who, having finished the work he had to do, is called to receive that blessed sentence—"Enter thou into the joy of thy Lord." Cecil.

I've Done Smoking!

Our friend delivered himself thus, honestly and in earnest. As he emptied his mouth of the last cigar, our mouth became full—full of blessings.

Blessed is the man himself. He is more wise, more cleanly, more savory, and more reasonable than when he went smoking and puffing about like a locomotive.

Blessed is the man's wife. She is the happier woman for the four reasons mentioned in the last sentence, and for many more. She had hoped against hope for the last puff; but it has been made at last. We seem to see her face brighten—her step is more elastic—her voice is sweeter—her welcome to her husband as he reaches home is more cordial. She has our hearty congratulations.

Blessed is the man's house. An unsavory spirit has gone out of it. More easily can it be kept neat and tidy. Old repellences will repulse no more.

Blessed is the man's apparel. A certain fragrance has left it; but not to the sorrow of those off in proximity with him. His wardrobe is minus a real annoyance, and plus the benediction of many a friend.

And blessed is the man's health. In the smoke and fire he so long kept up beneath his nostrils, he fed an insidious enemy. And his whole nervous and digestive system unites in the benediction we now indite.

And blessed is the man's pocket. A leak is stopped. As much as before will flow in, and less flow out.—We seem to hear a voice from that quarter, "There will be better days in this department of our master's dominions."

And blessed be the man's resolution. May it tower aloft, like a granite pillar, above all the smoke and fire that may assail it. That last puff! Be it the last! And though the smokers will not join, yet there will be enough to unite in a hearty Amen.

Traveller.

FIENDISH PLOT FOR THE DESTRUCTION OF LIFE.

—A gentleman who arrived from Springfield in the New York and New Haven train, due here at 11 o'clock Tuesday night (18th), informs us, that a few miles this side of Worcester, when the train was under speed of about thirty miles per hour, there was a sudden and violent shock, which threw the passengers all into a heap, and caused the utmost confusion and consternation. The train was soon stopped, and upon examination, it appeared that some villains had placed a cross-tree across the track. The engineer saw it, when near, but too late to avoid it. The locomotive had bounded over it without breaking anything, and kept upon the track; as the first baggage-car came in contact with it, the brake was broken, and the first passenger-car got a terrible shaking. The investigating party walked down the track for some distance, and discovered that sticks of timber, plank, trees, &c., were laid in different positions across the track for some four or five miles! But this was only one-half of the murderous plot. There is a double track, and there was evidence that the up train, which had passed, had also met with similar obstructions, and broken one of their brakes, which they left by the side of the track. Sticks of timber, similar to those found upon the other track, were found lying outside and parallel with the rails, as if they had been removed from across them.

Times.

PORK EATING.—The Jews, Turks, Arabians, and all they who observe the precept of avoiding blood and swine's flesh, are infinitely more free from disease than the Christians; more especially do they escape those opprobria of the medical art, scrofula, gout, consumption, and madness. The Turks eat great quantities of honey and pastry, and much sugar; they also eat largely and are indolent, yet do not suffer from dyspepsia, as the Christians do. The swine fed natives of Christendom suffer greater devastations from a painful tubercular disease of the bowels (dysentery) than from any other cause. Under my own observation, and in my own experience, those persons who abstain from swine's flesh and blood, are infinitely more healthy and free from humors, glanular diseases, dyspepsia, and consumption; while in those districts, and among those classes of men where the pig makes the chief article of diet, tubercle in all its forms of eruptions, sore legs, bad eyes, and abscesses, most prevail. It is a remarkable coincidence, that Prince Edward's Island has a climate exactly similar to Great Britain, yet the inhabitants are not consumptive, neither is the pig here cultivated.

Parry on Diet.

THE REPORT of the Conference, Re-affirming our Faith, is now ready. \$2 per hundred.

GENERAL CONFERENCE IN BOSTON.

(Concluded.)

WEDNESDAY MORNING.

Conference was opened by prayer by Bro. C. B. TURNER.

The following preamble and resolution were then adopted:—

Whereas, this Conference has been informed that the charges against Bro. Himes by Eld. Needham had been laid before a council of elders and brethren for their investigation and decision, and that this council had commenced their business in the case; therefore,

Resolved, That the Conference request that council to lay the report of their doings before us at their earliest convenience.

The following report was then read:—

Report of the Council

ON THE CHARGES REFERRED AGAINST BRO. HIMES.

The following is a copy of the charges received of Eld. NEEDHAM Friday evening, May 24th, which were read from us until after the Conference adjourned:—

"To the Committee of Chardon-street Church—DEAR BRETHREN:—Certain rumors have come to my ears, touching Elder J. V. HIMES, which, if true, affect his moral character, which duty demands should come to your notice, that the whole may be investigated and set right.

"Common fame" charges him—1. With testifying before a certain court in this city that he held the property in his possession,—viz., the *Herald* and other property,—in the same manner that the agents of some of our charitable religious societies do the funds of those societies, and then subsequently declaring on different occasions that it was his own. 2. With treating Bro. MARSHALL in a manner unbecoming a Christian. 3. With misrepresenting the financial affairs of Chardon-st. church. 4. With an inconsistent course in regard to the organization of the Chardon-st. church, from the first effort to organize when worshipping in Milk-st., evincing in it a want of integrity of character. 5. With having fellowship with a liquor-dealer, and endorsing notes for him at the bank, to enable him to prosecute that business, knowing the facts in the case. 6. With improper general treatment of Bro. WEETHEE. 7. Treating a former brother as if he

were still one, after he was known to be a drunkard. The above is respectfully submitted.

G. NEEDHAM.

The council to whom the above case has been submitted, present the following report of the matters laid before them:—

We have taken up each charge separately, heard the different forms of reports which have gone abroad so much to the injury of Bro. Himes, and heard a statement of facts and testimony in support of the facts in each case.

Charge 1. The rumors which have gone abroad on the circumstances out of which this charge has grown, are as follows: 1st. That Bro. Himes had to swear that the property of the "Herald" and Office was not his property in fee-simple, in order to become a witness against the person who was charged with breaking into the office. 2d. That the records of the Court contain the fact that he swore as above. 3d. That the reports of the trial in the daily papers contain the same fact.

These are the rumors, and each one involves a charge of a false oath, or of uttering an untruth, since it is also declared that he has repeatedly stated that the property was his own.

The facts.—1st. As the person charged with breaking into the office was prosecuted by the State, Bro. Himes was not called on to swear whether he was or was not the owner of the property. 2d. There are no Court records which contain evidence presented on the case. The only minutes made of the testimony, was made by the lawyers employed for their own use for the time. 3d. No daily or other paper has ever been produced, nor does it appear that any one can be found which contains any evidence given in the case.

As to what Bro. Himes said in Court, as to his property, it was not said as testimony at all. The lawyer for the prisoner had endeavored to fix upon the mind of the jury that Bro. Himes was a dishonest man, by referring to reports in circulation against him, intimating, that if Bro. Himes did not break open his own office, he was desirous to obtain some property in the hands of the prisoner. Under this most indecorous and unjust assault upon his integrity, Bro. Himes, turning to the jury, remarked, not as testimony, that he was not such a man as the lawyer intimated, but that whatever he had was sacredly used by him in the cause to which he was devoted, as the funds in the hands of the agents of benevolent societies were used for the purposes to which they were appropriated.*

Charge 2. The rumors which have gone abroad on this charge are, 1st. That Bro. Himes employed a Catholic in preference to an Adventist. 2d. That he had turned off an Adventist and taken a Catholic in his stead. Bro. Marshall is the Adventist referred to.

Facts.—The Catholic employed in the office has filled the place he now occupies nearly five years, and is a person of rare accomplishments for the station he fills, and has given the most entire satisfaction. It would be treating him ungenerously, and be an injury to Bro. Himes, to dismiss him. Bro. Marshall has been in the country less than a year, and has repeatedly stated that he never expected nor desired that Michael Flood, the Catholic, should be removed to make way for him. It is apparent to the council, that the rumors that have gone abroad in reference to this case, like similar rumors in reference to other persons in the office, have been used for the purpose of prejudicing Adventists against Bro. Himes. This is regarded by the council as characterized by bigotry, injustice, and a censurable disposition to become "busy bodies in other men's matters."

Charge 3. The rumors circulated on the matters connected with this charge do not appear to be circulated extensively, but so far as they have gone, they have produced an injurious effect. The rumor was, that Bro. Himes stated that he subscribed \$200 towards sustaining Chardon-st. church this year, but this was contradicted by the statement of another who was undoubtedly connected with Chardon-st. church, that Bro. Himes did not pay \$200, but only reduced the rent of the chapel that amount, and that even this apparent subscription was a speculation.—In this way a misrepresentation by Bro. Himes was made out.

Facts.—The amount of the ground rent, the interest of the money invested in the building, the taxes, insurance, and repairs, amount to nearly \$800. So that if the full rent of \$600 were paid by the society, it brings the rent of the "Herald" office, which is in the same building, to more than would cost Bro. Himes for similar accommodations elsewhere in the city.

Charge 4. The council regard this charge as a pitiful attempt to impeach "the integrity" of a consistent and honest man.

Charge 5. The rumor on this charge is, that Bro. Himes has furnished the funds to a liquor dealer in the city to carry on business, and shared the profits.

Facts.—The council are satisfied that Bro. Himes never endorsed a note "at the bank" for any man, and that a note of his has never been used by a liquor dealer to carry on his traffic to his knowledge or by his consent, and that he has had no connection with any man in that business with a view to the profits. But that the course taken by Bro. Himes towards the one referred to in the charge, on hearing that he was connected with the liquor traffic, was highly commendable, inasmuch as he induced him to remove his liquor casks and other fixtures from the premises.

Charge 6. The rumors circulated on matters supposed to be connected with this charge, are, 1st. That Bro. Himes was culpable for the non-payment of Bro. Weethee as pastor of Chardon-st. church for a number of weeks. 2d. That Bro. Himes has not made him due compensation for what he has written in the "Herald." 3d. The amount received for his book entitled "Armageddon," was not sufficient.

Facts.—It does not appear to the council that Bro. Himes was to blame for the non-payment of Bro. Weethee's salary. Bro. Himes has already compen-

* This falsehood, if not wickedly originated, grew out of the incapacity of its author to distinguish between the use to which property was devoted, and the tenure by which it was held.—Ed.

† The church alone were responsible for the salary of Mr. Weethee. It seems that during the first nine weeks of his services, he received no money from

sated him for his writings in a manner supposed to be satisfactory at the time.

Charge 7. This charge was so utterly destitute of any foundation in truth, that rumor itself has hardly dared to make use of it.

On the above charges the council have decided, by pronouncing the following

VERDICT.

Voted, on the reading of—
Charge 1. That this council decide that in their judgment this charge is wholly unfounded.

Charge 2. That it is also unfounded.

Charge 3. That it cannot be sustained.

Charge 4. That we deem this charge wholly unsubstantiated, and that facts demonstrate that Bro. Himes pursued, on the contrary, a most judicious and Scriptural course.

Charge 5. That it is unfounded, and facts show that instead of this course being pursued by Bro. Himes, the reverse was true.

Charge 6. That it is unsustained.

Charge 7. That facts to sustain such a charge did not exist. Finally,

Voted, That all these charges are in our judgment both false and malicious, and of the same stamp as all other slanderous charges during his Advent career.

The council would call attention to the fact, which must be apparent to all, that there is not a circumstance out of which these charges have grown, on which satisfaction might not have been easily obtained, if a Scriptural and honorable course had been pursued by those who claim to have been aggrieved. Out of the omission to take this first step, all the affecting evil connected with this matter has grown.

They would also call attention to the fact, that the things out of which these rumors and charges have grown, have been construed in the worst shape that was possible; and the refusal to attend to their investigation, when first brought up for that purpose, that the brother who was suffering from them might clear himself from such unjust imputations, was a grievous injury, both to himself and the cause at large.

The council also feel satisfied, from all the circumstances which have come to their notice during the present trial, that the faithfulness, integrity, and Christian character of Bro. Himes remain untarnished.

In conclusion we wish to say, that the course pursued in this midnight crusade is, in our judgment, highly blameworthy; and we do, on this account, most decidedly withstand the agents of it, both for their own good as men, and for the honor and success of the Cause of causes. Harmonious action between us and them is an impracticable thing,—a moral impossibility,—so long as they shall refuse to acknowledge their faults and correct their disorderly conduct.

And while we take the stand to which they, by their course of action, have compelled us, against them, we still feel determined not to retaliate, but, on the contrary, as far as opportunity may offer, to "overcome evil with good." And while we would equally avoid a sickly charity on the one hand, and a coarse, unchristian severity on the other, we dare not do less than to expose and condemn such unworthy conduct, as subversive of our associated interests, and tending powerfully to corrupt individual piety, and thus unfit us to stand before the face of Him whose nature is purity and peace.

We hope that even the real faults of others will not be by us unduly magnified, but that, while we pursue our way and work, we shall all set a double watch over our own hearts, and bear a double "bit" upon our tongues; for "he that offends not in word, the same is a perfect man." May grace "tame" what man cannot.

All of which is respectfully submitted.
H. PLUMMER, H. H. GROSS,
O. R. FASSETT, D. GREENE,
P. HAWKES, ROBBINS MILLER,
I. H. SHIPMAN, BUTLER MORLEY,
E. PARKER, Members of the Council.

Bro. HALE presented the following preamble and resolution for the consideration of the Conference:—

Whereas, the course taken in reference to Bro. Himes, as brought to light by the investigations of the council on his case, is a just cause of grief to all the true friends of the Advent cause; therefore,

Resolved, That as this Conference can conceive of no lawful object that Christian men could have in view, in referring to reports and presenting charges against Bro. Himes, which they would not hold themselves responsible to prosecute to an investigation, we cannot but regard such conduct as marked by great inconsistency, and as wholly unscriptural.

Resolved, That we deeply sympathize with our brother in his suffering from this trial, and believe that he is proved by this development to be more worthy of the confidence of the Adventists generally, than ever.

Resolved, That this Conference approve of the report of the council on the case of Bro. Himes, and recommend its publication by authority of the council. Letters were then read from the churches at Albany and Buffalo.

To the Second Advent Conference to Assemble at Boston the 25th inst.:—

DEAR BRETHREN:—We feel a deep interest in your actions and deliberations in a cause so dear to us all, and would wish to give a short statement of the cause in this place. I think we are in a better state of unity and peace than we have enjoyed for some time past; the brethren and sisters seem to be united and happy in view of the kingdom so soon to be set up on this earth. To-day after service, the church resolved to take into consideration and express their mind in respect to the "Herald" and the reports concerning Bro. Himes, when Bro. A. North was chosen chairman, and Bro. Wm. Nichols secretary; and also a committee consisting of Bro. J. Scott, W. Nichols, and W. R. Nelliger, to draft a letter to you, expressive of the sense of the church on the subjects under consideration. The following was prepared, and unanimously voted by the church, except one

the church, when Mr. Himes returned to Boston, and, learning that fact, stirred them up to it, and he was afterwards paid. During the same time he could have had any sum he wished by calling on the treasurer of his church.—Ed.

dissenting voice, and ordered to be delivered to the Conference by Bro. Gross.

WM. NICHOLS, Sec'y.

Albany, Sec. Ad. Chapel, June 23d, 1850.
From the Second Advent Church in Albany, N.Y., to the Second Advent Conference to be held at Boston, Mass., the 25th inst.:—

DEAR BRETHREN:—We deem it an imperative duty to address you in reference to late efforts to destroy the character and influence, and consequently arrest the labors of our dearly beloved brother and fellow-laborer, Eld. J. V. Himes. We are aware that thus to address you in reference to him, draws a painful contrast between him and other brethren whom we have cherished and loved, but truth and right are our motto. We have watched diligently the conduct of Bro. Himes since 1842, in conducting the "Advent Herald" (late "Signs of the Times"), in the publication of books, tracts, &c., intended to advance the cause we advocate, in his public labors as an elder and minister in the church of God, and in his private and social character as a Christian, and now feel called upon to render our verdict of approval, that, in our judgment, he has proved himself "wise and faithful" in the work to which God called him.

We heartily sympathize with him in his present trials, and sincerely hope and pray that God will sustain him, and deliver him from every snare which is or may be set for his ruin, and to wrest the publication business out of his hands. We approve the manner in which the "Advent Herald" is conducted,—true, faithful, and intelligent, in heralding the speedy advent of our Lord and Saviour Jesus Christ,—frank, in giving all opposers and inquirers the reasons of our hope, with meekness and fear,—consistent, in pursuing that course in reference to incidental questions, which is calculated to keep prominently before the mind the question of the speedy advent of the Saviour,—and generous, in seeking, not his own worldly ease and interests, but, to spend whatever of earthly substance is committed to his trust, and to be spent, personally, that he may be the humble instrument, in the hand of God, of benefiting his fellow beings.

We fully and frankly disavow all fellowship with those persons whose plans are in the dark, in reference to destroying his character, and placing the "Herald" and publication business in other hands; if he has erred, let that error be treated as the gospel directs; and until an error be shown in a Christian manner, we, as a body, believe that the present course of Bro. Himes and the "Herald" should be sustained. We therefore wish all to understand, that we are prepared to stand by and with Bro. Himes in the position and duties in which he has stood to the present time, so long as his course continues to be what it has been in the past.

We earnestly commend you to God, that your deliberations may be brought to a happy issue for the cause of truth, and give to each department of our great work, and each individual member of it, an impulse and direction approved of God.

Respectfully submitted, J. SCOTT, WM. NICHOLS, } Com.
W. R. NELLIGER, }

Adopted by the church with only one dissenting voice, and ordered to be delivered to the Boston Conference by Bro. H. H. Gross.

WM. NICHOLS, Sec'y. A. NORTH, Chairman.
Letter from Buffalo.

The Second Advent Church in Buffalo, N. Y., to the Second Advent Conference to be held in Boston, Mass., on June 25th, 1850:—

DEAR BRETHREN:—We have received information from sundry sources, that an attempt has been or is being made to injure the character and curtail the usefulness of Bro. J. V. Himes, and to remove from his control the "Advent Herald" and the management of things connected therewith. Under these circumstances, though we would by no means, at this distance, attempt to dictate to or control your actions, we would respectfully lay before you, as a part of the branch of Christ's church, our solemn convictions in the case.

1st. We are not and would not be unmindful of the great exertions and self-sacrificing spirit of our dear Bro. Himes, in the past ten years of our history as a people. We see him in the beginning putting forth his efforts to establish an organ for the cause upon a basis of its own, and under God's blessing, with his indefatigable exertions and more than ordinary business powers, finely succeeding in bringing up among us a paper representing our views, which is second to no religious paper in the land. We feel grateful to him for the result, and in doing so, do no disparagement to the faithful men who have labored by his side; nor do we forget in all this to thank God most sensibly for his fostering hand in all this matter.

2d. We have marked, with gratitude to him, and feelings of just pride, his liberality, both in the responsible position in which he has been placed with the paper, towards others; and in the free and widespread distribution of the whole available profits of his production, by means of his labor and energy, to the general good of the whole Advent cause, east, west, north, and south, and even in foreign lands, till our hearts have swelled with gratitude to God that he has placed at the head of that establishment one so well fitted to perform its duties.

3d. We know of no man or set of men in the range of our acquaintance that we think as well qualified to take his place; and certainly we think that those, "be they who they may," who shall attempt, in a false or underhanded manner, to attain that great distinction, manifest most fully their unfitness for the place.

4th. We would by no means flatter any man, nor would we screen any man from blame who deserves blame: yet we as a church would through you manifest our utmost confidence in our dear Bro. Himes, in this time of his trial, and with the above view of his abilities and his position, publicly declare this our confidence in his integrity, till stubborn facts shall convince us that we have misplaced our strong confidence; and we as freely assert that we have never seen ought to cause us to suspect that such facts can be produced. We bless God that in his watchful

providence over his own cause he has placed him where he is.

5th. We are fully aware that Bro. Himes, by his own labors and talents, which God has given him and blessed him in the use of, has made the "Herald" establishment what it is, and we can candidly see no reason why men, who have never aided but rather strove to destroy it, should claim any right to control it, or in any manner direct its course. We believe "the laborer is worthy of his hire," and that God has placed Bro. Himes there, and blessed him to make the "Herald" what it is, and we recognize it as such: and in our judgment it should be declared to be of right the sole and private property of J. V. Himes, and that he is accountable to God only as to the way in which he shall in future guide it, and thus forever put to silence the schemes of designing and ambitious men.

6th. We further declare our utmost confidence, judging from the past, in the future course of the "Advent Herald" and its connections, under the care of Bro. Himes as its sole owner. And we hereby appoint Bro. H. Tanner, a member of our church, to lay these our acts before you, and there to represent us as a church. And we further instruct him to cause a declaration, by resolution or otherwise, to be made in Conference, declaring all the effects of the "Herald" and office the sole property of Bro. J. V. Himes, and he alone accountable for his acts with the same to God. "To his own Master he stands or falls," and not to us.

7th. In the absence of Bro. Tanner, we request Bro. Chas. B. Turner, formerly our pastor, to present this, and to represent us in your Conference.

The above was unanimously adopted by the church in Buffalo, on Sunday the 23d day of June, 1850, and by the church Bro. McWilliams was requested to enclose them to Bro. Tanner, to lay before the Conference in Boston, if he should be present; if not, to Bro. C. B. Turner.

Bro. HALE presented the following resolutions:—

Whereas, We have usually expressed, as a Conference, our sense of the character of the "Advent Herald," and also of the manner in which the Office has been conducted by Bro. J. V. Himes, in the publication of Advent books and tracts; and whereas, the general management of the "Herald" and Office, and the moral and Christian character of Bro. Himes, have been frequently assailed in a manner calculated to injure his influence and curtail the circulation and usefulness of the "Herald," therefore,

1st. **Resolved,** That we most heartily approve of the management of the affairs of the Office, and general course of the "Herald."

2d. **Resolved,** That as our confidence in the moral and Christian integrity of our beloved brother, J. V. Himes, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

3d. **Resolved,** That our position as Adventists, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done, than by a special effort on our part to enlarge the circulation of the "Advent Herald," and publications of the Office.

Voted, that the resolutions be sustained.

Voted, that the subject of the Tract and Mission Fund be the subject of consideration this afternoon.

Voted, to adjourn to 2 1-2 o'clock, P. M.

AFTERNOON SESSION.

Conference opened by prayer and singing.

The time was occupied in general remarks respecting the circulation of publications, &c., when the Conference adjourned without day.

H. PLUMMER, C. B. TURNER, Pres'ts.
O. R. FASSETT, S. BLISS, Secretaries.

CORRESPONDENCE.



THE EFFECTS OF GOD'S WORD.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—Isa. 55:10-13.

In the book of Isaiah, we have prophecies concerning Judah and Jerusalem, connected with those relative to the Gentiles. The chapter before us presents to all the sure mercies of David (Christ, Acts 13: 34), a witness, leader, and commander to the people, with concomitant blessings of a free and full salvation. Hence the universal application of the subject under consideration. In the words selected, the operation of the rain and the snow producing effect, is introduced to illustrate the fact, that the word of God operates and produces effect. In the effect there is one analogy. As the rain comes in connection with the earth, producing a yielding, moistening influence, also working about the roots of the grass, grain, and trees, causing the earth to revive, vegetation to thrive, and in the end producing a harvest, so does the word when accompanied by the Spirit to the heart (Luke 8:11-15) of the sinner; it produces a yielding influence, and he is enabled to present a God a broken and contrite heart: filled with godly sorrow for sin, he presents his petition to the throne of grace, "Lord Jesus, have mercy upon me," and receives pardon through a merciful Saviour. But sinners may not

always be converted, as they do not comply with the conditions, in forsaking their wicked way—their unrighteous thoughts, and in returning unto the Lord. Connected with the rain, the extreme cold atmosphere may rush in, and the earth become more unyielding, so that it requires more to effect it: also when the word is preached and its influence felt, the congenial cold moral atmosphere may rush in, and the sinner become hardened, so that it requires more to cause him to feel. The earth will sooner or later yield, but unlike the earth, it is to be feared many will never yield. May both reader and writer be found at last with a heart in submission to the Divine will. Whosoever will, may partake of the water of life freely—may find his favor. When a full submission is made, we are born, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.—1 Pet. 1:23.

I now pass to notice some of the productions of true conversion. 1st. "Ye shall go out with joy." The fruit of the Spirit is love, joy, &c.—Gal. 5:22. Joy is a pleasing emotion of the heart, (hence the term, joy of heart,) arising from a contemplation of past, (Ezra 3:12, 13,) realization of present, (John 16:24,) and an anticipation of future good.—1 Pet. 1:8. By the word of God must the heart be made meet to contemplate, realize, and anticipate heavenly good, also to receive heavenly joy. Here our joy is mingled with sorrow, but ere long when the Christian's anticipated future good is realized, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10. 2d. "Ye shall be led forth with peace." Peace is a quiet frame of mind, arising from the fact that all is well. The wicked have not the peace of the gospel. They "are like the troubled sea that cannot rest." All is not well with them. They may have a degree of peace, but when serious thoughts of judgment and eternity pass through their minds, it is gone: hence they chose not to think of their final destiny. But in the peace of the gospel there is perfection. Let me have "peace with God through our Lord Jesus Christ," and from no spot in the wide universe can anything arise to destroy it. During our sojourn here it is connected with tribulation, (John 16:33,) but the time is short. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Ps. 37:10, 11. "God will give his people rest from their enemies round about." Then

"Peace shall smile from shore to shore,
And nations shall learn war no more."

In view of this we exclaim,

"O happy day when wars shall cease,
And ransomed earth be filled with peace."

Having thus far noticed the conditional part of this prophecy, we shall in the 2d place notice the unconditional portion. 1st. "The mountains and hills shall break forth before you into singing." We learn from Heb. 11:3 and Gen. 1st chapter, that by the word of God was creation brought into existence. He then pronounced all "very good." Man sinned, and a train of evil followed, among which the earth was cursed: thorns and thistles sprang up.—Gen. 3:17, 18. As it still exists creation groans to be delivered (Rom. 8:22, 23); but by virtue of what the great restorer has done, He speaks, and the curse is removed; He commands, and creation is redeemed: "The mountains and hills break forth before us into singing, and all the trees of the field clap their hands." "Let the heavens rejoice, and let the earth be glad; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh to judge the earth."—Ps. 96. There is soon to be the last volcanic eruption, earthquake, and tornado; the last blighting mildew, frost, and stagnant water-pool; the last falling leaf, and fading flower; the last groan; the fire-tree takes the place of the thorn, and the myrtle that of the brier. 2nd. It shall be unto the Lord for a name—sign. A name, in the sense here used, is fame, reputation. It has been a custom for a long period of this world's history, for men and women to desire a name, (however much opposed to God's word it may be, for He is to be exalted,) and to immortalize it they have performed great deeds. The tower of Babel was commenced because the people wished to "make them a name." Large cities have been built, by those engaged in the work, for the same object. It is said of Semiramis, queen of the Assyrian empire, that "she applied all her thoughts to immortalize her name; and, being a woman of uncommon courage and enterprise, undertook the building of the mighty Babylon." Nebuchadnezzar, who laid to a helping hand, says on one occasion, (Dan. 4:3) "Is not this great Babylon that I have built for the honor of my majesty?" Other structures stand as signs: the pyramids of Egypt are monuments of national greatness; hieroglyphics are monuments of art; Bunker Hill monument tells what a nation has done; the tombstone is a sign to tell the passer-by that here lies a sleeper. But how insignificant is an earthly object, and the name derived therefrom, compared with the new creation, the restitution, and the name God will get to himself, in accomplishing the work. In it will be seen God's power to act, His faithfulness to perform, and His love for his people; for he does it for them. It will be a sign that God is a God of truth. 3d. Its duration. It shall be for an everlasting name—sign—shall not be cut off,—shall be without end. The tower of Babel could be stopped in its course: Babylon experience the wrath of Jehovah, and be left to moulder away in the winds, through neglect; pyramids totter and crumble; hieroglyphics be defaced; tombstones fall; but, thank God, no wrath from Jehovah, no fierce winds, no neglect, no mouldering away, no defacement, no falling, will ever be permitted to mar the beauty or render extinct the new creation: God's sign erected by his own hand of uprightness. In this we see the eternity of the new earth. May we all strive to inherit it. In conclusion, I would say, with what interest should we examine God's word. A glorious work is, and is to be, effected by it. A power accompanies it. When

God says to the truly penitent soul who looks Jesus by faith, "Thy sins be forgiven thee, go in peace," it does not return null and void. When the Lord shall come with the voice of the archangel and the precious ashes of his people be delivered to be clothed upon with perennial bloom, His word will accomplish the thing whereto it is sent. Before them will the new creation rise. May the Lord hasten it in his time. I. P. FARRAR.

Morrisville, (Pa.) June 26th, 1850.

LETTER FROM L. D. MANSFIELD.

DEAR BRO. HIMES:—I avail myself of a moment's leisure, on my return from Rochester, to say that we have had an excellent meeting there, and the Spirit of the Lord seemed really to be with us from the commencement to the close of the Conference. Differ, though we did, on the new question which has been called up in reference to the "age come," yet we endeavored to carry out the principle of the gospel, and of that admirable little tract, from the pen of Charles Beecher, issued from your press, entitled, "The Bible a Sufficient Creed," and the result was a free interchange of views, and yet a kind and affectionate demeanor was observed. Some of our brethren seem inclined to the views of the age come, which have been recently propounded at the West; but most, I should think, are grounded as settled in the views which we have held for years on that question. I am more and more satisfied, that the present movement has not developed any new light on the question at issue, and that the hypothesis is wholly unsustained, and is rather a retrograde than an advance movement; and this I say with all affection for, and confidence in, those brethren who think otherwise. Millenarianism is a very great advantage upon Dr. Whittby's scheme, which denies the personal advent and reign of Christ; but it seems to be only intermediary to the Advent doctrine, as taught by Bro. Miller, and a sort of stepping-stone to it. Charlotte Elizabeth was first a Millenist,—a Millenarian,—and finally, an Adventist. This is the natural order, as each succeeding theory contains more of truth than the preceding. But to go from the meridian splendor of the Advent scheme, as held by American Adventists, into the Millenarian scheme, is, to my mind, like going from the light of mid-day to the shades of evening, where the rays of the moon give but a shadowy view of the objects about us. Yea, like as the moon borrows all its brightness from the sun's rays, so Millenarianism borrows its light from the same Advent scheme; and were it not for those great prophetic truths which form the very substance of that scheme, and cannot be separated from there would be no more light in Millenarianism than in the moon, should the sun's rays be intercepted. Let it be remembered that all the life there is in the theory (as, for instance, the personal Advent reign, the literal resurrection of the saints,) belongs to "Adventism," (I use this term to avoid circumspection;) but its other features—as, for instance, actions in the flesh subdued to Christ, partly by the gospel and partly by judgments—particular privileges to the Jews—the re-building of Jerusalem—the saints reigning over nations, &c. &c., are all from the old temporal millennium trunk, which has become so seathed by the Word of God that it has no life enough to throw off these shoots, to be ingrafted upon the glorious truths before alluded to so that while God's children are feeding, as they propose, upon the fruit of the Advent tree, they are actually taking from these misplaced branches the fruit of the poisonous temporal millennium philosophy, and are deceived by the trunk, perceiving it to be genuine. The "Address" of the Boston Conference (a statement some severe prefatory remarks) seems adapted to this time of trial. I hope our beloved brethren who are inclined to adopt Millenarian views will most carefully consider the opposing arguments, and so inquire what the legitimate results of that system will be. There are difficulties in that theory, it seems to me, which are more formidable than any which exist in our original views. But let the whole question be fairly considered on both sides, and I think we shall be established in the views which we have heretofore confidently cherished.

I hope all personalities, and unjust aspersions of motives, may be avoided on both sides. These things are certainly no part of argument, and rather embarrass than facilitate investigation. I do not see why we should indulge in language calculated to drive us farther and farther from each other in sympathy and feeling. I hope we shall avoid this in future. Let not our Millenarian brethren charge us with endeavoring to "circumscribe the Divine plan;"—this is not ingenious;—nor, on the other hand, let us imply that they "have gone from us because they are not of us." We are all too faulty here. The Lord forgive, and enable us to "be pitiful and courteous, and love as brethren." Yours, in the hope.

Auburn (N. Y.), June 22d, 1850.

LETTER FROM R. HUTCHINSON.

DEAR BRO. BLISS:—I embrace a moment to write you a few lines. I feel much interest for the Advent office, and I feel confident that the tried and faithful will see that it is sustained. It is now about eight years since I embraced the Advent views, and during that time I have been a constant reader of the "Herald," and I have ever deemed it worthy of my entire influence. I am fully satisfied with the manner in which it is conducted; and I have the fullest confidence in the integrity and ability of its proprietor, and those who have shared in its editorial management. I am confident that any change would result in serious injury to the cause, and realize the wishes of its bitterest foes. I feel thankful that the cause has such an agent as Bro. Himes. His whole heart is in the work. He has all on the altar. And his past course furnishes the surest guarantee that his undivided effort will be to preserve the cause in its purity, efficiency, and usefulness. I hope the "Herald" office will remain as it is, and be sustained. I have no doubt but it will. And may we all be willing to labor where God has put us.

I was sorry that any alteration should take place in the management of the "Tract and Mission Fund," as I fear it will be much less efficient, but I am pleased

to see that the "Herald" office has established a "Donation Fund," and as a proof that it is active, I have received ten dollars worth of tracts for distribution in this province. I hope that the receipts of the office towards this fund will be equal to the donations made. This is a favorable opportunity for all who have the means to do good. I attach much importance to the distribution of our tracts, and they have, as a general rule, to be distributed gratis. I hope we shall continue in this useful work, and we can best do it by sending our means to the office of publication.

My health is very poor at present, and I can do but little; but I do not feel any less in the cause on that account. Bro. Burnham and Berick are laboring efficiently and usefully in Canada. Yours, in the best of causes.

Waterloo (C. E.), June 10th, 1850.

Extracts from Letters.

Sister E. M. TRIPLETT writes from Lake Providence (La.), June 3d, 1850:—

DEAR BRO. HIMES:—Although I am a subscriber to the "Advent Herald," yet I am a stranger to you; but still, I desire to let you know how well pleased I am with the "Herald." It is a welcome visitor to me. It comes richly laden with truth, and it has a salutary influence on my soul as I peruse its pages. May the good Shepherd ever enable you to stand at your post, and fill its columns with the truth. I believe firmly in the second advent of our blessed Saviour, and I long to be with him in glory. And O! may we all be ready and prepared to meet our blessed Saviour when he comes in the clouds of glory. I have, for many years back, believed a little in the second coming of our Saviour, but now I believe it firmly; and O, may we look forward to the time when our blessed Saviour will come, with joy and gladness. O, let us watch and pray without ceasing, and may the love of our God rest with you, and enable you to go through all your labors in the blessed cause in which we are engaged. O, may the Lord carry on the good work of salvation till the final consummation. Now is the time to heed the admonition of the Saviour, "Watch, lest coming suddenly I find you sleeping." It cheers my heart, brother, to hear of so many embracing the Saviour in this long-suffering time. Truly, his mercy is great. Soon Jesus will come,—his word shows his coming cannot be far in the future. There are a few Christian believers here; but there is only one who sympathizes with us in the Advent cause and the glorious coming of our blessed Saviour Jesus Christ. I will do all I can to aid you in the glorious cause, and I want to continue to take the "Advent Herald," for I would not be without it; and as long as I am able I hope to keep it; but I am poor, and will do the best I can to pay for it while I take it. I like it so well that I do not want to give it up. O, pray for me, that I may hold out faithful to the last. I love my Saviour, and I want everybody to love him; for his mercy endureth forever. Praise be to his glorious name forever. O, may the Lord be with us all, is the prayer of your sister in Christ, who unites with you in looking for the blessed hope connected with the coming kingdom.

Bro. A. C. GEAR writes from Lansingburgh (N. Y.), June 23d, 1850:—

DEAR BRO. HIMES:—Being far removed from kindred friends, and (so far as I know) those of like precious faith with myself, I look forward with much impatience for the arrival of your paper; for as I have ever found, I again expect to find instruction and words of comfort and consolation from the same; and I hope the light that is lit up in Boston may continue to shine more and more unto the perfect day; and though a portion of the church join hand in hand with the world to put out that light, overthrow your plans, and destroy your reputation as an honest man, yet I remember that it is not so with all. Many there are scattered through the land whose whole soul and body is for the coming and kingdom of our God, and to whom the "Herald" is an uncommonly welcome visitor.

As for my own part I do hope that you will be sustained both spiritually and temporally, while time is prolonged, to feed the church of Christ which he hath purchased with his own blood. "Say unto them of a fearful heart, Be strong: fear not; behold, your God cometh with a recompense. He will come and save you." The position you occupy is one of great anxiety and care, mixed up with servile labor, though (contrary to the saying of the world) you do not and cannot receive your pay in this world—neither do you wish for it—yet in the kingdom of God there is a rich reward for you, and do not think that God will forget to bestow it. Perhaps I have written more than is called for; so I will close. I remain yours affectionately.

Bro. H. HILL writes from Saratoga Spa (N. Y.), June 17th, 1850:—

DEAR BRO. HIMES:—There are a few of us in this region who are looking earnestly and longingly for a "city that hath foundation," and "an inheritance incorruptible, and undefiled, and that fadeth not away." Meanwhile, we need the rich and wholesome food that the "Herald" brings us week after week, to sustain us in our pilgrimage, and trial of faith. As long as the most prominent subject of God's word is made the leading one of your paper, we have no reason to murmur. But on the other hand, we have reason to thank God, that amid so many discouragements, you have been able to do as well as you have in the responsible station you occupy. That when you are tried you may come forth as gold, is the prayer of your brother.

Bro. E. L. CLARK writes from Waitsfield (Vt.), June 12th, 1850:—

The manner in which the "Herald" has been conducted from its first establishment, through all the various trials and perplexing movements of open enemies and professed friends, meets the general, I may say entire, approbation of Adventists in this section, and I should judge, everywhere. I conclude, that when the Adventists, as a body, become dissatisfied with it, and lose their confidence in the integrity and ability of those who have so long and ably conducted it, and desire a change in the editorial department, they will make that dissatisfaction and desire known.

AGENTS FOR THE HERALD.

Albany, N. Y.—F. L. Gladding, 111 Jefferson-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—J. L. Palmer.
Cincinnati, O.—Joseph Wilson.
Cleveland, N. Y.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edinburgh, Me.—Thos. Smith.
Glennville, N. S.—E. Elias.
Hartford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. H. Adams.
Low Hampton, N. Y.—D. Bosworth.
Malone, N. Y.—H. Buckley.
Massena, "—J. Danforth.
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Providence, R. I.—G. R. Gladding.
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Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts.; 25 per cent. discount to agents. The following are the contents:—

No. 1. Mary and the Babe.	No. 3. The Dove.
2. Young Samuel.	6. Mary Loved Her Father.
3. Moses.	7. The Celestial City.
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AYER'S CHERRY PECTORAL.

FOR THE CURE OF
Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our object to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity with a fact which we cannot warrant. Many proofs are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Rev. Silliman, M. D., &c., Yale College, Member of the Lit. Hist. Med. Phil. and Sci. Societies of America and Europe.
"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."
New Haven, Ct., Nov. 1, 1849.

From Prof. Cleveland, of Bowdoin College, Me.
"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.
He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a bedridden cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.
Dr. Ayer.—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so until I considered myself cured, and ascribe the effect to your preparation.
JAMES RANDALL.
Hamden ss. Springfield, Nov. 27, 1848.

This day appeared the above named James Randall, and pronounced the above statement true in every respect.
LORENZO NORTON, Justice.

The Remedy that Cures.
Dr. Ayer:—I have been long afflicted with asthma, which grew yearly worse, until last autumn, it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me. Gratefully yours,
Portland, Me., Jan. 10, 1847. J. D. PRELPS.
If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.
Prepared by J. C. Ayer, Chemist, Lowell, Mass. [Jan. 29-3m.]

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the complexion, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given:—

"Mr. Hawkes:—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing the face, and the like." E. BURNHAM, Exeter, N. H.
"Having made use of the Verbena of Mr. Hawkes, I take pleasure in recommending it to the public as a valuable preparation, and fully answering the purposes for which it is intended."
J. P. WETHEE, Boston.

Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jan. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a skillful manner, upon moderate terms. [my. 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs,) corner of Liberty, New York. Gold Pens, large, small, and medium size; also, Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing Warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the most manner, with care and promptness, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NATHAN WETHERBEE,
EMERSON LELAND,
[my. 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Matting, Table and Piano Covers, Stair-rods, &c. &c., No. 440 Pearl-street, second carpet store from Chatham-street, New York. B. T. YOUNG, A. A. JAYNE. [my. 4.]

THE AMERICAN FOWL BREEDER: A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders. The above valuable book is just published by John P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West, in the nearest manner, with Cole's "American Fruit Book," and Cole's "American Veterinary." Active and intelligent Agents can make money at the business. Address (post paid) the publishers.

JOHN P. JEWETT & CO., Cornhill, Boston.
P. S. The "American Fowl Breeder" is done up in thin covers and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 16.]

THE ADVENT HERALD.

BOSTON, JULY 6, 1850.

NEW WORK.

THE "ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated."

This work is now ready for delivery, and we are ready to supply all orders. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work contains 232 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy, 42 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. H.

Letter from O. R. Fassett.

Bro. Bliss:—I have carefully perused your little book entitled *Sacred Chronology*, and find it a most valuable work; just what we want at the present juncture, to edify and comfort us in regard to prophetic times. The attention we have given this subject the last few years has created in our bosoms many fond anticipations, and we now need to be encouraged amid our trials and disappointments, by the knowledge this little volume affords us.

The subject of chronology is here condensed. That which we find in larger and more expensive volumes is here brought within the reach of all who wish to avail themselves of the knowledge of which it treats. It is sufficiently small, too, to make it convenient as a pocket companion and book of reference to carry with us, so that in our conversation with others we may be able to defend ourselves in argument, and instruct them. I could wish that brethren universally would possess themselves of this little work, and introduce it to the notice of others who are both ignorant and sceptical upon the subject of sacred chronology. Its wide circulation would aid us materially in the great work God in his providence has assigned us. Yours,

Wrentham (Mass.), June 29th, 1850.

BIG TENT.—We made arrangements last week to enter upon another campaign with the Big Tent. But since that time we find our health is so much impaired by our late labors and trials, that it will not be possible for us to endure the labor and fatigue required. We find it difficult to give it up; yet we are obliged to do so. If any other arrangement can be made for the Tent, we shall do it.

It may be best to have a number of conferences instead of the more expensive tent-meetings. J. V. H.

To Correspondents.

Z. W. HOYT.—The arrangement of the verses as you propose would be a violation of the original text as it stands in all the original MSS. And though it might be clearer to you, it would not be justifiable.

E. HARLEY.—Don't know Bro. INGHAM's Post-office address.

SPIRIT OF CONTROVERSY.—For more than twenty years my dear Master has delivered me from a spirit of controversy, and I trust will deliver me to the end. Let others dispute about salvation; I will leave them and seek to enjoy it. And I do—glory be to my God; I am getting in my harvest, while they are only sowing the seed. I am living upon my Jesus, and he is become my all. W. Romaine.

CLAREMONT, N. H.—We had the pleasure of attending the tent-meeting in this place last week. There was a good gathering of friends, and the cause in that place and vicinity seems to be rising under the faithful labors of Bro. CUMMINGS. J. V. H.

We have received the sixth and concluding volume of MILMAN'S *Gibbon's History of the Decline and Fall of the Roman Empire*, unabridged. It contains a very carefully prepared Index to the whole work; and is now complete in six volumes. PHILLIPS, SAMPSON, & Co., publishers, 110 Washington-street.

OUR UNFEIGNED THANKS are due to the numerous friends of the Advent cause for their attendance at the late Conference, and their prompt action in our case, by which we have been much relieved from perplexity and deep trial. May heaven reward them.

THE borrower of HORNE'S *Introduction*, vol. 1, is requested to return it to this office, where it is much needed. Also KEITH on the Prophecies.

BAPTISM.—At the close of the Conference in Boston last week, we baptized Bro. INGMIRE, who went on his way rejoicing.

Conference in Haverhill, Mass.

Providence permitting, there will be a conference at Haverhill, Mass., to commence on Wednesday, July 10th, at 10 o'clock A. M. It is the design of this meeting to secure a consultation of the Advent ministers and churches of Essex county, Mass., and Rockingham county, N. H., with a view to a more efficient arrangement for carrying forward the work of the Advent Mission in this section. It is desired that the Advent churches in the above counties send delegates, and that as many as may find it practicable will attend. Brethren from any other section will be welcomed to join with us.

It is intended to hold the meetings two days. A meeting of brethren from the above counties, was held during the late conference in Boston, who advised the appointment of this meeting at Haverhill.

By request of the following brethren:

D. I. ROBINSON, H. PLUMER,
J. DANIELS, I. R. GATES,
A. HALE, J. PEARSON, JR.,
L. OSLER, W. BURNHAM.

Foreign News.



The U. S. mail steamship *Pacific* arrived at New York on Sunday last, and the British steamship *Europa* at Boston on Tuesday. The first vessel left Liverpool on the 19th ult., and the last on the 22d.

The English House of Lords was the scene of an exciting debate on Monday night, the 17th, growing out of Lord STANLEY's motion relative to the conduct of the Government in the Greek affair. Lord STANLEY prefaced the introduction of his resolution by a speech of near three hours' duration, in which he contended that the leading characteristics of the whole transaction with Greece were prevarication and dishonor on the part of the ministry. At the conclusion of his speech, which was loudly cheered throughout its delivery, he made a vigorous appeal to the House not to allow the mighty powers of England to be prostituted in opposing a weak, almost defenceless power. The Marquis of LANSDOWNE undertook to defend the course Government had pursued, but with poor success, as on dividing, the Ministry were defeated.

In the House of Commons on the 20th, Lord JOHN RUSSELL made a brilliant speech in defence of the Ministry in relation to the Greek question. He spoke of the vote in the House of Lords on the 17th with the most indignant contempt. So long as the Ministry retain the confidence of the House of Commons, as they now do, they will retain their places.

The steamship *O'Ryan*, sailing between Liverpool and Glasgow, struck on a rock off Port Patrick on the evening of the 17th. There were about 120 passengers on board, fifty of whom were drowned.

It is said that the Bishop of Exeter, in disgust at the termination of his controversy with Mr. GORHAM, is about to secede to Rome.

LOUIS PHILIPPE is considered dangerously ill.

FRANCE.—The announcement that the Russian Government had protested against the manner in which the Greek affair was terminated by Mr. WYSE, the English Minister at Athens, is fully confirmed by subsequent accounts. The Russian Minister at London protested against the forced solution effected at Athens the moment it was known in London, and that protest has been approved and ratified in a formal manner by the Emperor Nicholas.

The correspondent of the *London Times*, writing from Paris on the 17th ult., doubts whether the negotiations between Lord PALMERSTON and the French Government have advanced to the desired point. The news brought by the last steamer states, that there is less probability of a speedy adjustment of the difficulty than ever.

An attempt was said to have been made on the 20th to assassinate the President of France, but no particulars have been allowed to transpire.

The committee, to whom was assigned the duty of considering the expediency of increasing the President's salary, have reported adversely to the proposition. This caused a great sensation in the Assembly. A Cabinet council was held, when it was resolved that the Ministry should resign if the bill for the increase should be rejected by the Assembly.

The Tuscan Minister in Paris has left for London, to induce the British Government to withdraw the claims of indemnity in favor of British subjects who suffered during the siege of Leghorn.

The German journals express considerable apprehension at the preparations for war, by land and sea, reported from Denmark. They state that if Denmark marches troops into Schleswig, Prussia will immediately occupy Holstein.

An ordinance for the abolition of the customs duties between Austria and Hungary has been published. The Government do not, however, propose to relinquish their present monopoly in the tobacco trade.

The American steamer *Mississippi* and frigate *Independence* had sailed for Lisbon in all haste, owing to the difficulty between the American Minister and Portuguese Government, in relation to the execution of the commercial treaty between the two countries.

A terrific hurricane occurred in the Bay of Bengal on the 27th of April, which was felt at a distance of twelve hundred miles. The banks of the river were overflowed nearly as far as Calcutta, causing immense damage to the vegetation.

SUMMARY.

—The Pope has just canonized Peter Claver, a Jesuit missionary who died two hundred years ago, and Germaine Cousin, a secular virgin, a shepherdess, born in the diocese of Toulouse in 1779.

—A young man named Watkins died in Baltimore, from having been struck by a negro while passing along the street.

—Mr. A. Farrer, of Buckfield, Me., has a horse with an appendage growing from the side of one ear, like a horn. It is about three inches in length, and at its base has muscular attachments, by which the animal is able to raise it at a right angle with the ear.

—Sloop Falcon, of Brooklyn, was upset in New York harbor by the squall on Sunday, 23d ult., and six persons were lost.

—Steamer Lexington, on her way to Green Bay, went ashore in a fog near Port Washington, Mich., and is a total loss.

—A man named Pleasant Ferguson, shot Francis M. Spain dead, at Watertown, La., because he accidentally struck him in the face with a whip. Spain apologized abundantly, but it was of no use.

—At White Plains, N. Y., Mrs. Husted, a respectable widow, aged 80 years, was riding alone in a wagon, when her horse took fright at a railroad train, and she was thrown out against a tree and killed.

—On Sunday, Monday, and Tuesday, June 23d, 24th, 25th, one tavern in Philadelphia disposed of, at retail, 1500 kegs of beer.

—At a ledge in Quincy, Ore. White was fatally injured, and Daniel Riley and John Long dangerously, by the explosion of an old charge of powder while they were drilling.

—Seven slaves were recently convicted and sentenced to be hung in Sunflower county, Miss., for the murder of their master.

—A man at Newton Falls, the other day, took up a pitcher to drink out of it, when he swallowed a large quantity of oil of vitriol instead of water. Lamp oil was given immediately, and he is still alive.

—On the 13th ult., the new wove lattice bridge which spans Red River, near Marksboro, fell with a tremendous crash. At the time there was a team of six horses crossing, which were killed. Two men, who were also on the bridge, were frightfully injured—one of them having both his legs broken. The bridge fell a distance of sixty feet. The cause of the accident is attributed to defects in the building or material.

—Mr. H. Biggs recently exhibited to the Cork Cuiverian Society a volume found behind the wainscot at Myrtle Grove, Youghal, formerly the residence of Sir Walter Raleigh, to whom it is supposed to have belonged. It consisted of the "Scolastic History of Peter Comestor, from Moses to the martyrdom of St. Paul and St. Peter at Rome, in the reign of Nero, printed at Strasburgh, August, 1483, and Rufinus's translation of the Church History of Eusebius, from the Nativity to the death of Theodosius. It was printed at Mantua July, 1479.

—Charles Francis Burgle, a German tailor, cut his throat in New York last week, while his wife was getting breakfast, and died.

—At Prewitt Knob, Barren county, Ky., John Watson murdered James W. Muston, killing him with an axe as he lay in bed, while Mrs. M. had left the room to prepare a bed for Watson. The cause for the deed was that, forty years before, Muston had taken part in sending Watson to the penitentiary in Virginia for forgery. During all that time the two had not met.

—Peter Niland has been arrested at Racine, Wis., upon the finding of a coroner's jury, that he murdered his wife.

—George S. King, in the *Wakulla* (Fla.) Times, gives a description of some immense bones, hooked out of the main oth Wakulla Spring. To judge from the thickness of the pieces obtained, at the depth of forty feet below the surface of the water, the bones must have been twelve or fifteen feet in length, and three to four hundred pounds in weight. They are of pure ivory, encased by enamel of almost transparent whiteness. One of the leg bones weighed more than sixty pounds. These bones are described as much larger than those of any mastodon that has ever been discovered.

—Mr. Harris, a planter at Napoleon, Ark., had lost an overseer and five field hands by cholera, and was supposed to be dying himself when the boat left.

—The *Burlington* (Ia.) Gazette of the 19th ult. records the death of a Mrs. Dodge from cholera on board a steamboat that had just arrived, and adds, "We hear almost daily of persons who have fallen victims to the cholera at different points along the river."

—There were 42 deaths from cholera in St. Louis during the week ending the 13th ult. In New Orleans there were four deaths during the same period.

—The St. Louis *Reveille* of June 16th says, "There has been no body killed in this city for some days."

—At the late New Orleans Temperance Festival, Rev. Mr. Twichell stated, that there were twenty-three hundred licensed drinking-houses in that city. Were they placed side by side, they would extend thirteen miles! The amount of money annually expended in New Orleans for intoxicating drinks is estimated at \$12,000,000.

—The following, dated at Niagara Falls, last Saturday, has been published in the papers: "At twenty minutes past 2 o'clock, this afternoon, while a carriage, containing six persons, was passing along Table Rock, it was discovered that the rock was giving way. The occupants of the carriage at once jumped from the vehicle, and had barely reached the ground in time to save their lives, when a large portion of the rock fell with a most tremendous crash, the shock of which was heard for miles around. The carriage and horses went over with the rock, and one gentleman had but a second before left it. It is reported that a guide and several visitors were under the rock at the time."

—The negro Ned, who murdered Mr. Cracklin, was hung at Prince Frederick, Md., on Friday. This is the first execution which has taken place in that county for sixty years.

—The bodies of ten Americans, pierced with arrows, were found by returning traders from Santa Fe, between the Moro and the first American settlement. Nine were recognized, named T. W. Flournoy, Benj. Shaw, John Dury, Moses Goldstein, Clay, Williams, Hendrichsen, Breton, and Freeman. They were undoubtedly murdered by a roving band of Apaches.

—Otis Mills, an intemperate man, was killed by the railroad cars near Worcester.

—Six colored people were drowned in the river at Wilmington, N. C., on their way to camp-meeting.

—Miss Cook, a young lady who had been boarding at the American house in Cleveland nearly a year, was found dead in her bed in the morning after receiving letters from a person to whom she was to have been married, having probably committed suicide.

—In Nashua, N. H., Levi W. Hoge, a harness maker, and a temperate man, committed suicide by cutting his throat, leaving a wife and children.

—In Hingham, June 23d, a Mr. Warner, while blasting rocks for a well, soon after an explosion, and before the smoke had escaped. A workman thinking he heard groans in the well hastened to the spot, but could see nothing through the smoke; and knowing Mr. Warner was in the habit of fastening one foot by a noose or hook in the rope by which he descended, with the assistance of others, he began to turn the windlass to which the rope was attached, and soon succeeded in hoisting the adventurous man by one foot, head downwards, and the clear air soon restored him to consciousness.

—A convention met at Santa Fe, New Mexico, on the 15th of May. It was in session about eight days, and formed a constitution, which was to go into effect July 1st. It prohibits slavery in New Mexico, and defines the boundary of the state. On the 30th of May, an election was to have taken place for members of the State Legislature. Mr. Neighbors, the Commissioner sent out by Texas to establish the authority of that state over New Mexico, has gone back, it is said, for a military force, to enable him to accomplish the object of his mission. The greatest determination exists amongst the people of New Mexico, and a strong determination is felt to resist the unfeeling claims of Texas. Subsequent accounts are anxiously looked for.

This news has caused great excitement in Congress, particularly among the Southern members. It is said that the President has ordered six hundred troops into the territory, and that he will repel the attempts of Texas to establish her authority over it, until Congress shall settle the question in dispute. If this is true, there is yet hope that slavery will be restricted to its present limits.

—The Post says, that at the monthly meeting of the Suffolk District Medical Society in this city, on Saturday evening last, a member reported a genuine case of cholera in Charles-street, to which he was called that day, and which proved fatal in twelve hours. The patient, a man of temperate habits, had had a violent diarrhea, but had not applied to a physician until he was in a dying condition.

—After the close of the circus at Ithaca, N. Y., one day last week, a series of affrays took place, in which men and women were seriously injured. A man named Deys has since died.

—The bark Sophia McKenzie, which arrived at Quebec on the 25th ult. from Cork, had several passengers who had been deprived of sight on the passage out, by coming out with contagious ophthalmia.

—The railroad bridge five miles west of Lewistown, Pa., was partly burnt by an incendiary on the night of the 25th ult.

—Joseph Bryan, of Alabama, proposes to establish a line of steamships between the United States and Africa. The objects are, 1st. To supersede the necessity of maintaining a naval force on the western coast of Africa, to suppress the slave trade, which costs the United States nearly \$400,000 annually. 2d. To extinguish, now and forever, the foreign slave trade. 3d. To enlarge and extend our commerce with Africa. 4. To convey, at one third of the present cost, such free people of color to that continent as shall desire to emigrate to it.

BUSINESS NOTES.

J. B. Mitchell, \$2.—The balance due was \$41, if there is no mistake. The books were \$3—\$1 received in June, 1848—\$4. The "Advent Library" contains 8 vols.

M. Gatta, \$1.—Sent.

L. D. Mansfield, \$3 on acct. Rec'd from J. B. Scotland \$5, to No. 556; from J. Tibbitt \$3, to No. 560; Wm. Lewis, \$4, to No. 612. The last name was not on our books—have entered it. No money has been received from Geo. Nelson, Annapolis.

H. H. Boyer, \$3.—Have credited C. W. 75 cts.; W. L. B. 50 cts. on C. H., and \$1 on Ad. H., 63 cts. on books sent, \$1 12 on Miller's Life, and \$1 on your direct.

Wm. M. Page.—There are \$2 due on the paper sent to Mr. Paulding. Perhaps you may learn his wishes respecting the Herald. As your letter came safe, money inclosed might be presumed to.

T. Smith, \$2.—We send four Chil. Her. to Bangor, and to R. P. each No.

D. Bosworth, \$3.—That letter was not received. Have you inquired at your Post-office? Sent you a bundle on Wednesday.

Bro. I. C. WELLCOME is our new agent in Hallowell, Me.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers; illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations.....	36 68
To needy preachers at the late conference.....	4 50
Tracts given E. Whitney.....	1 00
Tracts to Bro. Cummings and Bentley.....	5 00
Total donations.....	47 18
Previous receipts.....	22 00
P. Ryan (to use as we judge best).....	5 00
A Sister.....	1 00
Balance overpaid.....	19 38

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

A Friend..... 1 00

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

D. Preble, of Windsor, Me., s'ops his paper, by P.M., owing \$ 75

Total delinquencies since Jan. 1st, 1850..... 52 98

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise they cannot be inserted until the following week.

Bro. W. S. Campbell will preach in Bristol, Ct., July 5th, evening; Plymouth, Sunday, 7th; Prospect, 9th, 4 P. M.; New Britain, 10th, evening; Thompsonville, 11th, do; Jawbuck, 12th, do; Cabotville, Sunday, 13th.

Bro. I. R. Gates will preach in Clarkson's Hall, Portland, through the month of July. Bro. N. Hervey will preach in the same place the first, second, and third Sabbaths in August, and Bro. P. Hawkes the last Sabbath in August, and the first in September.

There will be a tent meeting in Barnston, C. E., commencing July 13th, to continue over two Sabbaths, if the Lord will. Bro. J. Cummings and myself will attend. M. L. BENTLEY.

Bro. B. S. Reynolds will commence a three days' meeting in East Haverill, to be held in the grove. Bro. I. H. Shipman is expected.

There will be a camp-meeting on the land of Bro. Luther L. Tuttle, in the town of Bristol, Ct., two miles north of Bristol depot, commencing Aug. 14th, and continue through the week. There will be a boarding tent on the ground, and those who come from a distance can be boarded on the ground. It is hoped that those that come from adjoining churches will bring their tents. We hope, as this is to be a general meeting, the brethren in the adjoining towns will all come up to this feast of tabernacles. Those who come with their own conveyances can have their horses kept on the ground. Ministering brethren are invited to attend. BIRAN MURDER, LUTHER L. TUTTLE, RALPH WILLIAMS, Committee.

There will be a camp-meeting on the old ground in West Stafford, Ct., three miles from Stafford Springs depot, twelve miles from Palmer, sixteen miles from Springfield, to commence Aug. 19th, and continue about a week, more or less, as the Lord may direct. Particulars hereafter. (On behalf of the brethren.) S. P. BARRETT.

Bro. N. Billings will preach at Abington, Mass., the second Sabbath in July; Berlin, (in the house of Bro. John Barnes,) the third; Lincolnville, Me., the fourth; South China, first in August.

The Advent chapel in North Abington will be dedicated to the worship of God next Lord's-day, June 30, Preaching by Bro. P. Hawkes.

Bro. N. Hervey will preach at Haverhill Sunday, June 30th, and in Northboro' the second Sunday in July.

Bro. B. Morley will preach in Clinton the second Sabbath in July.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address: J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

Receipts for the Week ending July 2.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

H. Hadlock, 413; J. A. Winchester, 506—All right now; L. Durrant, 506; J. Shipman, 506; R. T. East, 506; M. J. Hockess, 427; I. C. Wellcome, 506; M. Boyden, 423; J. Fairbanks, 424; V. Streeter, 422; O. Needham, 422; J. Young, 423; J. R. Young, 423; J. Taylor, 423; J. Landreth, 422; J. C. Merriell, 506; A. C. Geer, 481 from L. O. M., 506; R. Hill, 506; R. W. Middaugh, 422; B. L. Lockhart, 506; E. Wetherell, 422; M. L. Kenfield, 422; S. Daniels, 21—six months, there are two more in a year; J. Harvey, 506; E. Lee, 32; 422; S. Dolloff, 420; J. Ribbeth (by A. H. D.), 506; W. L. Boyd, 506; S. W. Goodwin, 419; S. Sanderson, 506; S. Gilman, Jr., 301; L. Wiswell,



LUKE 9: 20-21.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, JULY 13, 1850.

No. 24. WHOLE No. 480.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 3 CHARDON-STREET, BOSTON.

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

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ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



INSPIRATION OF THE PAST.

"Your fathers, where are they? And the prophets, do they live for ever?"—Zech. 1:5. "God, in time past, spoke unto the fathers." Heb. 1:1.

Our fathers, where be they,
The prophets of the past?—
Like solemn dreams, long flown away,
And with the eternal clasped?

Those patriarchs of the soul,
Of lion heart and mien,
Scorning the world's depraved control,
They hallowed history's scene!

Heroes of faith and prayer,
They fought salvation's fight,
Ready to die, and boldly dare,
When God revealed the right!

Such were those mental sires,
Who made our English mind,
Whose page the saintly heart inspires,
Whose words entrance mankind.

Yes! they indeed were men
Of loftiness divine;
And not till such shall breathe again,
Will British glory shine.

We want heroic hearts,
Like those who buried and died,
When Rome with her resplendent arms,
Denied the Church's head.

The dungeon, steel, and stake,
A bloody doom, or block,
Not one of these their vow could break,
When summoned to the shock!

Pencil as lambs, as lions brave,
The saints of hoary time,
Still may we hear them from the grave
Preach with a voice sublime!

Their tongues are tipped with fire,
Their accents sound the free,
And unto us such men inspire
Their own eternity!

Montgomery.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUNNING, D.D.

LECTURE III.—THE EVERLASTING HIGH PRIEST.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."—Rev. 1:12-18.

(Concluded.)

We cannot present any satisfactory solution of the phenomena of life; and when our solution seems satisfactory, it is not its truth, but our ignorance, that makes it appear so. When the physiologist describes the working of the mechanism of the human frame, he says, "This muscle moves because it is pulled by that, and that other muscle moves because it is awakened by that nerve." But if you ask him why all this continues, he will tell you, "Because the heart beats." But if you ask why the heart beats, the physiologist is dumb; he cannot go any further. The only answer is the Christian one—what a peasant believes, and a philosopher cannot comprehend—God moves the heart. And there is not a heart beating in this assembly which the touch of God does not every second compress and dilate. And if this be so, how frightful is the position of that man who lives in rebellion against the will and commands of Him who has only to withhold his finger, and the heart that is now full of life shall become cold and silent in the grave. Our existence is a constant reciprocation of life and death. The beat of the heart is life, the pause between is

death. When the heart pauses, it silently puts up this question to the great Author of life: "Shall I go on?" and God says, "Go on." We get the lease renewed, not every year, not every month, not every week, not every day, but every second: we have no freehold, nor have we a leasehold of life; we have the sovereign renewal of life each second. Were God to say to thy heart, "Be still," thy spirit would instantly escape from the ruin. Would it be where the soul of Lazarus is, in Abraham's bosom, or where the soul of the rich man pines, lifting up itself in hell, being in torments?

He adds, I am he also "that was dead." This is a paradox. I am the living one, and yet I am he that was dead. There is no real contradiction: God in our nature suffered. Why? Because he took our place, and this was the penalty that we had incurred. He died because our sins were laid upon him; he died, with nothing in him worthy of death, that we might live who have nothing in us worthy of life. Our sins made him die, his righteousness alone can make us live. He died, not because he had done what was evil, but because our sins were laid upon him; and we shall be admitted into heaven and live forever, not because we have done what is good, but because his righteousness was laid upon us. You cannot have too strong a grasp of this truth,—that you are saved from first to last by nothing in you, nothing by you, nothing of you; but by the finished righteousness of the Lord of glory, the living one that died, the just for the unjust.

And "I am alive," he adds, "for evermore." This is distinct from the first "live;" he says, "I am the living one," i. e. Deity. "I died;" here is evidence of his humanity: "I am alive for evermore;" here is his resurrection-life, and the evidence that Deity in humanity triumphed, and that the grave having received what it thought a victim, felt it had embraced its conqueror. He entered our grave apparently its victim; he rose really its vanquisher. "He is alive for evermore;" "the first fruits of them that sleep;" for if we believe that Jesus died, as he is here stated to have done, and rose again, even so them that sleep in Jesus will God bring with him; and if we were reconciled to God by the death of Christ, much more, being reconciled, we shall be saved by his life. And thus in these few words we have an epitome of the everlasting Gospel. The living one, for none else has life, that is, God in our nature died, "without shedding of blood there is no remission of sins;" God in our nature is, too, the risen and the living one, for "he ever liveth to make intercession for us." And thus in these words we have an epitome of the Gospel.

He adds, "I have the keys of hell and of death." The word here rendered "hell" is not Gehenna; in this is confusion in our translation. There is the word Hades, which means literally the invisible world, and there is the word Gehenna, which means the place of the damned. And so it is stated afterwards in this book: "death and hell (*θανatos kai adēs*) were cast into Gehenna." "What?" you say, "is there a middle state?" I answer, No: there is no purgatory; but when the Spirit of God speaks of the soul as severed from the body, without specifying whether that soul is in happiness or woe, he states "it is in Hades." It is not a third place, but a third condition; it is not the soul united to the body, that is one condition; it is not the soul united to its resurrection body, that will be its condition on the resurrection day; but it is the soul in a state of happiness or a state of woe, according to the character in which it died, neither in its old nor in its new body, without its being expressed whether it is in the one or in the other. When our Lord, therefore, says, "I have the keys of hell and of death," it is as if he said, "I have the key that unlocks the grave, and out of which the buried dust shall rise instinct with a life that shall never die; and I have the key that unlocks the world of spirits, and shall bring the soul either from its fiery bed in hell, or from its beatific throne in heaven, to be united to a risen body, to be rewarded in eternity, according to the deeds done in the body.

To have the key means, to have authority, power, jurisdiction; and I may state here, that if Peter received the keys that are here specified as a special grant from the Lord, it is quite plain that Peter surrendered them again; or, at all events, that the keys which Peter received were different from the keys which are assigned to him by his pretended successors, and which are here described. It is quite plain that the Popes, Peter's so-called successors, try to use not Peter's keys, which admitted the Gentiles into the kingdom of God, but they assume to wield the keys of the Lord of glory: for they pretend that they can open the gates of the world of spirits, shut the gates of hell, and unfold the gates of heaven, when, where, and to whom they please. According to their own showing, therefore, the keys they pretend to wear are not the keys of Peter, but the keys of Christ thus blasphemously assumed in derogation of his glory, and to the destruction of the souls of thousands.

Now having seen this hieroglyphic portrait of Jesus, the Lord of glory, representing under symbols great and glorious features, which eye hath not seen and cannot now see, and which ear hath not heard and cannot now hear, let me sum up the whole of this portrait by stating, that it is the great design of the Lord in this vision which he unfolded to John, as the drapery clearly shows, to exhibit himself as the High Priest of his Church. The Apocalypse begins with Christ as a priest and ends with Christ as a king. It begins with Christ as a priest, making atonement for the sins of his people, and it ends with Christ as a king, with many crowns upon his head. We shall see the beauty and importance of opening this book with the picture of the Lord Jesus Christ as our priest, if we remember that among the ancient Jews their priest was the grand centre, under God, of their hope and their happiness.

The rock could give them water, the skies could give them manna, the pillar of fire could give them light, the cloud could give them shade; but their High Priest alone could intimate to them the forgiveness of sin. In the Epistle to the Hebrews, which was addressed, as its name implies, to the Jews, how constantly does Paul bring this truth forward. Thus, (chap. 3:1) "the Apostle and High Priest of our profession, Christ Jesus;" chap. 4:11, "We have not an High Priest who cannot be touched with the feeling of our infirmities." Again, (chap. 6:20), "Jesus Christ, . . . an High Priest for ever, after the order of Melchisedec;" chap. 7:26, "Such an High Priest became us, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." This book, and each epistle to each of the seven Churches, on which I shall address you by and by, begins with some feature of Christ as the High Priest; every address is introduced by a feature taken from this grand apocalypse with which the book opens, showing us that Christ the High Priest was the glorious manifestation that was prominent before the seer; and the reason is, no doubt, because the priestly office of Christ is that which is most replete with comfort; his prophetic office is full of light, his kingly office is full of power, his priestly office is rich in consolation, in joy, and in peace. Let me show this by briefly describing what were the three great offices of the high priest. The first was, to make atonement for the people, once a year especially, and regularly making atonement twice a day with the sacrifice of a lamb. The second was intercession, when the high priest went into the holy place, and made intercession for the people; and the third was blessing, when the high priest came out of the holy place and blessed the people. To all these Christ the High Priest, set before us in this picture, completely corresponds. As the high priest divested himself of his glorious robes, and made atonement for his own sins, and then for the sins of the people outside the holy place, (and without shedding of blood there is no remission,) so Christ laid aside his glory, and suffered without

the camp, and made a perfect atonement for the sins of all that believe; so perfect, that no contribution of ours can add to its efficacy, nor any lapse of years waste its excellence. Whole worlds may rest upon it, and more worlds still might be saved by it; a sacrifice so complete that there is forgiveness through it for the greatest sin, and acceptance in it for the guiltiest criminal. "The blood of Jesus Christ cleanseth from all sin."

Secondly, the high priest when he had made the offering went into the holy place, and there, bearing on his bosom the names of the twelve tribes, he interceded for the people of Israel. So Christ has done. Where is Christ now? He is in the true holy place—the holy place not made with hands—making intercession for the people. Notice, too, how instructive this is: when the high priest of the Jews was in the holy place he entered alone; not the highest Levite or the most honorable priest dared enter with him. He was alone amid the awful glory that shone between the cherubim, pleading and interceding for the people. So Christ alone intercedes for us. We would not thank an angel for the offers of his intercession; we need not the Virgin Mary's prayers, nor would either be allowed. We have one who ever liveth and maketh intercession for us; we know that it is an insult to an angel and a dishonor to that angel's God to presume that any one but the high priest himself might enter into that holy place and make intercession for us. While the high priest was thus in the holy place interceding for the people, there was no propitiatory sacrifice going on without. As soon as the sacrifice was finished, the high priest went into the holy place, and while he was interceding no sacrifice could be offered. If Christ be now in the true holy place, interceding for his people, there can be no propitiatory going forward on earth; the idea, therefore, that there is anything propitiatory in the Lord's Supper, or that it is "a sacrifice for the sins of the living and the dead," is inconsistent with the office of Christ and blasphemous in the sight of God; and may well be termed "a blasphemous fable and dangerous deceit." This intercession of the high priest is to us just as important as his atonement. Christ's atonement opened the doors of heaven,—Christ's intercession keeps them open: Christ's sacrifice gives us a right to heaven,—Christ's intercession makes us fit for entrance into it. The cry of ever watchful Satan is, "Cut it down;" the interceding cry of the everlasting Intercessor is, "Spare it yet another year." Our safety is our dependence on this intercession. "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat"—there is thy danger; "but I have prayed for thee that thy faith fail not"—there thy safety is. Wherever you have a minister that preaches the everlasting Gospel, you have that minister as the fruit of the intercession of Christ. If men could only feel this more, they would think less of other things. Mere succession from the apostles, historical and lineal, is an absurdity which is not, and cannot be, and has been broken and interrupted a hundred times. The name, the form, the ceremony are nothing. It matters not whether a patron presented you, or the people elected you; that is nothing. It matters little whether you read your sermons, or preach them without reading; it is nothing. If you preach the Gospel, and preach it in its fulness, and live the evidence of its power, your mission is from above. Such a minister is the direct gift of our blessed High Priest interceding for us; for "when he ascended up on high, . . . he gave some, apostles; and some, teachers and pastors; and some, evangelists; for the edifying of the Church: till we all come in the unity of the faith unto a perfect man, unto the measure of the stature of the fulness of Christ." Our perseverance rests upon the intercession of Christ. He says, "Father, I will that those whom thou hast given me be with me." It is Christ that died, yea rather, that is risen again, who also maketh intercession for us.

The last inquiry I would notice is, the high

priest having first made atonement upon the brazen altar without the temple—and Christ died upon Calvary, without the camp—having, secondly, gone into the holy place, and burned incense upon the golden altar, and made intercession for the children of Israel—and Christ is now doing that same thing,—what the people of Israel were doing while the high priest was thus within the holy place pleading for them. They waited outside with trembling or hopeful—certainly anxious—hearts till he should come out of the holy place, and pronounce that blessing which is recorded in the Book of Numbers: "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." When the high priest had finished his intercession in the holy place, he came forth before the congregation, who waited outside, arrayed in the garments suited to this part of his functions, and thus blessed the people. The Lord of glory has not yet come forth from his holy place; earnest and foretastes of the blessing are granted and experienced here, but a day comes with the speed, and it will arrive with all the splendor, of the lightning, when our High Priest shall come forth from his holy place, and standing on some lofty height in the creation of God, shall wave his consecrating hand over Nature's length and breadth, and then shall be fulfilled that psalm, "God be merciful unto us, and bless us; and cause his face to shine upon us." And just as the Israelites waited for their high priest to come out of the holy place and pronounce the blessing on them, so all true followers of the Lamb are patiently waiting for the coming of Christ. They have seen him and believed in him as their sacrifice; they lean on him and they look to him as their intercessor before the throne; and they hope for his coming forth when the time of intercession shall close, to pronounce a benediction, not in word, but in power, which shall descend to creation's heart, and run to the circumference of the universe, and the whole world shall bask in paradise its close, as it shone with paradise, its commencement.

A Christian's retrospect is on the cross; his present attitude, looking to the holy place, and leaning on the interceding High Priest; his hope is the anticipation of that day when Christ shall come forth and pronounce the benediction which is to make all the earth and the world, and all them that dwell in it, happy. This earth needs but his blessing; and it shall then bloom like the rose; it waits for the touch of his consecrating footsteps, and its every desert shall smile. I believe that our earth is not to be cast away; it is not a worn out thing. The devil shall not have it; the last fire shall not extinguish it. I believe it is Christ's by purchase, and it shall be restored to its primeval beauty, and shall constitute that holy place of which it is said, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

The Coming of the Lord,

Doctrinally and Practically Considered:

BEING THE SUBSTANCE OF A COURSE OF LECTURES, DELIVERED IN BATH, ENGLAND.

BY EDWARD GILLSON, B.A.

LECTURE II.—OUR PRESENT POSITION IN THE PROPHETIC CHRONOLOGY.

The coming of the Lord draweth nigh.—JAMES 5:8. (Concluded.)

4. Again, let us look to the Protestant part of the professing Church. These—setting aside infidels, heretics, and scoffers—may be divided into two classes, answering to the wise and foolish virgins. The wise are already beginning to be awakened up to the cry, "Behold, the Bridegroom cometh!" The subject is making daily progress; and numbers, who, till lately, were slumbering, forgetful of the Second Advent, or utterly opposed to it as unscriptural, are now, like Simeon and Anna, "waiting for the consolation of Israel." The foolish, also, are feeling their ears tingling with the warning, though we can scarcely expect a general awakening amongst them, till the very "sign of the Son of man shall be seen," and his voice be heard from heaven.

5. Once more, take a general glance at the whole surface of society. Wherever we turn, we find events answering to the prophetic picture, and see the mighty work of preparation going on. Heathenism, Judaism, Mohammedanism, Popery, and Protestantism, all conspire to declare it.

But we have taken no notice of the fallen branches of the Eastern division of the professing Church. Idolatrous and corrupt as the Greek Church has become in practice, still it never assumed a specific form, like the Papacy. Its corruptions were never embodied in its legislative constitution, as those of the Papacy were at the Council of Trent. Still, in so large and corrupt a body, we might naturally look, not only for mighty elements of evil, but also for some prophetic notice of their condition. And, I think, if we compare the present state of the

Russian empire, with the 38th and 39th chapters of Ezekiel, we shall have their present condition exactly portrayed. It is that of a huge nursery, engaged in rearing, through an age of general peace, the prodigious hordes which are to supply the armies of Gog for the coming conflict. When the time arrives, the mighty magazine will be replete. Then, like the Goths, the Huns, the Vandals, and the Turks, of former ages, they will be ready to burst forth as an overflowing deluge, and come "as a cloud to cover the land of Israel." Then, also, they will receive their awful visitation in the day of the Lord's anger.

Taking, then, a general glance at the whole world, we seem to be met with a universal voice, saying, "The coming of the Lord draweth nigh." Every one allows that the last half century comes forth from the page of history with marks of especial prominence, having no parallel in former ages. The old bands and limitations seem to be dissolving, and the world's political and social frame-work assuming a new form. The various branches of the human family are linking their interests together as one combined whole, so that a movement in one corner of the earth now vibrates through the whole world. Principles, according to the keen political vision of Mr. Canning, are now prevailing, which must associate the whole together as one body. Hence, when the next clash of principles shall kindle the flame of war, it will produce a general conflagration.

The rapid diffusion of general knowledge, and the facilities of communication, with the taste for travelling which is consequently excited, whilst instrumentally promoting this consummation, are, at the same time, furnishing indubitable signs of the approaching crisis.—They exactly answer to the graphic sketch which Daniel gives of "the time of the end:" "Many shall run to and fro, and knowledge shall be increased."—Dan. 12:4.

The general anticipation, also, fully responds to our Lord's prediction.—Luke 21:26. A vague apprehension is running through the public mind, producing perplexity and fear. Men who merely look upon the face of the tranquil deep, but never survey the aspect of the distant horizon, may soothe themselves into the persuasion, that, because all is at present calm, therefore it is to continue smooth and progressively improving; but even keen-sighted worldly wisdom may suffice to remove this delusion. Political sagacity has discernment enough to see through the delusive surface of the present calm. Reflecting men perceive the horizon lowering with approaching signs, and they see the bosom of the deep already heaving from the rumble of the rising earthquake. The very magnitude of the onward movement becomes appalling to human wisdom. Statesmen are perplexed and baffled; they know not how to grapple with the political elements which they have to encounter. And, alas! alas! for our Christian profession! Instead of meeting them by the light of divine truth, they resort to the sparks of human intellect, which will assuredly result in shipwreck. O, that the great Ruler of the coming storm would open their eyes to the light which He has given, and strengthen their hearts by the grace which He alone can supply! So that, with unerring wisdom for their guidance, and unfailing power for their support, they might rightly decide, and faithfully pursue the course before them.

But, private Christians, how are you engaged? What is your position?—your duties, individually, personally? How are you respectively answering to the warnings which address you? Are you each one, singly and separately, abroad and at home, in public and private, at all times, awake and alive? Are your loins girt, your lamps trimmed, and your lights burning? Are you ever bearing a faithful testimony for the Lord, as his witnesses, and pleading with him as his remembrancers? Consider your privileges, and forget not your responsibilities. Ye are "the chariots of Israel and the horsemen thereof." To you is confided the secret spring of power. Into your hearts are infused the elements of strength and preservation. You have access into "the secret place of the Most High," and are taught to live and pray as "seeing Him that is invisible."—"Seeing that you have a great High-priest, that is passed into the heavens, Jesus the Son of God," you are encouraged to "come boldly unto the throne of grace, that you may obtain mercy, and find grace to help in time of need."

Ought you not, then, to be at the throne of grace in a time of public need? May you not thereby be instrumental in bringing down help, according to the public emergency? Be faithful, diligent, prayerful, believing. The Lord may yet hear and answer. He may yet have compassion, and set us right. He may yet strengthen and establish us as a people. He may still hold together the body in its political, social, and ecclesiastical relations. He may yet take us in his omnipotent hand, and bring us safely through the perils of our path.

Private Christians, then, arise and shine!—Get oil for your own lamps, and forget not the

lamps of others. "I exhort, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority."—1 Tim. 2:1. Forget not this duty. It is your high privilege to be "the Lord's remembrancers"—his appointed means of bringing down his blessings, not only upon yourselves, but upon others also. Are you alive to impending dangers, and sensible of the power and privilege of prayer? Do you see the tempest gathering, and would you dread your country's wreck and dissolution in the storm? Go, then, to the only arm that can bring salvation. "Cursed be the man that trusteth in man, and maketh flesh his arm." It is not in the power of man to hold together the fabric of our constitution, when "the world shall reel to and fro like a drunkard." Neither will carnal weapons avail to resist, when "the enemy shall come in like a flood." If "the Spirit of the Lord lift not up a standard against him," he will overwhelm us. If we be not held fast by the arm of Omnipotence, we shall fall to pieces, and perish in the crash.

We want fidelity to our God; a recognition of his word as our guiding light. We want to see our rulers and the people reciprocally ruling and obeying in the fear of God; all acknowledging the supremacy of Jehovah, and honoring him by due respect for his appointed ordinances. Were such our condition, we should have the Lord dwelling in the midst of us, as our strength and defence. He would then bind us together in the bonds of one Spirit, and present to all opposers an impregnable body. We then might look forward with solemnity, but it would be without dismay.

How glorious would be the contemplation of a people, thus strengthened and established in the presence of their God. The divine King, as supreme, enthroned in the heart of the earthly monarch, presiding over the counsels of the nation, and ever present to guide, uphold, and defend. The Spirit of God, then, drawing around the sovereign a band of faithful counsellors, all men "after God's own heart," each one a "temple of the Holy Ghost;" and therefore a pillar of the throne.

With this, an enlightened ministry in the Church—bishops ruling over the flock as "burning and shining lights." Priests as real "messengers of God;" men "full of the Holy Ghost," whose "lips keep knowledge, and whose lives exhibit the true light to guide men by their example.

Then the people, receiving the truth ministered to them—embracing the Gospel in the love of it, and showing forth its effects in its enlightening and sanctifying power; all rallying round the same centre, aiming at the same end, striving together for the same truth, embracing the same Head, and partaking of the same Spirit. How large a portion of that Spirit would then be brought down to dwell amongst us!

A throne thus established, would become firm as "the everlasting mountains," and invulnerable as the bucklers of the Almighty. If Sodom and Gomorrah might have been saved by the presence of ten such believers, how strong would become the safety of such a kingdom! Enemies might assault, but it would be like assailing a wall of fire. They would be as the men who cast Shadrach, Meshach, and Abed-nego into "the burning fiery furnace." The body of the fire received those men of God into its bosom, and wrapt them up in security; whilst the flames which issued from it, consumed the men who cast them in.

Were it thus with our own beloved country, we might indeed rejoice and be thankful. Did we behold our beloved sovereign thus strengthened and supported in Church and State; on every hand surrounded by men of God, zealous for the truth; her ministers of state, her nobles, her counsellors, judges, senators, and magistrates, all servants of the living God; her ministers of religion, real "ambassadors for Christ," living and preaching the gospel of salvation; the same believing spirit pervading every rank and condition of her subjects; then might we look upon the gathering storm and feel at peace. We then might feel assured, however the world should rock to and fro, that we should ride out the tempest in safety. We should hear a voice from above, saying, Peace! and we should feel a foundation below giving stability. The name of our city would be, "The Lord is there."—Ez. 48:35. And we should be enabled to say, "The Lord our God in the midst of us is mighty, he will save;" for "he is our strength, he is also become our salvation."

The Resurrection of the Body.

BY WM. T. HAMILTON, D. D.

A Discourse delivered in the Government-street Church, Mobile (Ala.), on Sunday night, March 3d, 1850.

"The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—JOHN 5:28, 29.

(Continued.)

3d. Revelation, and revelation alone, must

decide this question. And by revelation it is' happily, set at rest in sundry passages that are perfectly explicit.

Even in patriarchal times, this wonderful change seems to have been reckoned upon with confidence. The translation of Enoch without seeing death, an event extensively known to the ancient world, might well have authorized the expectation of a feeling life, not to the ethereal spirit only, but even to the mortal body; since Enoch's body was taken up into heaven. Accordingly, in the book of Job, (the oldest writing extant, probably,) the patriarch exclaims, "I know that my Redeemer liveth, and that he shall stand at the latter day on the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job. 19:25-27. The prophet Daniel also expressly asserts, "Many of them (or rather the multitude of them) that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."—Dan. 12:2. In our text, the Saviour himself asserts this doctrine: "The hour is coming in the which all that are in their graves shall hear the voice of the Son of man, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Long after the ascension of Christ, Paul tells us, "By man came death, by man came also the resurrection from the dead:" and in another place he testifies, "As in Adam all die; even so in Christ shall all be made alive again." And in the Apocalypse again we read, "I saw the dead, small and great, stand before God, and the books were opened, and they were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death (i. e. the depositing of the bodies of the dead,—the grave,) and hell (hades, i. e. the place where the disembodied spirits of the dead abide in the interval between death and the judgment,) gave up the dead which were in them,—(i. e. the grave gave up the bodies,—and hades, or the invisible world, surrendered the spirits of the dead,) and they were judged, every man according to their works."—Rev. 20:12, 13.

If the plain testimony of holy writ can settle any question, then it is certain that, whatever may be the difficulties involved in its accomplishment, it will be done. Almighty power stands pledged to perform it. The dead shall rise again, wherever the dis severed limbs may lie, how widely soever their component parts may have been scattered. However numerous, and varied, and strange may be the changes they may have suffered, and unthought of combinations into which their original particles may have entered, not one particle is lost or forgotten; and when the eventful morn appears, when the wondrous hour strikes—the shrill blast of the archangel's trumpet, shall peal through heaven and earth,—and then all shall be restored.—The grave shall disgorge its prey, the deep ocean shall cast forth its countless dead; bodies that had been the prey of wild beasts, the food of worms,—the banquet of carnivorous birds, shall be re-collected and re-organized; and the withered mummy, if to that hour it retain its mockery of human form, shall spring forth re-organized, re-animated, and renovated in more than its pristine beauty, in more than youthful vigor. Then will be realized the brilliant vision of the poet—

"See Truth—Love and Mercy—in triumph descending;

And nature all glowing in Eden's first bloom,
On the cold cheek of death smiles and roses are blending,

And beauty immortal awakes from the tomb!"

Nor, 4th. Is there anything absurd, nor even incredible, in the scriptural doctrine of a resurrection.

The position is, that the same human body which had lived and died on earth, shall rise again to life in the resurrection!

It is incredible, some have asserted, that the very identical particles of which the living body was composed, shall be brought together and re-organized to form again the same body,—after they shall have been dissolved, and separated, and scattered, and thrown, perhaps, into millions of new combinations, having been incorporated into the system of a countless succession of reptiles, and beasts, and vegetables. Perhaps a part of the very fluids which, but last year, circulated in the body of one superannuated with age, was exhaled by the sun, floated about in the clouds, descended in the shower, and has contributed to nourish and mature the rose, which, at this hour blooms in the garden of his daughter, on the opposite side of the globe; or it is, perhaps, included in the fruit after which his grandchild is, at this moment, eagerly reaching! It may be so: and changes incomparably more numerous, and more extraordinary than we can describe or even imagine, may take place in the position, and in the relations of all and of every individual of the particles that ever

entered into the composition of a human body;—and yet not a particle be lost or overlooked by Him whose view embraces all things,—whose power is unlimited, and who has promised that he will raise those bodies again.

The difficulty involved in this subject, and which induces some to denounce the doctrine as absurd, arises, I apprehend, from the indistinctness of our idea of identity. The body, when raised again, will be the same as that which lived and died! Such is our position. But what constitutes identity? What is essential to its being the same body? Who can answer this question? What resemblance is there between the hoary-headed veteran of eighty, stooping with age, and tottering through infirmity, and the smiling happy child that once climbed his mother's knee to seal with a kiss a reconciliation after some infantile delinquency? Yet are they not the same? Is it not now the very identical body that his mother bore with pangs and nursed with delight? It is undoubtedly! None feels disposed to deny it, although there is not, probably, a single particle left in his whole body, that entered into his frame when an infant! The oak that spreads its broad boughs over the mountain sides, is the same tree that sprang from the sod where an acorn had dropped, although not a particle of matter included in the first rising stem, be now found in that oak. The butterfly that floats gracefully among the flowers, is the identical insect, that as a little and almost invisible worm, burst the shell of its tiny egg, and crawled away to feed and grow, and be subjected to unanticipated changes. It is changed in form, in bulk, in color, and in many of its instincts and its qualities,—yet it is the same being!

There is, therefore, a something that constitutes identity, a sort of hidden germ of existence, unaffected by change of form, by increase or diminution of bulk,—unaffected by the varying changes which may occur in the number and position and mutual relations of the material particles which go to make up its outward shell its material casing. Why may we not admit, then, that this essential germ of identity, which remains in the human body, untouched through all the changes which occur in life,—shall continue as truly undestroyed and unaffected by the more striking changes in the body consequent in death?

This idea seems to have been before the mind of the Apostle, when he illustrates the resurrection of man's body, by the springing of seed from the ground, in answer to the very difficulty now before us. "But some man will say, how are the dead raised, and with what body do they come? Thou fool! That which thou sowest is not quickened except it die: and that which thou sowest,—thou sowest not that body which shall be,—but bare grain: it may chance of wheat or of some other grain. But God giveth it a body, as it hath pleased him,—and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.—There is a natural body, and there is a spiritual body."—1 Cor. 15.

The illustration contained in this passage seems to me peculiar and conclusive. That which is sown springs up in a new form. Every seed has its own body,—its own peculiar form: the fall seed, the green leaf, the swelling ear, which spring from the buried grain, are not, indeed, the individual grain,—but yet they are the same; the plant is wheat, precisely that which was sown. The little seed that you bury beneath the soil in your garden, springs up, a delicate creeper, with its green leaves, its clasping tendrils, and its gay flowers,—or it emerges as the fragrant mignonette, the rich carnation, the gaudy poppy, the varied pansy, or the odorless stock, or wallflower; each seed resulting in its appropriate plant, different, and yet the same: for the germ of the plant with all its beauty and its fragrance, was in the seed. It is the identical germ, only expanded and matured.

So also, says the Apostle, is the resurrection of the dead: "It is sown a natural body, it is raised a spiritual body;" just as what was sown an insignificant seed, is raised into a beautiful plant. The natural body is the seed, containing, in embryo, the germ of the future, the glorious, incorruptible, powerful, spiritual body which is to rise from it, identically the same body, yet in appearance, in properties, very different: as different as the brilliant humming-bird, the beautiful pheasant, or the towering eagle, is different from the almost formless vital germ that floated in the fluid of the egg from which it sprang. The identical bird now darting through the loftiest clouds of heaven, or plunging deep, after its prey,—amid the foamy billows of ocean, once lay, quiet and motionless,—an embryo imprisoned within the shell! And so also these bodies, now frail, decaying, and mortal,—will hereafter rise from the dust of the tomb, identically the same, yet unspeakably altered,—to mount in the air,—to soar to heaven,—to

stand amid the blaze of God's presence before the throne,—to range, unwearied, over all the plains of light, to climb its mountains, recline in its valleys, and make its groves resound with notes of bliss,—or, to sink deep in the shades of darkness,—to welter amid the flames of hell, and mourn in the caverns of despair forever!—(To be continued.)

The Philosopher's Scales.

BY JANE TAYLOR.

A monk, when his rites sacerdotal were o'er,
In the depth of his cell with his stone-covered floor,
Resigning to thought his chimerical brain,
He formed the contrivance we now shall explain:
In youth 'twas projected, but years stole away,
And ere 'twas complete he was wrinkled and gray;

But success is secure unless energy fails,
And at length, he produced the philosopher's scales.

What were they? you ask. You shall presently see,
These scales were not made to weigh sugar and tea.

O, no, for such properties wondrous had they,
That qualities, feelings, and thoughts they could weigh;

Together with articles, small or immense,
From mountains or planets, to atoms of sense,
Naught was there so bulky but there it could lay,
And naught so ethereal, but there it would stay,
And naught so reluctant but in it must go—
All which, some examples more clearly will show.

The first thing he weighed, was the head of Voltaire,

Which retained all the wit that had ever been there;

As a weight, he threw in the torn scraps of a leaf,

Containing the prayer of the penitent thief,
When the skull rose aloft, with so sudden a spell,

That it bounced like a ball to the roof of his cell.
One time he put in Alexander the Great,
And a garment that Dorcas had made, for a weight;

And though clad in armor from sandals to crown,
The hero rose up, and the garment went down.
A long row of alms houses, amply endowed
By a well esteemed Pharisee busy and proud,
Next, loaded one scale, while the other was pressed

By those mites the poor widow threw into the chest.

Up flew the endowment, not weighing an ounce,
And down, down, the farthing's worth came with a bounce.

Again he performed an experiment rare,
A monk, with austerities bleeding and bare,
Climbed into the scale; in the other was laid
The heart of our Howard, now partly decayed,
When he found with surprise, that the whole of his brother,

Weighed less, by some pounds, than the bit of the other.

By other experiments, (no matter how,)
He found that ten chariots weighed less than a plough.

A sword with gilt trappings rose up in the scale,
Though balanced by only a tenpenny nail.
A shield and a helmet, a buckler and spear,
Weighed less than a widow's unchristianized tear.
A lord and a lady went up at full sail,
When a bee chanced to light in the opposite scale.

Ten doctors, ten lawyers, ten courtiers, one earl,
Ten councillors' wigs, full of powder and curl:
All heaped in one balance, and swinging from thence,

Weighed less than a few grains of candor and sense.

A first water diamond, with brilliants begirt,
Than one good potato, just washed from the dirt.
Yet no mountains of silver and gold would suffice

One pearl to oughtweigh, 'twas the pearl of great price.

Last of all, the whole world was rolled in at the gate,

With the soul of a beggar to serve for a weight;
When the scale with the soul so mightily fell,
That it jerked the philosopher out of his cell.

A New Chinese Geography.

[We copy the following from the *Missionary Herald*. It is written by Mr. PEET, a missionary in China.]

The following communication is long, and of a character somewhat different from most of the matter which is published in the "Herald," but it is full of interest to the man of science, to the philanthropist, and to the Christian. The Chinese are learning geography! and not geography only, but the history and the condition of other nations! One man at least is found in China, a Lieutenant-Governor, of intelligence enough and independence enough, to give the publication of such a work as is here described, to assail the ignorance and the prejudice which, for

so many generations, have built up a wall of exclusiveness around more than three hundred millions of our fellowmen. And a Governor-General, in an introduction, commends the work. This is a chapter in the history of the world's present progress of no ordinary interest. And the number of men thus intelligent in China is fast increasing. Many run to and fro, and knowledge is increased. The references of the author to "western men," and the mention of "one Abeel" by name, fully show that missionary operations stand connected with this increase of light. Indeed, by referring to past volumes of the "Herald," (vol. 40, 1844, p. 400, and vol. 41, 1845, p. 87,) it will be seen that the author of this geography had frequent interviews with Mr. Abeel, some years since, while preparing his work, seeking information in regard to the geography and history of other countries; and was essentially aided by him.

The editor is quite inclined to let his pen run on, putting down many reflections, as his eye runs over such a communication; but the length of the communication renders this inexpedient, and the remarks of the writer, upon different topics introduced, render it entirely unnecessary. The reader, bearing in mind that hitherto Chinese works on geography have been a complete tissue of errors and absurdities, will not fail to make his own reflections.

A few months since there appeared in this city a native Geography in Chinese, some account of which I think cannot fail to be interesting to the readers of the "Herald."

The author of the work is the Lieutenant-Governor of this province. It was commenced four or five years ago, while he held a subordinate station at Amoy, and published soon after his promotion to his present office. It contains an introduction by the Governor-General, in which he acknowledges the imperfections of existing works of this kind, commends the diligence of the author for securing time from his professional duties to write such a work, and recommends it to his countrymen as being worthy of their confidence and patronage.

This geography contains ten Chinese volumes, which, as to length, correspond more nearly to our chapters. In the first three, after noticing the figure of the earth, and stating how the maps are to be used, he describes the islands of the Indian Archipelago, and the different countries of Asia, excepting China. In respect to China he says, that "its geography and history are so well known to his countrymen, that further accounts of it from him are unnecessary." Other reasons probably inclined him to adopt this course, as well as the one just mentioned. The fourth, fifth, sixth, and seventh volumes, are devoted to Europe and its different kingdoms, each of which is separately described. The eighth volume is devoted to Africa, and the ninth and tenth to America.

In speaking of America, the author first gives an account of the discovery of the continent, its general features, original inhabitants, and its occupation by Europeans; and then describes the different countries of North and South America separately. He does the same in respect to the United States, first giving an account of the country as one, in its situation, extent, mountains, rivers, and general features; of the struggles for independence, the constitution, government, and resources; and then adds a brief account of each state.

In this work, the map of the world is on the same plan as those in our common school atlases, except that it contains fewer names of places, and the degrees of latitude and longitude are not numbered. The other maps, amounting to forty-two, though drawn without any meridians or parallels, seem in other respects to be quite correct, and as they are probably the first attempt of the kind among the Chinese, they certainly reflect much credit upon the genius and assiduity of the author.

INTRODUCTORY STATEMENTS—SOURCES OF INFORMATION.

Some of the author's introductory statements will further illustrate the character of his work.

"The maps are correct outlines of those made by Western men. Special care has been taken in exhibiting the countries bordering on China, to give an exact view. As China is the head, so it is placed first among the maps.

"From the time of Han to Ming [B. C. 189 to A. D. 1397], the islands and countries bordering on China were small, and paid tribute to her. Subsequently, European nations obtained possessions in these parts, and great changes have taken place. Chinamen in the south-eastern part of China, have, in modern times, visited neighboring islands and countries, and have furnished information that can be relied on.—Western men have also written annals, etc., in great abundance, an epitome of which will be more readily understood than the whole.

"Countries lying to the west and north, have been described by Western men. Changes in names have introduced much confusion, but learned men and officers of government, [the Chinese,] who have lately been in those regions, have furnished testimony that is trustworthy.

"Descriptions of Japan, Cochin China, Siam, and Burmah, are abundant and clear, abstracts of which will be found in the following pages. The countries of Western Asia and the northern parts of Africa, the writer has not seen; after employing his own countrymen's account of them, he will add that of others; the names and boundaries may be relied on as being correct."

DIFFICULTIES ARISING FROM LANGUAGE.

"The descriptions of Western countries by Western men, found in books, periodicals, letters, &c., are very numerous and are worthy of credit, though not quite so accessible. Yet the writer had frequent conversations with such men, and other means of information; still, how can it be expected that he should be able to remember and give the names of all such authorities!

"Several Western men, long resident at Peking, understood the language well, but their writings are not worthy of credit. Recently some Western men, with much less knowledge of the language, have given very correct accounts of those countries.

"It is very difficult to distinguish the names of Western countries. Ten men would be likely to give as many different words for the same thing, and the same man will give at first a different word from what he does subsequently, because, in Western languages, the same sound does not have two words, while in Chinese, the same sound may have several tens of words. In Western languages, two or three letters unite in forming one sound, but the Chinese language has no such elements as these. Hence, in using the Chinese characters to express foreign words, it is not possible for more than seven or eight-tenths of them to harmonize. Western men residing in the Canton province, and using the vulgar dialect, cannot express the correct sounds of the mandarin. Western men are not able to distinguish, in mandarin, many words which have different tones.

"The languages of Western nations are not the same, and are not uniform. The English use fewer words in translating into Chinese than the Portuguese. Foreign names of persons and places seldom consist of single words, but often include eight or ten. This is ungrateful to the author, as well as to his readers, but he has endeavored to mark and dot these names so as to apprise the reader, and prevent misapprehension."

MAP OF THE WORLD—FROZEN OCEANS—MR. ABEEL.

Speaking of the map of the world, the author proceeds as follows:—

"The earth represents a sphere. Lines are drawn around it lengthwise and crosswise, each of which is divided into 360 degrees. Two hundred and fifty *le** make a degree. The earth is more than six-tenths water, or less than four-tenths land. A line is drawn from east to west, dividing the whole into two equal hemispheres, the upper part being north and the lower south. On each side of this, at the distance of 23 degs. 28 min., is a line drawn, 'hwang taou,' and again another on each side, at the distance of 43 degs. 4 min. from the 'hwang taou,' called the 'hih taou,' where the sun shines but little, and where are the northern and southern frozen oceans.

"We knew in respect to a northern frozen ocean, but in respect to a southern frozen ocean we had not heard. So that when Western men produced maps having a frozen ocean at the extreme south, we supposed that they had made a mistake in not understanding the Chinese language, and had placed that in the south, which should have been placed only in the north. But on inquiring of an American, one Abeel, he said that this doctrine was verily true, and should not be doubted.

"A large portion of the Kwang-tung [Canton] and Fuh-keen provinces, lies within the northern hwang-taou, [tropic,] and compared with the northern provinces, the cold and heat are very different. Proceeding south, the heat increases till (as was formerly supposed, not knowing the sun's path to be the earth's centre) you reach the south pole, where the stones, fused by the heat, pour down a golden stream!

"From Fuh-keen and Kwang-tung, men going south five or six thousand *le*, come to the island of Borneo, a part of which lies directly under the chih-taou, [equator,] and where the winter is like our summer. Again going south and west to the southern extremity of Africa, hail and snow are to be seen. So proceeding west and south to Patagonia, of South America, near the southern hih-taou, [polar circle,] there we meet with constant ice. Thus, heat and cold; and therefore they speak of the region of the south pole as being a frozen ocean. Why should Chinamen doubt, since their vessels have not gone a great distance, and since the Fuh-keen and Kwang-tung provinces are the extremity of their country? It is a mistake to suppose the chih-taou to be the south pole. Truly, we ought to hear this explanation and believe it."—(To be continued.)

* A *le* is commonly reckoned one-third of a mile.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 13, 1850.

EDOM—IDUMEA.

"Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."—Jer. 49:15.

Minute fulfillments of prophecy are indisputable evidences that the words of inspiration were dictated by One who seeth the end from the beginning. They also afford assurance that the unfulfilled prophecies relating to the future will have an equally exact accomplishment.

In reading the prophecies, we often fancy figures of speech, where a little knowledge would convince us of the literal application of the text. The above reference to Idumea by JEREMIAH, at first sight, might be taken for a figure. But a little research shows that it was addressed to a people literally dwelling in the CLEFTS OF THE ROCK, and building their nest high like the eagle.

Edom (*red*) was a name given to ESAU, JACOB's brother, because he was faint, and sought refreshment of JACOB—the *red* pottage which he had soddened.—Gen. 25:30.

Afterwards, when JACOB had secured the blessing which ISAAC intended for ESAU, in answer to ESAU's urgent entreaties ISAAC said to him:—

"Behold, thy dwelling shall be of the fatness of the earth, And of the dew of heaven from above, And by thy sword shalt thou live, and shalt serve thy brother, And it shall come to pass when thou shalt have dominion, That thou shalt break his yoke from off thy neck."—Gen. 27:39, 40.

ESAU chose for his residence a tract of country, south of the Dead sea, in the vicinity of Mount Seir. It had been inhabited by the Horims, whom God destroyed before him, (Deut. 22:2,) and ESAU dwelt in their stead. This seems to have been a goodly country, yielding abundant supplies; for when JACOB was on his return from Padan-aram—twenty years after their respective blessings—ESAU went to meet him with four hundred men, and declined a bountiful present tendered him, saying, "I have enough, my brother."—Gen. 33:9. The condition of the country is also shown by the petition of MOSES, which he sent by messengers from Kadesh to the king of Edom: "Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells."

It was governed, first by dukes, or princes, then by eight successive kings, and again by dukes, before there reigned any king over the children of Israel.—Gen. 36:31. It was a country given them of the LORD; for He said to MOSES: "Meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth; because I have given Mount Seir unto ESAU for a possession."—Deut. 2:5. It not only abounded with fields and vineyards, and wells of water, but it was traversed by a public highway, over which MOSES proposed to pass—"We will go by the king's highway."—Num. 20:17. Thus Edom was a flourishing country.

Edom was to be subject to Israel. And we read that DAVID, nine hundred years after, "put garrisons in Edom: throughout all Edom put he garrisons, and all they of Edom became DAVID's servants."—2 Sam. 8:14. But when ESAU had served his brother, he was to rebel and break the yoke of servitude. This also was fulfilled: In the days of JORAM, king of Judah, one hundred and fifty years from their subjection, "Edom revolted from under the hand of Judah, and made a king over themselves. . . Yet Edom revolted from under the hand of Judah unto this day."—2 Kings 8:20-22.

After this rebellion they became a powerful nation, and extended their dominion over the south-west part of Judea. Sela, or Petra, its capital, was a place of great strength and commercial importance. It was encompassed on all sides by lofty rocks, being situated in a vast hollow in a rocky mountain; and consisted almost entirely of dwellings hewn out of the rock. It had but a single entrance, where a deep ravine, from eight to fifteen feet wide, and from two to three miles long, existed between the rocks, and which might be easily guarded. It occupied a central position in respect to the commerce of adjoining countries, and caravans from the interior of Arabia, from Yemen, from the Persian Gulf and the ocean, made it the great depository of their wealth; so that

it was referred to by ancient geographers, historians, and poets as the source of all the precious commodities of the East; and merchants from Egypt, Palestine, and Syria, resorted thither to exchange their various articles of trade.

Thus, the centre of an extended commerce, securely defended from without, and surrounded by a fertile territory, nothing seemed more improbable, than that it should ever be an unknown desolation in the midst of a pathless desert. But in the midst of its prosperity, God said, "My sword shall be bathed in heaven: behold, it shall come down upon IDUMEA, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness . . . for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea."—Isa. 34:5, 6. Thus was it to be bereft of its inhabitants: "from generation to generation it shall lie waste; none shall pass through it forever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate."—Isa. 34:10-15.

God "turneth a fruitful land into barrenness for the wickedness of them that dwell therein."—Psa. 107:34. The sins of Edom appear to have been pride of heart, and enmity of his brother. When the Chaldeans took Jerusalem, the children of Edom said: "Raze it, raze it, even to the foundation thereof."—Psa. 137:7. They rejoiced in the overthrow of a rival city, not realizing that the hand of the enemy could reach them. Therefore God said to them:—

"The pride of thine heart hath deceived thee, Thou that dwellest in the clefts of the rock, whose habitation is high; That saith in his heart, Who shall bring me down to the ground?"

Though thou exalt thyself as the eagle, And though thou set thy nest among the stars, Thence will I bring thee down, saith the Lord."—Obad. 3, 4.

And from thence did God bring down the pride of ESAU. He has made a full end of them. In the destruction of most nations a remnant are spared. "If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?" asks the LORD.—Obad. 5. They never make an entire spoil. But Edom was to be entirely spoiled: "How are the things of ESAU searched out! how are his hidden things sought up."—v. 6. "Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighboring cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it."—Jer. 49:17, 18. "For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, a curse; and all the cities thereof shall be perpetual wastes."—v. 13. "And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of ESAU may be cut off by slaughter. For thy violence against thy brother JACOB, shame shall cover thee, and thou shalt be cut off forever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress."—Obad. 9-12. Therefore "there shall not be any remaining of the house of ESAU; for the LORD hath spoken it."—v. 18.

By EZEKIEL God said: "Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee. Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD. Because thou hast said, these two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there: therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD."—Ezek. 35:2-15.

All these evils God brought on Edom. Thus he saith by MALACHI: "I hated ESAU, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation forever."—1:3, 4.

STEPHENS, in describing this country, says: "I would that the sceptic could stand as I did among the ruins of this city, among the rocks, and there open the sacred book, and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe MOSES and the prophets, yet he believes the handwriting of God himself, in the desolation and eternal ruin around him."—vol. 2, p. 58.

The situation of Petra was for a long time lost to the world. In 1811, BURCKHARDT assumed the name of Sheikh IBRAHIM, and under the pretext that he had made a vow to sacrifice a goat on the summit of Mount Hor, was permitted to enter Petra, but only to look at it. He was permitted to make no note or drawing of any of its remains. The Arabs suppose that vast treasures are buried there: and regarded him as having come for their removal.

Captains IRBY and MANGLES penetrated to Petra, and tarried there two days. The first European who made any extensive researches was M de LABORDE, in 1829, who was there eight days, and took notes at his leisure. He found there the most remarkable ruins of any city of antiquity. It is wholly uninhabited, except as a wandering Arab stops over night in some excavated tomb or palace, or a caravan pauses there. The back of the surrounding cliff is a soft free stone. Out of this solid rock tombs were cut, in every variety of Grecian and Egyptian architecture. BURCKHARDT counted two hundred and fifty of these, and a large number of them were minutely inspected by LABORDE—some of which are splendid remains. A mausoleum in the form of a temple, on a colossal scale, with all its apartments, portico, peristylum, &c.,—an extremely fine monument of Grecian architecture, is in a fine state of preservation. A whole amphitheatre, hewn from a single rock, with the remains of a palace and many temples, still exist.

Of Petra, IRBY and MANGLES say: "The ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and valleys branch forth in all directions; the sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld."—p. 422. On page 439, they say: "There is not a single human being living near it." "Most of the plants at Petra are thorny."—p. 435. "Eagles, hawks, and owls, were soaring in considerable numbers over our heads, seemingly annoyed at any one approaching their lonely habitation."—p. 415.

BURCKHARDT says: "The traces of many towns and villages are met with. At present all this country is a desert."—p. 436. "The whole plain presented to view an expanse of shifting sands; the depth of sand precludes all vegetation of herbage."—p. 442. "On ascending the western plain, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there a hilly chain rising from the plain."—p. 444. "The ruins are numerous and magnificent; and great must have been the opulence of a city which could dedicate such a monument to the memory of its

rulers.—p. 425. "The bird katta (cormorant) is met with in immense numbers.—p. 406. "The fields of Fabye," in the vicinity of Edom, "are frequented by an immense number of crows."—p. 405.

LABORDE says: "It is from the summit of El Nakh, that one can judge of the general aspects of the country, of the melancholy and dismal state of which it is difficult to convey an idea with the pencil alone. Many prophets have announced the misery of Idumea, but the strong language of EZEKIEL can alone adequately describe this great desolation." In the city, he says, "The thorns rise to the same height with the columns; creeping and prickly plants hide the remains of the works of man; the thorn, or bramble, reaches the top of the monuments, grows on the cornices, and conceals the base of the columns."

Truly Edom has been made most desolate. No gleanings have been left in her. She has been brought down from the cleft of the rock in which she had proudly made her nest. She has been made bare as the desert. Her cities have been made perpetual desolations, and every one who passeth by is astonished at it. Thorns have come up in her palaces, nettles and brambles in the fortresses thereof. The cormorant hath taken possession of it, the owl and the raven dwell there, and the dragon has made it a habitation. All that the LORD hath spoken has been fulfilled. "Seek ye out of the book of the LORD, and read:" no one of the things spoken has failed; not a prediction wants its mate; no son of man dwells there, it has been made a perpetual curse, and its cities shall not return.

When God commands the thorn, thistle, or desert waste to take the place of fertile fields, his word is fulfilled; and when he says to the fir-tree come up instead of the thorn, and to the myrtle, come up instead of the brier; then the wilderness will again become like Eden, and the desert, like the garden of the LORD: they will bud and blossom like the rose.

A VOICE FROM CHARDON-ST. SOCIETY AND CHURCH.

Last Lord's-day was the most peaceful, pleasant, and promising day for Chardon-street Church and congregation that they have been permitted to enjoy for some weeks past. The congregation was larger than it has been for some time; all were interested and united in sustaining the Advent cause, under the wounds it has received of late by the course of its false or unwise friends.

The work of darkness which has recently been developed, was carried on so covertly that a full knowledge of it was somewhat difficult to obtain; and the first intimation took us so completely by surprise, that many have been slow to believe that such things could be possible. This will account in part for the fact, that while other churches have spoken in the case, Chardon-street Church has been so long silent. Besides, the chief agents of the mischief had the power in their hands to keep her silent. But as the proofs of their guilt had been spread so widely by their own hands that it was impossible to deny it abroad, it was necessary only that they be permitted to convict themselves by attempting to conceal it at home.

Our brethren at large can form but a faint idea of what we have suffered from this trial. It is possible we may give a detailed history of the case in a form by itself.

But the agents of the trouble have gone out from us: and Chardon-street Church can now speak. The last step taken by those whose course has been so afflicting, will be understood by the following documents, showing the action of the church and society.

The false reports that have gone out from Boston, in reference to the number of the old members, and the officers of the Church, who have left with Elder W., will also be corrected. We suppose it is unnecessary to remind our friends abroad, that persons who can take such a course in reference to their brethren as those who have left us, will not be over-scrupulous about the reports they send abroad. The bare-faced mis-statement, that "the Church and Society formerly worshipping at Chardon-street Chapel, have removed," is of a piece with the mis-statement which attributed to "Chardon-street Church" the reports against the moral character of one of its members. But to the documents.

Preamble and Resolutions

PASSED BY THE CHARDON ST. SOCIETY, JULY 7, 1850.

Whereas, on Sunday afternoon, June 30th, an informal meeting of the Society was held, with the professed object of attending to the interests of the Society; and whereas, a large portion of the members present being disaffected, and intent on dividing the Society, and with the pastor of the Church removing elsewhere, to establish a new meeting; and whereas, but few members of the Society were present, except the disaffected portion; and whereas, under these circumstances they voted to leave the regular place of worship, in the Chardon-st. Chapel, without due notice to the Society in general; therefore,

1. Resolved, That the above meeting and vote be wholly repudiated by this Society.
2. Resolved, That this Society regard the course of those who took part in this proceeding, to divide and distract the Society, as disorderly.

3. *Resolved*, That this Society will remain in their present place of worship, and, by God's blessing do what they can to sustain it in its integrity.

WARREN WEST, *President*.

WM. L. HOPKINSON, *Secretary*.

At the regular Church meeting of Chardon-st. Church, held on Tuesday evening, July 9th, 1850, the following Preamble and Resolutions were unanimously passed, and ordered by vote to be published in the *Advent Herald*, signed by the officers of the Church:

Whereas it was announced by Eld. J. P. WESTER, on Lord's day, June 30th, without any previous notice to the Society and Church of which he was then considered the pastor, that he had preached his last sermon in Chardon-st. chapel; and whereas twenty-two persons—members of the church and others—voted to leave this chapel in accordance with the course of Eld. W.; and whereas public notice, by handbills posted on the chapel doors and in other parts of the city, has been given, stating, that "the Church and Society of Second Advent believers, formerly worshipping at Chardon-st. chapel, and known as the 'Chardon-st. Church,' have removed to Washington Hall, where the services will be conducted by Prof. J. P. West, their pastor," it must be understood that those who have not "removed" from this chapel are considered as excommunicated from Chardon-st. church; therefore,

1. *Resolved*, That although we regret that any honest minded persons should allow themselves to be blinded by those who endeavor to conceal their conduct, on account of which they must be condemned when brought to the light, and who divert attention from their faults by pleading for sympathy under the smart caused by the detection of their wrong purposes and the defeat of their schemes of unrighteousness, and so beguile the honest to throw the shield of their protection over them, still, it makes no material difference whether those who are honestly or intentionally on the side of wrong, and "their pastor," regard us as the true Chardon-st. Church or not.* And if those "formerly worshipping at Chardon-st. chapel, and known as the 'Chardon-st. Church,'" who are in sympathy with, endorse, and circulate "rumors" founded on "common fame" against a beloved and faithful brother "have removed," the Chardon-st. Church that has stood on the side of gospel order, truth, and justice, till they saw that they must plead in vain, this Church is still here, "worshipping" as "formerly," in the cradle of the Advent cause; east down, but not destroyed; persecuted, but not forsaken; faint, yet pursuing.

2. *Resolved*, That this Church fully endorse the letters sent to the late Conference in Boston, from the Churches in New York, Brooklyn, Albany, and Buffalo; and others not addressed to the Conference, expressing their unabated confidence in the integrity of Bro. J. V. Himes, and their approbation of the manner in which he has conducted the "Herald" office from the beginning. And we hereby tender to these Churches and friends our heartfelt gratitude for the timely sympathy they have manifested towards our brother, under the severe trials he has of late been called to pass through from the cruel treatment of professed brethren.

3. *Resolved*, That this Church fully approve of the report of the late Council on the case of Bro. Himes; knowing as we do that the "rumors" and reports against "his moral character," whether put into the form of "charges" or not, have no foundation in truth; that none of the Church have come forward to say they believed them, and that those who reported these things rose in the Conference and signified that they did not know of any complaints existing against him; that the one who felt it his "duty" to inform the Church of the rumors which had come to his ears, although he had said they came from Chardon-st. Church, omitted to say so, for some strange reason, in the written "charges;" that no one has been found who would hold himself responsible to sustain the charges, and that the only investigation, or action on them has been at the earnest request of Bro. Himes himself, and against the most determined opposition.

JOHN LANG, } *Elders.*
JOHN EMERSON, }

WARREN WEST, } *Deacons.*
PETER HOBART, }
JAMES KELSEY, }

LETTER FROM DR. N. FIELD.

BRO. HIMES:—Every Adventist who knows what sacrifices you have made for the cause, and the amount of labor you have performed, must feel sorry for the ingratitude with which some are disposed to treat you. I speak from what I see in the "Herald;" for in the far West we never hear any charges against you. A distinguished preacher in this country styled you "the Napoleon of the Press." The publications which have been issued from your press within the last few years, have surpassed in number and value those of any other religious press in the world. Now, suppose you had amassed some property, or made some money by this immense labor and responsibility—would there be any sin in it? Must a man be abused and denounced for making any more than starvation by preaching, and writing, and working himself nearly to death for the good of mankind?—Why, sir, had you made hundreds of dollars clear of all expenses by the labor you have performed, it would be no more than your just due; and the man who would find fault and slander a brother for making a little surplus under such circumstances, would be willing to see any minister of the gospel in the land compelled to beg his bread from door to door, rather than have a competency on which to subsist. *Pshaw!* *Pshaw!* upon such niggardly injustice, such paltry, pitiful canting and fault-finding! I never mind being

assailed for my doctrinal views, or my practice as resulting therefrom; but I do abhor assaults upon private character. They are the last resort with the envious and malicious. From all that I can learn respecting these charges, I do not think they are worthy of your notice. I would not give myself any uneasiness about them. If you have made something by your labor more than a support for your family, I thank God for it. I hope and pray that you may never be forsaken; nor your seed beg bread. As ever, yours, looking for the Lord.

Jeffersonville (Ind.), June 18th, 1850.

Those who know their own integrity, and singleness of purpose, cannot but be depressed when assailed by the tongue of slander. At such times testimonials and expressions of confidence from tried friends, are words of consolation, and tokens of a just apprehension of the condition of things.

Consciousness of innocence of the thousand malicious falsehoods which the tongue of slander has hurled at me, has enabled me ever to trust in God during these most severe trials. I have been unable thus far to bring my accusers to a responsible position; but their names, with those of their abettors, have gone before them to the bar of the Judge of all the earth, who will uncover every secret work of darkness, and mete out to the unrepenting false accuser his just deserts.

There are a class of minds who have never been able to understand my mission. I never proposed to myself the making of money as a selfish end, or to invest permanently for myself and family—to lay up this world's goods as the end of my labors. On the contrary, my own earnings have gone cheerfully with the donations I have received to the advancement of the cause to which I have devoted the best energies of my life. Those who cannot appreciate a singleness of purpose like this, can be convinced by no affirmations, and must be left to judge of my motives from the better knowledge they have of their own. Had my accusers facts on which to base their slanderous declarations, think you they would be backward in hurling them at my devoted head? Not they.—Persons who could meet me day by day, face to face, as friends converse with friends, while engaged at the same time in a midnight crusade against me—in whispering poisonous rumors, and dealing in dark insinuations, turning against me in secret my bosom friends, and causing the countenances of my enemies to lighten up with malicious smiles; such would have trumpeted forth to the world my misdeeds, had the objects of their search been discovered; and the sun at noon-day would have been called to gaze on my derelictions from the path of rectitude. But thanks be alone to Him, who has watched over me in hours of peril and temptation, these fishers for my faults "toiled all night, and caught nothing."

They who can malign and traduce the motives of others—who can attribute every generous act only to some secret, selfish purpose—who can accredit to no good motive the devotion of active industry, untiring energy, and persevering enterprise, in a cause of benevolence, deliver me from their fellowship. "O my soul, come not thou into their secret assembly, lest thou, too, be made like unto them."

There are but two modes of judging: from facts, and from the motives which actuate those who judge. Those who are actuated by right motives, never impugn the motives of others without facts. He who judges without facts, is unworthy to be trusted, or recognized among men of probity and honor, to say nothing of those higher characteristics which entitle us to the appellation of Christians.

THE NIGHT-WATCH.

(Continued.)

When first we knew the Lord and believed on him as the peace maker, not only were we freely forgiven, but we were delivered from a present evil world. Things present fell off from us; things to come gathered round us. What was once shadowy became real; what once seemed real seemed then a shadow. CHRIST's words became real words; his truths real truths; his promises real promises. All else appeared unreal. The veil was not withdrawn, but we realized what was within it. The future did not become the present, nor the invisible the visible; but we felt as if they were so. "Our faith was the substance of things hoped for, the evidence of things not seen." Believing then that the Lord is coming, that the time is short, that the interval is uncertain, and that his arrival will be sudden, we watch. Unbelief throws us off our guard; but faith sends us to our watch-tower. We know what our Lord meant when he said, "Blessed are they that have not seen and yet have believed."

Or, altering the words of our Lord, may we not also say, "Blessed are they that have seen and yet have not believed?" To see and yet not to believe, is one of the things that faith teaches us, and one of the things that quicken watchfulness. We look upon a world full of ungodliness, and yet believe not that God has forsaken the earth. We see the world's wisdom worshipped, but yet believe not that it is wisdom. We see the power of evil, and yet believe

not that evil shall triumph. We see confusion everywhere, and yet believe not but that order is God's law. We see a divided church, and yet believe that the church is one. We see mighty kingdoms ruling, and yet believe not that they shall abide. We see the saints trodden down, but yet believe not in their shame or extinction. We look upon the tomb of the righteous, and yet believe not that he is dead. We see the church's persecutions and defeats, and yet believe not only that she is conqueror, but invincible. We see the march of Antichrist, but yet believe not in his progress, save as a progress to doom. We see the world's joy, and yet believe not that it is joy. We see the saint's sorrow, and yet believe not that he is sorrowful. We see night, thick, deep night around us, but yet we believe not in the night, but in the day.

Thus faith triumphs. We believe, we trust, we hope; and, so doing, we stand above the world. We lift our eyes to the hills whence cometh our help. We look towards the east, where the dawn breaks. We watch for the morning. Our night-watch has been long and weary; but the morning will soon end it.* The watching, the waiting, and the hoping will then be done, but the loving will be for ever.

We watch; for we know of no interval between us and the Lord's appearing. The hour of our meeting with him, and with those whom we have loved and lost, may be nigh at hand. Sooner than we think, we may be joined together inseparably, our bodies clothed with resurrection-health, and our souls rejoicing in holiness and love.

We watch; for it is night, and though we are not children of the night, still the night with its shadows rests heavily upon us, making us with wistful keenness to look out for its passing away. We grow more dissatisfied with it as it deepens. It brings so many griefs, it gathers round us so many temptations, it calls up so many dangers, it gives courage to so many enemies, that we grow troubled at its lasting so long. Yet we cannot shake it off. God's purpose must be served, and his time must run out. Till then let us possess our souls in patience, whilst watching for day-spring, and stirring up our souls with the assurance that we know of nothing between us and the ending of our long night-watch.

We watch; for the day is ours, with all that it contains of gladness and sunshine. We are weary of the night, and we rejoice that it is not ours, though we are in it; but that the day is ours. Just as we can say, "the kingdom is ours," so we can say, "the day is ours." And we watch for it as being ours. Its light is ours; its blue sky is ours; its mild air is ours; its cheerful sounds are ours; its friendly greetings are ours; all that it calls forth of joy, and health, and purity, are ours. Need any wonder that we should watch for such a day?

We watch; for the night is far spent. Not only do we know of nought before us ere the Lord arrive; but we know of much behind us. Hours, years, ages, have gone by. And if the whole night was to be brief, only "a little while," then surely very much of it must now be over. "The night is far spent," says the apostle; literally, it is "cut off," it is *foreshortened*, that is, it is becoming shorter, it is drawing to a close.† Behind us are lying centuries of tears and shadows; the greater part of the little while must be past; the day must be at hand. The nearness makes the thought of day doubly welcome. We bend towards it with warm longings; we strain our eyes to catch the first token of it; we rouse ourselves to vigilance, knowing that now is our salvation nearer than when we believed.

How it disappoints, how it damps, to be told, there are centuries more of this night-watching still to come! Could that be proved, it would sadly chill our hope. We might at once come down from our watch-tower and give up our expectations. To "look for and haste upon the coming of the day of God,"‡ would be no longer a duty. The last generation of the church, living at the close of the millennium, might get up into the watch-tower, but for us, watching would be a name, a mere attitude of form or show.

It has ever been Satan's object to interpose some object between the church and her Lord's arrival; but never did he light upon a more specious, more successful device than that of making the interposed object a glorious and blessed one. To no other would the church have listened. She would have shrunk and turned away from a thousand years' sorrow; but she is attracted and dazzled by the promise of a thousand years' rest and joy. Yet, is the interposition of any fixed interval, (be it sad or joyous,) lawful or scriptural? If the Lord's advent be thrust into the distance, it matters not what may be introduced to fill the interval. If the Hope of the church be hidden, it is of small moment whether it be by a shroud of sackcloth or by a veil of woven gold.

* "Tell her that the day is near the dawning, the sky is riving, (caving,) our Beloved will be on us ere ever we be aware."—RUTHERFORD.

† 1 Thess. 5:2.—"The day of the Lord is as a thief in the night."—ROM. 13:12. Thus Rutherford expresses the idea of the passage. After telling us that "the blast of the last trumpet is now heard at hand," he adds, "this world's span-length of time is now drawn to less than half an inch."

‡ 2 Peter 3:12.—"The margin has the true rendering here, 'hasting the coming of the day of God.' By looking, and prying, and watching, we hasten that day, though it is fixed in the purpose of God; just as we are instant (by prayer, &c.) in the conversion of a friend, though that also depends on the purpose of God."

GOD deals with the church as one. Though consisting of many generations, he looks upon it as one body. And in reference to her hope, he has so framed his revelation, that every generation of the church should stand upon the same footing as the last. How has this been done? How has the first age, and how have all subsequent ages, been placed in the same position as the last? Simply by concealing the interval. In this thing it has been truly "the glory of God to conceal a matter."—Prov. 25:2. For by this method, so simple and so natural, each age of the church has been made to feel, precisely as the last will feel,—to watch, just as the last will watch, when the Lord is in very deed at hand. And thus that body which is spread over centuries, has at all times been made to occupy a position and present a character, the same as if it had been a body whose life and actings were summed up in one generation. So that any known interval interposed before the advent, alters the posture, destroys the character, and breaks the oneness of the church, while it defeats the object which God had so specially in view in keeping the times and seasons in his own power.

Often, since the Lord left the earth, has the watch been changed and the guard relieved. God has not tried too sorely the faith of any one age, by making the watch too long. In mercy he has cut down man's age from patriarchal longevity to threescore years and ten, lest the overwearied watchers should sink under the toil and hardship. It is this that makes unwatchfulness so inexcusable. ADAM, or SETH, or METHUSELAH, or NOAH, might have had the edge of their watchfulness blunted by the long conflict of nine hundred years; but what excuse have we for heedlessness? Our time of service is brief, and to fall asleep or grow impatient, would indicate sad indolence and unfaithfulness. "What! could ye not watch with me one hour! watch and pray, lest ye enter into temptation." If the Lord come not in our day, by his personal presence to end our watching, we still cannot complain of over-endurance or exhaustion, seeing we shall be so soon relieved and taken into his nearer presence, there to watch in rest, and joy, and light, as here we have watched in weariness, and grief, and darkness.

Rev. H. BAKER.

"The Theological and Literary Journal." Edited by DAVID N. LORD. No. 1X.—July, 1850. New York: Published by FRANKLIN KNIGHT, 140 NASSAU-ST. London: JOHN CHAPMAN, 142 Strand.

This periodical continues to sustain its character as a vigorous and ably conducted journal. Its editor is a skilful reviewer, and scans with a watchful eye the current theological literature of the day,—subjecting its prophetic teachings to a searching examination. The present number has able articles on the following subjects:—

Art. 1. Mr. STEELE's Essay on Christ's Kingdom.

Art. 2. A Designation and Exposition of the Figures of ISAIAH, chapter 8th.

Art. 3. Researches in Asia Minor, Pontus, and Armenia.

Art. 4. Prof. McCLELLAND's Rules for the Interpretation of Prophecy.

Art. 5. Objections to the Laws of Figures.

Art. 6. Critics and Correspondents.

Art. 7. Miscellaneous.

Art. 8. Literary and Critical Notices.

We dissent from the position advocated in this work respecting the Jews, but aside from that, we regard it as a sound expositor of prophecy. It is the only periodical in this country on that side of the Jewish question which possesses sufficient literary merit to render its opinions worthy of respect. The candor and ability with which it is conducted, make it a valuable auxiliary in this age of prophetic inquiry, and a profitable aid to the Biblical student.—We trust it may receive what it is deserving of—an extensive circulation.

We will act as agent for any of our friends wishing to receive it in New England. It is published quarterly. Price, \$3 per year.

THE *Erskine Miscellany* says, "We are now done with Adventism, unless Mr. HIMES will discuss with us the peculiarities of his creed; if so we are at his disposal."

We are always ready to give the reason of our hope to any who ask us. If the *Miscellany* will give its reasons for dissenting from our belief,—with a sincere desire either to benefit us, or to be benefited, and on the condition that the discussion shall be courteous, free from personalities, be conducted in a Christian manner, and the arguments of both parties be published in the *Miscellany* and *Herald*—"we are at his disposal."

FATHER MILLER'S LIFE.—There are many who object to receiving the Life of Father MILLER in numbers,—they want the whole work bound in one volume. We would say to such, that the reason we get it out in numbers is because of the difficulty and expense of collecting and preparing the materials for it. Besides, we have no means of publishing the whole at once. Those who choose, however, to wait, can have the bound volume containing the whole when it is finished. We hope to have sufficient patronage to be able to publish the work in numbers. The next number will be got out, if practicable, in the course of two months.

* The names on the Church records, previous to the recent difficulties, were about eight-hundred. Some eight or ten have been hurried into the Church since by those who were interested in securing their aid. A majority of those first named, all the officers (except two—who were elected to office in December last), with "their pastor," and all but three members of the old Chardon-st. Church, remain. We give these particulars, because it is reported that "the old members and the officers of the Church had left Elder Himes."—Ed.

CORRESPONDENCE.



LETTER FROM B. MORLEY.

BRO. HIMES:—I wish to bespeak for the following chapter a careful reading. As men called of God to proclaim both the acceptable year of the Lord, and the day of vengeance of our God,—and as men and workmen called to “earnestly contend for the faith once delivered to the saints,” we need great energy: but it needs to be genuine, and we need be wise in expending it. In the following chapter we have described the only sure foundation of true religious energy, to wit, unbounded faith in God, his word, and his providences. And with such a faith we shall not only have energy, but shall know when and how to put it forth.

RELATION OF FAITH TO ENERGY OF ACTION.

It is not unfrequently objected to the doctrine of living by faith, even by those who admit its wonderful power in inward crucifixion, and in producing inward action. The objection is sometimes carried so far, in the controversies which have taken place on the relative position and importance of faith and works in the Christian life, as to imply, that it is even unfavorable, not only to energy of action, but, to any action whatever.

And I suppose it may be very properly admitted, that faith, taking deep root in the heart, is not favorable to hasty and unpremeditated action; is not favorable to impetuous and violent action; is not favorable to unprincipled and unjust action; is not favorable to anxious, distrustful, and troubled action; but at the same time it cannot be said with any good reason, that it is unfavorable, in any of its bearings, to right action. The contrary is the fact. Assuming, therefore, that, in speaking of action, we mean such action as God approves, or right action, we cannot doubt that faith in the heart is favorable to an energetic course of conduct.

2. And in support of this opinion, we remark in the first place, that this view is sustained by the analogy of natural faith; that is to say, by the corresponding law and facts in natural faith. It is hardly necessary to say here, after what has already been said in another place, that men are strong naturally, other things being equal, in proportion to their natural faith. It would be difficult to point out any arduous enterprise among men, which has been brought to a favorable issue, without some degree of confidence or faith; faith in the rectitude of their principles, faith in their personal resources, faith in the practicability of their object. It is faith which enables them to lay their plans, to surmount opposition, to triumph over difficulties. Multitudes of facts and illustrations, if it were necessary, might be adduced in support of this view. And on the other hand, it is equally obvious, whenever we carefully notice the conduct of men around us, that, as soon as faith fails, energetic action fails. The want of natural confidence is attended by the want of natural energy.—This is the general and almost invariable result. It is the same in religious things, as in natural things. Religious faith gives birth to religious action; that is to say, to those kinds or forms of action which depend on religious principles; and the energy of the action corresponds to the degree of the faith. So that the relation between the degree of action and the degree of faith seems to be a universal law.

3. But we remark again, that religious faith has sources of support of its own; sources of energetic action which are peculiar to itself. “WE BELIEVE,” says the apostle Paul, “AND THEREFORE WE SPEAK.” Faith always has its object. And the inquiry naturally presents itself, what was it, which the apostle Paul believed, that thus opened his heart of love, and his lips of eloquence, and sent him forth a preacher through the world? He believed in God’s moral government; he believed in God’s commands; . . . he believed in man’s fallen and depraved condition; he believed in the advent of Jesus Christ, in his crucifixion, and in his sacrifice for sin; he believed in the presence and power of the Holy Ghost; he believed in the resurrection of the dead, the final judgment, and the retributions of eternity. Having faith, as he did, in these great truths, truths sublime in themselves, and deeply operative and renovating in their application, he found a motive, an impulse, to the highest action, which he could find nowhere else. It was religious truth, the truth believed in and the truth felt, which was the inspiration of his life of labor; “while we look,” he says, “not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal: but the things which are not seen are eternal.” . . .

5. Again, the principle of faith has a tendency to establish us in rectitude; and a conviction of being in the right always and necessarily gives strength.—Those who are in the exercise of full religious faith, are “co-workers with God.” God is their guide.—They enter into all his plans, all his purposes. And, although they may not see the end from the beginning, although they may not understand in all respects the way in which they are led, they know that he who leads them cannot and will not lead them to do that which is morally wrong. The knowledge that we are wrong, makes us weak. Every wicked man knows it to be so. The conviction that we are right, gives us strength; as every upright, every truly holy man can abundantly testify. They who live by faith, live with God, under God’s eye, and in the enjoyment of his favor. Just so far as they thus live, they feel themselves to be right. And, we repeat, that right now, and right always, more than anything else, is the source of unconquerable power. And consequently in all the varieties of their conduct, whether they are called upon to endure or to act, to do great things or small, they are not subject to those misgivings and perplexities of purpose, which attend those who feel that the course they take is of doubtful rectitude.

6. It is hardly necessary to delay for the purpose of citing particular instances to show that faith gives energy. The Bible is full of such instances. The history of the church, in all ages of the world, is full of them. Of the long record of those who have lived and died in the faith, who have believed in God as their God, there has not been one who has been a sluggard; not one who has lived, or has wished to live, in the indulgences of the victory, without being willing to endure the perils of the conflict. It seems to us impossible that it should ever be so. What does a life of faith imply? What relations does it establish? It implies evidently, not only that we believe in God in the more general sense of the terms; but believe that God is our God. It establishes us in the delightful relation of sons and daughters; and in the full belief of this relation. And it is a matter self-evident, that no one can believe this, who does not seriously and sincerely give himself to God, to act for God with all his powers, whenever and wherever God calls him to action.

7. And accordingly we ought to remember that the life of faith calls us to that action and that suffering which the will of God imposes, and not always and not necessarily to that action or that suffering, which attracts the notice and admiration of men. The man of true energy does the thing, be it more or less, be it this or that, which the will of God requires him to do. The beggar, who strolls from door to door, and who solicits and receives his scanty pittance from those he meets, may really exhibit an energy of purpose, unknown and unhonored though he may be, which in other situations would lead to admiration and fame. The poor man, who, from the situation in which God has placed him, is obliged to spend his time in the discharge of some menial office, as he repeats from dawning day till setting sun the ceaseless round of his labors, may exhibit an energy of purpose as real and as great as that which has characterized the most devoted missionaries in heathen lands. And though no human eye may regard him, no human tongue may applaud him, he may be as acceptable in the sight of God. The man in the ordinary situations of life, with neither poverty on the one hand, nor riches on the other, but who, as a man and a citizen, as the head of a family and as a member of the church, is called upon, every hour, to respond to some new claim of trial or of duty, and who, in meeting these claims, is summoned continually to the exercise of reason, of faith, and of patience, may really possess and exhibit all those requisites of character, which in other situations would have made him a Paul or an Apollos, a Howard or a Swartz. We do not mean to say that faith makes noisy men; it does not undertake to furnish every man with the requisites of speech and of action which are adapted to the Forum or the Senate; it does not make men who will act without occasion of action, or who will act in discordance with the occasion; but makes men who will do what God calls them to do, promptly, faithfully, and unflinchingly. And such are not mere semblances or effigies, but men of energy in the true sense of the term.

8. We ought, perhaps, to say, in bringing this subject to a conclusion, that a distinction may very properly be made, in a number of particulars, between natural energy and Christian energy. Natural energy, being based upon natural principles, partakes of the nature of the principles from which it springs. Christian energy, being based upon Christian principles, partakes of the nature of its heavenly origin. * * * The energy of nature is sometimes cruel and malignant; the energy which springs from union with Christ is always conscientiously and strictly just, and is never unkind. The one is energy for the creature; the other is energy for God. The one moves in a track indicated by human reason; the other moves in the mysterious, but sure line of God’s providences. The one is founded on the shifting sands, on the “hay and stubble” of man’s fallen nature; the other is founded on the rock, which no storms can wash away—the Rock of Ages. Upham’s Life of Faith.

THE WEST INDIES

I have received letters from several brethren in Antigua, W. I., from which I make a few extracts that may interest our brethren of like precious faith in this country, though designed only for myself.

Bro. I. B. Scotland writes:—“I think if you were to come among us again, you would be better received, and more attentively heard, inasmuch as some of the ministers try to preach the Second Advent of Christ. The majority of the members of the Established Church are quite dissatisfied with the present preaching, as you will perceive by paper which I send you. The times with us are very bad. Our island is very dry, having had no rain of importance since January. The want of water is severely felt, and the crops of sugar are very small. Laborers’ pay is only 12 1-2 cts. per day.”

Bro. Scotland was a very kind and sympathizing friend during our stay in Antigua, and did much for the cause. I deeply sympathize with him in his ill health, and pray that he may soon be counted worthy to attain that world and the resurrection from the dead, or that “this vile body may be changed,” and brought to that land where “the inhabitants shall not say, I am sick.”

Bro. George Nelson writes:—“I hope the news which you receive from us by this packet may be an inducement for you to return; for nothing would give me more joy than to hear of your returning here, and I am certain you would be received kindly. We can raise \$10 per month for house rent, and \$5 per week for yourself, which is very low; but I sincerely hope that when the brethren in America see that we wish you to return, (which we do from the bottom of our hearts,) they may assent to your support. I think you would be heard with more attention than you were before. I hope you will consider the matter well before you refuse to return, for I am sure you will do as our Saviour feels, and I hope and pray that his directions may be for your return.”

The earnest request of Bro. Nelson will be prayerfully considered. I would afford me very great pleasure to meet him again, as also the other beloved brethren and sisters in Antigua; and I cannot forbear saying, that I well remember when I saw him

bathed in tears of penitence, and pointed him to Jesus; and I recall the many happy interviews with him, and feel now a deep and abiding interest in his welfare. May he and I be prepared, and gathered at the great meeting, if not sooner. Yet if God will, I will go there. But what is duty, I cannot yet decide.

Bro. James Thibon, my very devoted and estimable friend, writes, under date of April 26th:—“I trust the money for the papers will now be received, (\$5 sent some time ago being lost,) and that the papers, which I value very much, will be continued.—We have all been quite animated with the expectation of seeing you again in Antigua, and are willing to do what we can to sustain you. I have no doubt that when you arrive, you will have more friends than you left, as even your enemies now speak well of you, and some will be glad to see you again. We have heard from Bro. Dobson [a colored Advent preacher converted while I labored in Antigua.—L. D. M.]. He is in Neris, preaching to a good congregation, is comfortably situated, and has drawn some of the Methodist church, and two leaders, over to the cause.”

I also received an interesting letter from my much loved Bro. E. I. Martin, but want of space obliges me to close without copying more.

L. D. MANSFIELD.

THE AMERICAN ANTIQUARIAN SOCIETY
AT WORCESTER, MASS.

This institution was founded in 1812, by Isaiah Thomas, of Worcester, an extensive publisher, who gave to it between seven and eight thousand bound volumes, beside tracts and newspapers; as also the Library building, and some pecuniary endowment.

The present number of books is about 18,000, besides unbound pamphlets and papers. “Nearly all the American newspapers printed before the Revolution” are here.

The books are modern, as well as antique, and on all subjects. A biblical student may here consult not only the Scriptures in the original languages, but in several versions: Latin, (of which there are many,) German, Russian, French, Italian, &c. There is a polyglot New Testament in twelve languages presented at one view, and a splendid copy of the Antwerp polyglot Bible—the *Biblia regia*—printed in 1568; which contains, among other versions, the Chaldaic paraphrase, and the New Testament in Hebrew and Syriac, with a Latin translation of the latter.

The English translations are Cranmer’s, the Bishops’, Tomson’s (the O. T. from the LXX.), Tyndal’s New Testament, the Rheims (in Fulke’s Testament), Wakefield’s, McKnight’s Epistles, the Boston “Improved Version,” “The Common Version Conformed to Griesbach,” and perhaps others.

I noticed the *Commentaries* of Ambrose, Chrysostom, Theodoret, Jerome on the Prophets, South, and Rosenmuller. And among the many works on the Apocalypse, is one by Wilkinson, in eleven good and manuscript volumes.

The books are in a square building with wings, brick, two-storied, and divided into several rooms and alcoves, adorned with maps, paintings, portraits, and statuary. One portrait, that of Samuel Mather, has on the canvass, *Vivere est cogitare*—“to live is to think.” Another is of a man who holds in one hand a skull, in the teeth of which is a paper containing the following lines:—

“Why, why should I the world be minding,
Therein a world of evils finding?
Then farewell world, farewell thy jarres,
Thy joies, thy toies, thy wiles, thy warres,
Truth sounds retreat: I am not for ye,
The Eternal draws to Him my heart,
By faith, (which can thy force subvert,)
To crown me (after grace) with glory.”

Standing in a window, is a framed representation of fifty-two languages, by “the learned blacksmith”—the world-renowned Elihu Burritt, who came from a distance to study in this library, supporting himself by his daily labor. The picture, if I may call it such, has the sun in the centre, and on its disc the Hebrew words *וְיָאמֵר אֱלֹהִים יְהי אוֹר*—“And God said, Let there be light; and there was light.” And around the sun are stars, each with a sentiment in some language written upon it.

The Greek star says, if I translate aright:—
“Where wast thou when I laid the foundation of the earth?”

If thou knowest, who placed the bounds thereof?
Upon what are the circles of it laid?
And who is he that places the corner-stone thereof?”

Latin.—“Cui unquam stanti remotissimum juxta promontorium creationis visa regio inana vestigiorum Dei?” To whom, standing upon the remotest promontory of creation, has there ever appeared a region void of the footsteps of God?

French.—“Les revers passagers de notre vie ephemere se perdent dans le sein fecond et majestueux de l’immortal univers.” The temporary reverses of our transitory life lose themselves in the copious and majestic bosom of the immortal universe.

English.—“Say, at what point of space Jehovah dropped

His slackened line, and laid his balance by,—
Weigh’d worlds and measured infinite no more?”

These are all of the stars to which I can help my readers by way of translation.

A good library is an incalculable blessing to any people or class. Each man that is born into the world, not inheriting the wisdom of his ancestors, is under the necessity of beginning and learning everything as it were anew, as if no one had ever learned anything before him; and if the experiments, experience, and knowledge, of those who have lived before us could not be transmitted, from one generation to another, either orally or by books, we could not be any wiser than the first inhabitants of the earth. And he who rejects the knowledge acquired by his predecessors, might as well have lived in the barbarous ages.

A large library is also a great help to self-conceit—I mean by way of cure—in two ways: it shows us our ignorance; and, if we study its books, it increases our knowledge. And knowledge is a medicine for that disease.

The Library of which I have been speaking is

open daily, and free. The librarian is a scholar and a gentleman. Books are not taken out, but consulted in the building. ADDISON MERRILL.

“Thine eyes shall see the King in his beauty.”

With what pleasurable emotions do we gaze on those we love on earth! Their look, too, of reciprocal recognition, how it chastens, subdues, and allays the feverish excitements of life. How pleasant to see and hear the spiritual and intellectual heralds of salvation, as they tell the wonderful story of redeeming love, and the glory of the coming King.—How full of pious feeling do we find our hearts, when we meet a full attendance of beloved brethren and sisters in the social prayer-meeting. Precious and refreshing and strengthening seasons! Glimpses are here caught of the Christian pilgrim’s coming glory! Earnests of his firm expectations of everlasting pleasure, in all the fulness of uncreated love! Unutterable are the sensations of the saints on earth, when by faith he appropriates the promises of God, sealed with the blood of the everlasting covenant.—His sympathies and affinities, with irrepressible power, gravitate his whole being forward to the period when he shall see the King in his beauty; and, impatient almost to wait, faith draws aside the veil on the balmy tip of Tabor, and the scene of the transfiguration overwhelms his enraptured spirit. His prayer is answered—“I beseech thee, Lord, show me thy glory.” O for more frequent visions of Jesus on the holy mount! But sighs and groans and tears are the principal accompaniments of the saints on earth—in the world tribulation, in Jesus’ peace.

But blessed be God! the time is near when our conflicts with the world, the flesh, and the devil, will all be over. He that has begun the good work in the soul, will complete it in the day of Christ. Soon the eyes of the now weeping saints will no more be dim. Their vision will be the vision of the Son of God!—the King in his beauty!—the whole of the sacramental host!—the blood-washed throng!—the Lord God of Israel in the midst of his purchased inheritance forevermore!—the crown of glory—the diadem of beauty, in all the richness and fulness of blessed promise, encircling the saints on the immovable hills of the heavenly Zion!—“the moon ashamed!”—“the sun confounded!”—“the righteous shining as the brightness of the firmament!”—Abraham, Moses, Isaiah, Daniel, John, Paul, and a countless host of other worthies in the sacred constellation, as the stars forever and ever! Children of the kingdom! you are almost home. Be patient a little longer. Cast not away your confidence in God. His promises are sure. Contend earnestly for the faith once delivered to the saints. Boast not till called to put off your armor. Soon, very soon, you shall see no more sorrow—see no more enemies—see no more death—no more garments rolled in blood—no more martyr racks and fires—no more sin—no more pestilence and storm—no more evil surmising, whisperings, hypocrisy, and all manner of evil. No. These things will very soon pass away forever.—“Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy.” The Lord hasten the day of his coming. Yours, truly, Kingston, July, 1850. N. BROWN.

“ERRATA.”

The following extracts are taken from an article on “Errata,” in a work entitled “Curiosities of Literature.” They were sent us by Bro. Thorp, of England.

In the preface to the 9th edition, it is said, “For a long series of years these volumes have been domestic favorites. A great personage once called them his ‘little library,’ and they stand classed in the catalogue, among the *delicia literaria*. They have received a more distinguished approbation by the honor of being constantly referred to by the most eminent writers, both for their information and their opinions.”

The first volume contains some interesting articles on “Libraries,” “Bibliomania,” “Literary Journals,” “Recovery of Manuscripts,” “Sketches of Criticism,” “Persecution,” “Poverty, Imprisonment, and Amusements of the Learned,” “Destruction of Books,” “Prefaces,” “Errata,” “Patrons,” “Legends,” “The Talmud,” “Rabbinical Stories,” “Noblemen turned Critics,” “Literary Impostors,” “Origin of Newspapers,” “Titles of Sovereigns,” &c., “Critical History of Poverty,” &c. &c.

Besides the ordinary errata which happen in printing a work, others have been purposely committed, that the errata may contain what is not permitted to appear in the body of the work. Wherever the Inquisition had any power, particularly at Rome, it was not allowed to employ the word *factum*, or *fata*, in any book. An author, desirous of using the latter word, adroitly invented this scheme: he had printed in his book *facta*, and, in the errata, he put, for *facta*, read *fata*.

. . . . The author of an idle and imperfect book ended with the usual phrase of *cetera desiderantur*.—One altered it to *non desiderantur sed desunt*; the rest is wanting, but not wanted.

At the close of a silly book, the author, as usual, put the word *Finis*. A wit put this among the errata, with this pointed couplet:—

Finis! an error, or a lie, my friend!

In writing foolish books—there is no End!

In the year 1561, was printed a work entitled “The Anatomy of the Mass.” It is a thin octavo, of 172 pages, and it is accompanied by an errata of 15 pages! The editor, a pious monk, informs us that a very serious reason induced him to undertake this task: for it is, says he, to forestall the artifices of Satan. He supposes that the devil, to ruin the fruit of this work, employed two very malicious frauds: the first before it was printed, by drenching the MS. in a kennel, and having reduced it to a most pitiable state, rendered several parts illegible: the second, in obliging the printers to commit such numerous blunders, never yet equalled in so small a work. To combat this double machination of Satan, he was obliged carefully to re-peruse the work, and to form this singular list of the blunders of printers, under the influence of the devil. All this he relates in an advertisement prefixed to the Errata.

Of all literary blunders, none equalled that of the edition of the Vulgate, by Sixtus V. His Holiness carefully superintended every sheet as it passed through the press; and to the amazement of the world, the work remained without a rival—it swarmed with errata! A multitude of scraps were printed to past over the erroneous passages, in order to give the true text. The book makes a whimsical appearance with these patches; and the heretics exulted in this demonstration of Papal infallibility!—The copies were called in, and violent attempts made to suppress it; a few still remain for the raptures of Biblical collectors; not long ago the Bible of Sixtus V. fetched above 60 guineas—not too much for a mere book of blunders! The world was highly amused at the bull of the editorial Pope prefixed to the first volume, which excommunicates all printers who, in re-printing the work should make any alteration in the text!

It appears from a calculation made by the printer of Stevens's edition of Shakspeare, that every octavo page of that work, text and notes, contains 2680 distinct pieces of metal; which in a sheet amount to 42,880—the misplacing of any one of which would inevitably cause a blunder! With this curious fact before us, the accurate state of our printing, in general, is to be admired, and errata ought more freely to be pardoned than the fastidious minuteness of the insect-eye of certain critics has allowed.

Whether such a miracle as an immaculate edition of a classic author does exist, I have never learnt; but an attempt has been made to obtain this glorious singularity, and was as nearly realized as is perhaps possible in the magnificent edition of "As Lusitadas" of Camoens, by Don Joze Souza, in 1817. This amateur spared no prodigality of cost and labor, and flattered himself that by the assistance of Didot not a single typographical error should be found in that splendid volume. But an error was afterwards discovered in some of the copies, occasioned by one of the letters in the word "Lusitano" having got misplaced during the working of one of the sheets. It must be confessed that this was an accident, or misfortune—rather than an erratum!

One of the most remarkable complaints on errata is that of Edward Leigh, appended to his curious treatise on "Religion and Learning." It consists of two folio pages, in a very minute character, and exhibits an incalculable number of printers' blunders. "We have not," says he, "Plantin nor Stephens amongst us; and it is no easy task to specify the chiefest errata; false interpositions there are too many; here a letter wanting, there a letter too much; a syllable too much, one letter for another; words parted where they should be joined; words joined which should be severed; words misplaced; chronological mistakes," &c. This unfortunate folio was printed in 1656.—Are we to infer by such frequent complaint of the authors of that day, that either they did not receive proofs from the printers, or that the printers never attended to the corrected proofs? Each single erratum seems to have been felt as a stab to the literary feelings of the poor author!

Extracts from Letters.

Bro. R. W. MIDDAGH writes from Caroline (N. Y.), June 18th, 1850:—

DEAR BRO. HIMES:—I feel thankful to God for all his mercies and favors to us as a people in these days of trial and temptation. Yes, I feel more and more established in the faith of the gospel we hold forth, as the good and faithful servants, to give the household meat in due season. And I trust your labors have been and still are blessed by Him who said, "Blessed is that servant who, when He cometh, shall be found so doing." Then let us all be diligent in our calling to use our talents in the cause of our Lord, that when He comes to reckon with us we may be admitted into his joy, and inherit the kingdom prepared for us from the foundation of the earth, which shall be made meet for the saints of the Most High and holy One of Israel, whose inheritance is an everlasting inheritance. Yes, dear brother, I feel to rejoice, amidst all my trials and afflictions, that soon they will be over, and the consummation of our hope realized in the restitution in Christ. I feel thankful to God for the epistles written and published in the "Herald." My heart is cheered to read and meditate on the theme of our hope. But I desire to hear the word preached again in its purity in Ithaca, Tompkins Co. Do send a laborer in this part of the vineyard where the gospel is so much needed to encourage a few scattered ones, and warn the mass of professors to take heed to the more sure word of prophecy, and flee from the wrath to come on all those who know not God and obey not the gospel of our Lord Jesus Christ. Yours, in the bonds of Christian fellowship, waiting for the adoption.

Bro. MICKLEWOOD writes from Wakefield, Eng.:—

DEAR BROTHER:—We are still on the field of battle—still travellers in the wilderness—still strangers and pilgrims in this present evil world. But we certainly have our home and our crown in full view.—The song of victory we shall soon sing. On the throne of the world we shall soon sit. In the glory of our Head we shall soon shine. I was never more established in the truth than now. I am satisfied with my choice. The afflictions I have to endure are many, but they are all good, and working for good, and are not worthy to be compared with the coming glory.—I am glad of the presence of Bro. Bonham, with whom I am now laboring. You have my sympathy in your labor and your sufferings. God bless you.

Bro. JAMES BLAIR writes from Greensburgh (Ind.), June 25th, 1850:—

DEAR BRO. HIMES:—The "Advent Herald" often brings balm to my soul in desponding moments, and cheers me in the cloudy and dark day in which I seem destined to roam in the evening shades of life, when grey hairs are upon me, and the days have overtaken me when most men of my age are saying, I have no pleasure in them. But blessed be God, I do enjoy the pleasing hope that I shall see this sin-cursed world changed to Eden beauty to fade no more, where "everlasting springs abide," and flowers that wither not. We still hope to receive the "Herald"

while we have sight to read it. O that we had a qualified living preacher, capable of bringing the subject before the people. I conclude with my kindest respects, praying that your health may be preserved, and your usefulness greatly enlarged.

Bro. A. BROWN writes from Rainbow, June 28th, 1850:—

DEAR BRO. HIMES:—My health is good, and I am at present among the "scenes of my childhood" in Rainbow—thus named on account of an almost perfect bow in the Muskingum river, some five miles in length, and perhaps one and a half miles across it at the extremity. It presents, I believe, without the least exaggeration, the most beautiful natural landscape I ever beheld. The soil is wonderfully productive, the land rising with a very gradual inclination for about one third of a mile from the river, upon whose smooth and still waters ply daily small and beautiful steamboats.

At the request of many of the citizens, I preached here two weeks ago next Sabbath, to a crowded house, from Acts 3:19-21. I have an appointment at Lowell (O.) next Sabbath, and the two Sabbaths following at Plymouth and Roxbury. I have a plenty to do, but shall be obliged to set "these hands to administering to my necessities." I had wished to transact some business before I leave here, that will probably detain me until fall, at least. I may possibly visit Pennsylvania, meantime. Should be glad to hear from Bro. Boyer through the "Herald," or otherwise.

Bro. R. T. HANNAN writes from Bainbridge (Pa.), July 1st, 1850:—

DEAR BROTHER:—I am very well pleased with the "Herald," as it is at present and has been heretofore conducted; and was much pained at the unjust imputations against your character, and the attempt made to take the proprietorship out of your hands.—I am doubtful whether there could be another found who could so well sustain the usefulness of the "Herald." As the "Herald" is all the Advent preaching I have in sojourning in this vale of tears, I prize it very highly, and mean to take it so long as it is published; and hope those who have the means will see that it is sustained so long as time shall continue, or until the King of kings come. Yours, waiting for the hope of Israel.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, at Warehouse Point, Ct., June 24th, 1850, WILLIAM HENRY HOLKINS, aged 10 years and eight months, the only son of our beloved Bro. and Sister Harvey Holkins. He had an extremely distressing sickness of nine weeks, but which he bore, for one of his age, with remarkable patience and fortitude. He was not in a situation to converse much, but from certain questions which he asked, and the peculiar pleasant expression of his countenance at the name of Jesus, and whatever was said to him of his salvation, gave conclusive evidence that he thought much on the subject, and left a cheering hope that he fell asleep in Jesus. He had a strong constitution and a vigorous mind, always actively employed, either at his books or executing some original plan of amusement. He was greatly beloved by all his mates, and indeed by all his numerous friends and relatives. The mark of attention paid him during his sickness evinced this. His presence always gave additional interest to the social circle. The rising sun of his genius had just begun to dart forth its rays, giving promise and hope, that his day would be bright and happy to himself, and that he would be an ornament to society, and an honor to his friends. But alas! in the early morning of his days, an all-wise Providence has seen fit to close his existence, and permit death, the great enemy, to bear him triumphantly to the grave. He has left a father and mother, and five beloved sisters, whose stricken hearts deeply mourn his loss. The Episcopal society in this place tendered their church for the funeral, which was accepted, and the writer gave a discourse from Rom. 8:18. Subject—contrast between the present state of the Christian and his future one of blessedness and glory in the kingdom of God. May the grace of our Lord Jesus Christ rest upon this sorrow-stricken family, and this unexpected and afflictive providence be sanctified to their spiritual and everlasting good.

S. C. CHANDLER.

Lines on the death of Wm. H. HOLKINS. By a friend.

Lo! a message has come from the spirit land,
With a mandate we all must obey,
And one from the midst of a bright, joyous band,
Has been hastily summoned away.
We cannot recall the spirit once fled,
Nor would we to sorrow and pain;
But we may look beyond the abodes of the dead,
With a bright hope of meeting again.

But dread is the mandate, and dark is the hour,
When the loved one is summoned away,
And fondly we cling to the frail, fading flower,
Still precious—'mid bright and decay.
But the bright star of promise is seen 'mid the gloom,
Guiding on to the home of the blest,
And Faith points its finger beyond the dark tomb,
Where the weary and worn are at rest.

And the sufferer, once freed from the sorrows of earth,
Oh! would you recall him again?
Though lonely the fireside, and cheerless the hearth,
Your loss is his infinite gain.
You may mourn for your loved one, for Jesus once wept,
As he stood by the grave of a friend,
And sacred the spot where Lazarus slept,
Since with it such memories blend.

You may weep, but not murmur—'tis heaven's decree,
Though gloomy and dark is the grave,
And a message of mercy perchance it may be,
The loved and the living to save.
Father, mother, O, can you not yield to your God
This one only son of your love?
'Tis He who now bids you pass under the rod,
Your trust in his promise to prove.

And you who are mourning a brother beloved,
To you has this message been given,
And God in his love has this rival removed,
To win your thoughts upward to heaven.
He would teach you how short liv'd the pleasures of earth,
How vain and how fleeting, at best,
How transient its sunshine, how passing its mirth,
And how dreary and troubled its rest.

Then parents and sisters, weep not in despair
O'er the grave of this dear, cherished one,

But Oh! for a joyful re-union prepare,
When for you the dread summons shall come.
He has passed the dark wave, he has entered his rest,
His scene of probation is o'er,
And there, in the bright, happy home of the blest,
You may meet, to be parted no more. L. M. B. P.

DEATH still riots and holds within his grasp the bodies of our beloved friends and relatives, and daily seizes more.—"Bertie's Mother" sleeps in Jesus, with her four dear children. She had been in a consumption for some time, but notwithstanding her weakness of body, she was always actively engaged in endeavoring to benefit her fellow-creatures, and thereby promote the glory of God. The prospect of her approaching dissolution inspired her with zeal to accomplish much in a short time. It is admitted by those who have read her works, that "Bertie's Mother" was a woman of extraordinary powers of mind. Her conduct as a private Christian was exemplary, while her more public duties have been owned and blessed of God. In many places in England, the mere mention of her name excites a thrilling interest in the hearts of those who have perused her writings, or witnessed her labors of love. She lived for Jesus, and although dead, yet speaketh.

"Only the actions of the just
Smell sweet, and blossom in the dust."

Had her life been prolonged, I doubt not but that she would have prepared a work on the personal, glorious return of the Saviour, a theme in which she took unspeakable delight, but she frequently condemned herself that she had not done more to effect its more extended circulation. If I mistake not, she has left uncompleted works in MS. on various subjects. Some months before her spirit took its flight to God, she wrote a short preface to her work, which I here transcribe:—"My beloved and esteemed friends: Under the solemn consideration that I stand upon the very threshold of an eternal world, expecting each day that before the evolution of another, I may be in the presence of Jehovah, I have presumed, in all weakness, to undertake the proposed Essay on conducting the senior classes of Sunday Schools. In the position described, it will not surprise you to learn that a change has passed over the scenes, circumstances, and pursuits—that all the tinsel is tarnished in my eyes, and the fine gold alone remains undimmed. Every object which I now contemplate is only discernable in the light of Calvary, and is thus necessarily brought to the foot of the cross. In this light every evil appears more revoltingly hideous; fashion loses its fascinations; policy, its assumption of importance; and doctrines of men give place to the imperial dignity, and matchless majesty of the simple word of God. While on the other hand, every means of promoting the glory of God, in the salvation of undying souls, stands out in bold relief as the all-engrossing, the only really important business of life. Reflecting that while you read these letters, I may be crossing, or have crossed, the Jordan, I beseech you to forgive a most unadorned, occasionally somewhat irrelevant, and perhaps uncompromising strain. Meantime, I pray for the unerring guidance of the ever-blessed Spirit, that I may so write as I shall wish I had done, when sitting down at the pierced feet of the Lord Jesus. In the constraining power of the love of souls 'to-day,' and in earnest hope of meeting you and the children of your charge in a 'little while,' in the kingdom of God's dear Son, I am, my esteemed friends, sincerely and affectionately yours in Christ Jesus.

"Brink of the water of Jordan, June, 1849."

The last of the series of articles to which the foregoing was the preface, was published in the "Christian News" of May 23d, 1850. A short time previous to her departure, she was informed that an uncle wished those near her to remember all that she said, to which she replied, "Tell him I say nothing; my life is my testimony; I have nothing to do now but die." Her beloved father asked, "Is Jesus precious?" She replied, "Always precious!" She fell asleep in perfect peace on the 16th of May, in her 38th year. A goodly number attended her funeral. Her remains rest with those of her four children, in Neston churchyard, awaiting the sound of the archangel's trumpet on the morning of the first resurrection.

Wakefield, June 20th, '50.

J. W. BONHAM.

DIED, at Lisbon, N. H., June 15th, 1850, of scarlet fever and canker rash, after an illness of ten days, in the 6th year of her age, MERCY E. COOLEY, daughter of Bro. Ward C. and Sister Sally W. Cooley. She was a lovely child, and we deeply sympathize with our much esteemed brother and sister and the remaining children, in their affliction, and solicit the prayers of the people of God in their behalf, that they may be sustained in their present trial, and finally meet the departed in the "land of the living."

I. H. SHIPMAN.

THE TWO ADVENTS.

He came not with his heavenly crown,
His sceptre clad with power;
His coming was in feebleness,
The infant of an hour;
An humble manger cradled first
The Virgin's holy birth,
And lowing herds companioned there
The Lord of heaven and earth!

He came not with the robe of wrath,
With arm outstretched to slay,
But on the darkling paths of earth
To pour celestial day;
To guide in peace the wandering feet,
The broken heart to bind,
And bear upon the painful cross
The sins of all mankind.

And thou hast borne them, Saviour meek,
And therefore unto thee,
In humbleness and gratitude,
Our hearts shall offered be;
And greenly as the festal bough
That on thine altar lies,
Our souls and bodies shall be thine,
A living sacrifice.

Yet once again thy sign shall be
Upon the heavens displayed,
And earth and its inhabitants
Be terribly afraid:
For not in weakness wilt thou come,
Our woes, our sins to bear,
But girt with all thy Father's might,
His vengeance to declare.

The terrors of that awful day,
O who shall understand!
Or who abide when thou in wrath
Shalt lift thy holy hand?
The earth shall quake, the sea shall roar,
The sun in heaven grow pale;
But thou hast sworn, and wilt not change,
Thy faithful shall not fail.

Then grant us, Saviour, so to pass
Our time of trembling here,
That when upon the clouds of heaven
Thy glory shall appear,
Uplifting high our joyful heads
In triumph we may rise,
And enter, with thine angel train,
Thy temple in the skies!

London Wesleyan Magazine.

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Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each
one is embellished with a beautiful frontispiece, and a large orna-
mental letter. We hope that parents and others will lend their aid
in the circulation of these Tracts among the young. The price of
the series is 8 cts.; 25 per cent. discount to agents. The following
are the contents:

No. 1. Mary and the Babe. No. 5. The Dove.
2. Young Samuel. 6. Mary Loved Her Father.
3. Moses. 7. The Celestial City.
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AYER'S CHERRY PECTORAL.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup,
Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for dis-
eases of the throat and lungs, it is not our wish to trifle with the
lives or health of the afflicted, but frankly to lay before them the
opinions of distinguished men, and some of the evidences of its suc-
cess, from which they can judge for themselves. We sincerely
pledge ourselves to make no wild assertions or false statements of
its efficacy, nor will we hold out any hope to suffering humanity
which facts will not warrant. Many proofs are here given, and we
solicit an inquiry from the public into all we publish, feeling assured
they will find them perfectly reliable, and the medicine worthy their
best confidence and patronage.

From Rev. Silliman, M. D., L. L. D., &c.

Professor of Chemistry, Mineralogy, &c., Yale College, Member of
the Lit. Hist. Med. Phil. and Sci. Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from
some of the best articles in the Materia Medica, and a very effective
remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849.

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own
family and that of my friends, and it gives me satisfaction to state in
its favor, that no medicine I have ever known has proved so emi-
nently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.

He writes "that he considers the Cherry Pectoral the best medi-
cine for pulmonary affections ever given to the public," and states
that "his daughter, after being obliged to keep the room four months
with a severe, settled cough, accompanied by raising of blood, night
sweats, and the attendant symptoms of consumption, commenced
the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.

Dr. Ayer—Dear Sir:—For two years I was afflicted with a very
severe cough, accompanied by spitting of blood, and profuse night
sweats. By the advice of my attending physician, I was induced to
use your Cherry Pectoral, and continued to do so till I considered
myself cured, and ascribe the effect to your preparation.

JAMES RANDALL.

Hamden, Ct., Springfield, Nov. 27, 1848.

This day appeared the above named James Randall, and pro-
nounced the above statement true in every respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer—I have been long afflicted with asthma, which grew
yearly worse until last autumn, it brought on a cough which con-
fined me in my chamber, and began to assume the alarming sym-
ptoms of consumption. I had tried the best advice and the best medi-
cine to no purpose, until I used your Cherry Pectoral, which has
cured me, and you may well believe me Gratefully yours.

Portland, Me., Jan. 10, 1847.

If there is any value in the judgment of the wise, who speak from
experience, here is a medicine worthy of the public confidence.

Prepared by J. C. Ayer, Chemist, Lowell, Mass. [Jan. 29-30.]

COLD CREAM for Shaving, and VERBENA, a valuable prepara-
tion for the reproduction, preservation, and growth of the hair.
The following are specimens of numerous testimonials that might
be given:—

Mr. Hawkes—I am anxious that the shaving paste which you
make should come into more general notice. It is one of the most
excellent articles I have ever used. It is also valuable for washing
canker sores, and the like." E. BURNHAM, Exeter, N. H.

"Having made use of the Verbena prepared by P. Hawkes, I take
pleasure in recommending it to the public as a valuable preparation,
and fully answering the purposes for which it is intended."

Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass.
All orders promptly met. [Jan. 18.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the
Baptist church, where he will attend to filling, extracting, and
cleansing teeth. Also inserting artificial teeth on pivot, whole or
parts of sets on gold plate, all of which will be done in a faithful
manner, upon moderate terms. [May 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street,
(opposite the corner of Liberty, New York. Gold Pens, large,
small, and medium size; also, Gold and Silver Cases. Gold Pens
neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing
warehouse, No. 47 Ann-street, Boston. New and fresh assort-
ment for 1850.

We have opened our stock of spring and summer clothing, and
have given great care and attention to selecting the best of goods,
adapted to the New England trade. We are prepared to offer them
to the public, adopting the old proverb, "Large sales and small pro-
fits;" and by strict economy in our expenses, we are able to sell at
prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assort-
ment worthy of their attention. By giving our personal attention to
our business and customers, we hope to insure a second call from all
who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general
assortment of boys' clothing constantly on hand. Custom work done
in the neatest manner, with care and promptness, after the latest
fashions. Orders from the country will be attended to with prompt
ness and attention.

NAHUM WETHERBEE,
J. P. LELAND.

[May 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Win-
dow-shades, Druggists, Rugs, Matts and Matting, Table and
Piano Covers, Stair-roads, &c. &c., No. 450 Pearl-street, second car-
pet store from Chatham-street, New York.

[May 4.] B. A. YOUNG.

THE AMERICAN FOWL BREEDER, a New and Valuable
work, containing full information on Breeding, Rearing, Dis-
eases, and Management of Domestic Poultry. By an Association of
Practical Breeders.

The above valuable book is just published by John P. Jewett &
Co., Cornhill, Boston, and it is offered at the extremely low price of
25 cts. per copy, to bring it within the means of every man inter-
ested in Poultry.

We want one hundred good, faithful Agents, to sell this work in
every county in New England, New York, Pennsylvania, and the
West, in connection with Cole's "American Fruit Book," and
Cole's "American Veterinary." Active and intelligent men can
make money at the business. Address (post paid) the publishers,

JOHN P. JEWETT & CO., Cornhill, Boston.

P. S. The "American Fowl Breeder" is done up in neat covers
and can be sent to any part of the country by mail. Any person send-
ing a quarter of a dollar by mail (post paid), shall receive a copy of
the work. [Mar. 15.]

THE ADVENT HERALD.

BOSTON, JULY 13, 1850.

Office Business.

Two more numbers will complete the present volume of the *Herald*. Those of our subscribers who owe for two or more volumes,—of whom there are a considerable number,—would greatly oblige us by a speedy remittance. There are heavy bills outstanding against us, which we must shortly meet. If those of our patrons who are in arrears, would make a slight effort, they would greatly relieve us.

PROF. WEBSTER.

Considerable interest was excited in Boston week before last by a report, that this man had confessed that he killed Dr. PARKMAN, but not premeditatedly, and that he had petitioned the Governor for a commutation of his punishment. At the meeting of the Committee on Pardons, the Governor being present, on the 2d inst., the report was found to be true.

On the presentation of this case for consideration, Dr. PUTNAM, who has been the spiritual adviser of Prof. WEBSTER since his conviction, stated that he was authorized by Prof. W. to say, that he had killed Dr. PARKMAN, but not with malice prepense. Dr. PUTNAM then made a full statement, as he believes, of the circumstances of the murder, and the reasons which led him to believe that the prisoner spoke the truth. The statement of Dr. P. is very long, and well calculated to excite sympathy in the wretched murderer's behalf. But when the strong evidences presented on his trial are remembered, and the declarations which Dr. W. then and since has made, considered, we are unable to place much dependence on his present confession. We give below the substance of Dr. PUTNAM's statement before the Committee.

Dr. P. stated that he had no previous acquaintance with Prof. Webster, before being called to act as his spiritual adviser. In the first few weeks of his visits, he sought no acknowledgments of the prisoner, but endeavored to win his confidence. At length, on the 23d of May, he demanded of him, for his own well-being, that he should confess the truth in regard to the matter. This confession was made, Dr. P. said, in the belief by the prisoner that it would not pass beyond him, and therefore was not made with a view to procure a commutation of his sentence. The prisoner was also induced to withdraw, on June 4th, a petition which he had sent to the Governor on the 24th of April. To show what kind of man Prof. WEBSTER is, and how much he is entitled to credit in his present confession, we subjoin the following extracts from his petition of April 24th:—

"I would most respectfully and humbly petition your Excellency and the Honorable Council, to be permitted to declare, in the most solemn manner, that I am entirely innocent of this awful crime; that I never entertained any other than the kindest feelings towards him [Dr. Parkman]; and that I never had any inducement to injure, in any way, him whom I have long numbered among my best friends.

"To him who seeth in secret, and before whom I may ere long be called to appear, would I appeal for the truth of what I now declare, as also for the truth of the solemn declaration, that I had no agency in placing the remains of a human body in or under my rooms in the Medical College in Boston, nor do I know by whom they were so placed. I am the victim of circumstances, or a foul conspiracy, or of the attempt of some individual to cause suspicion to fall upon me, influenced perhaps by the prospect of obtaining a large reward." * * * "Repeating in the most solemn and positive manner, and under the fullest sense of my responsibility as a man and as a Christian, that I am wholly innocent of this charge, to the truth of which the Searcher of all hearts is a witness, I would humbly and respectfully pray that the privilege I have asked may be granted. I do this under the full belief, that the testimony and explanations I would now offer, are such as will disprove many things, impair very greatly the evidence of at least two witnesses, and place in their true light circumstances now obscure."

The substance of the confession, as narrated by Dr. PUTNAM, is as follows:—

On Tuesday, Nov. 20th, Prof. Webster sent a note to Dr. Parkman. It was handed to Littlefield, the janitor of the College, and was unsealed. It was to ask Dr. Parkman to call on me, as he had become quite importunate about his debt. I wished to gain time. I did not expect to be able to pay him on Friday. I expected to state to him my inability, to apologize for what had occurred, and make some promises for the future.

I heard on Thursday that he was in pursuit of me, and feared that he had not got my letter. I therefore called at his house on Friday morning, Nov. 23d, when he agreed to call at the College at half-past one o'clock. At the time appointed, he came, passing through the lecture-room, following me into the laboratory. He asked, with great energy, Have you got the money? I said, No, Doctor, and began to apologize. He would not hear me, and began to lead me with opprobrious epithets, notwithstanding all I could say. Afterwards, he drew the notes and an old letter from his pocket, and, referring to the letter, said, In this letter I recommended you for your present situation, and now I have you turned out.

Dr. Parkman continued gesticulating in the most violent manner, and finally thrust his fists in my face. This caused my passions to rise, and in a moment of uncontrollable anger, I seized whatever implement was near, which happened to be a portion of a grape-vine, about two inches in diameter, and struck him a blow on the side of the head. There was no second blow. He fell upon the floor of the room insensible. Blood flowed from his mouth, but there were no signs of life. I stood over his body ten minutes, applying restoratives, but found that he was dead. My first impulse was to run and bolt the doors, and then consider what was to be done.

The Professor then states that he first burnt the clothes and papers, with the exception of the notes which were found in his house at Cambridge. He took the deceased's watch from his pocket, and afterwards threw it off Cambridge bridge. He then took the body to the sink and dismembered it, using for that purpose the knife found in the tea chest with the thorax. The head and some other parts of the body were placed in the furnace that day, and fuel heaped upon them. He says that he never saw the sledge-hammer spoken of by Littlefield. That night he left the College at 6 o'clock, after having disposed of the body in various places.

The day following he visited the College, but made no change in the disposition of the remains. He first saw an account of the disappearance of Dr. Parkman on Saturday evening, and then reflected as to what should be his course. He concluded on Sunday to come into Boston, and make the statements which he did, relative to the visit of Dr. Parkman to his rooms. He visited his rooms the same day. After the visit of the officers, he put part of the body in the privy, and part in the tea-chest.

The tin-box that he had ordered to be made, was designed to receive the thorax. He had not resolved on what to do with it. The fish-hooks were to grapple up the remains

from the privy, but had not been used. He was not aware that he put the knife in the tea-chest. The bunch of keys found in his room, which fitted the locks in the doors of the College, were found by him in the street. The nitric acid found on the stairs was dropped there by accident.

When the officers came to arrest him, he was in doubt as to their object, whether it was, as alleged, to again search the College, which was equally dreadful with fears of the facts having already been discovered. When the carriage stopped at the jail, his fears were confirmed, and before getting out, he took a large dose of strychnia, in the form of a pill, which he had previously prepared. The dose, which was sufficient to cause death, failed, he supposes, in consequence of the excited state of his mind.

He says that he wrote but one of the anonymous letters, that from East Cambridge. The letter he wrote in jail, he again asserts, contained only a caution against a bottle of nitric acid.

After he had made this statement, Dr. Putnam adjured him to state, as a man at the point of death, whether, previous to the occurrence, the thought had not occurred to him that Dr. Parkman's death would benefit him? He replied, No, as I live I never dreamt of any such thing. My passions have been my besetting sin. I never had thought of injuring Dr. Parkman.

Dr. PUTNAM further said, that if the Committee could come to a favorable decision, the sooner it was announced the better; but if the decision should be unfavorable, he wished for further time to allow of petitions in his favor.

The Committee have since had two other meetings, one last week, and the other on Monday. At the first, Mrs. WEBSTER and her three daughters were present, to beg that the punishment of Dr. W. might be changed to imprisonment.

Mrs. W. said, that the petition of her husband, declaring his innocence, was written at the urgent solicitations of herself and daughters, who at the time believed him guiltless. The interview was a very painful one. At the second meeting of the Committee, held to give opportunity to any who might have anything to say in favor of commuting the punishment, a considerable number of gentlemen were present, numbering several physicians. Among some incidents cited, tending to show the excessive irritability of Dr. W., (from which it was argued, that he may have killed Dr. PARKMAN in a sudden fit of irritability,) were two which we consider rather unfortunate for him, and are likely to have an opposite effect to that intended. It was stated, that on one occasion, when in London, Dr. W. went into a barber's shop, accompanied by two or three friends, to be shaved.

While seated, one of his friends playfully said to another, "Did you ever see a man shave a monkey?" This remark so infuriated Dr. W., that he sprang from his seat, seized a knife, and attempted to stab the one who made the remark.

The other incident was, that Dr. W. and another physician, on one occasion were good-naturedly employed in knocking off each other's hat. Dr. W., being the smaller and weaker man, was beaten in the exercise. At last, finding he was no match for his opponent, he became excited, and struck at the other's head rather than his hat, which induced his friend to return the same. Becoming still warmer, Dr. W. clenched him, but was thrown on the floor. No longer able to control himself, the excited man sprang to his feet, seized a large black walnut cane, (said by the one who cited the case, to have been as heavy as iron,) and struck at the head of his opponent, with the butt end, with all his force. The blow was arrested by a gentleman present, who caught Dr. W.'s arm, but received a severe blow on his own.

It is painful to think that such instances are the only ones his friends are able to bring forward, to extenuate the offence. We see not the shadow of a palliative in the case, but think that he is placed in a still more unfavorable light.

Some petitions were presented, mostly from other States; none were numerously signed. A request was made that the decision of the Committee might be postponed for a month, so that the friends of Dr. W. (who had been awaiting the decision of the Supreme Court on the writ of error), might procure petitions in his behalf. This was pronounced inadvisable; but the Committee said that they would put off the final decision to the 18th inst., so that his friends may exert themselves in the meantime to procure petitions.

Who would suppose, that there is an individual now in jail in Cambridge, who is to be hung on the 26th—but a few days hence? Not a word do we hear in his behalf! Doubtless many warm-hearted philanthropists are actively engaged in getting up petitions for him; but we neither see nor hear of them. No physicians and ministers beseech and pray to the Governor for PEARSON; none are found to plead his cause,—none whose sympathies are sufficiently copious to run in more than a single channel. We are still of the opinion, that the hope of a commutation of Dr. W.'s punishment is very faint.

Foreign Items.

It is said to be the intention of Kossuth to come to this country, as soon as he is permitted to leave Turkey.

A man with the somewhat appropriate name of BONES, was lately summoned for allowing the guardians of the Warrington Union, in Essex (Eng.), to maintain three children of his wife by a former husband. In defence, the man said that his earnings were only seven shillings a week, (or about one dollar and fifty-four cents,) and he found it impossible to support eight persons, which composed his family, on that sum. He had attempted it, however, but had been nearly starved in the attempt, and was forced to take three of his children to the Union. He and his family were offered an asylum in the workhouse, but he declined it, preferring that the remaining five of his household should live on four and a half cents a day than to become paupers. This was proof to the magistrate of the man's honesty and industry, and he refused to commit him.

An old black man died recently in Jamaica, at the age of 130 years.

A Paris tailor has just sent out to Hayti the mantle which the Emperor Souleouque purposes wearing on the day of his coronation. It is of crimson velvet, shot with gold, and is richly ornamented with precious stones. Its value is stated to be about \$10,000.

The conference of preachers of the Prussian Church had voted an address of congratulation and support to the Bishop of Exeter, for his conduct in the GORHAM case.

At Coesfield, the 1050th anniversary of the arrival there of a fragment of the true Cross, was celebrated on the 25th of May by a solemn mass, performed by the Bishop of the diocese, and attended by all the clergy of the cathedral. The city was visited during the days of the ceremonies by 50,000 pilgrims.

At Montreux, about twenty miles from Paris, a clandestine manufactory of gunpowder has been discovered by the fact of an explosion having taken place, which blew off the roof of the house. An apothecary and a medical student were found concealed, and much burnt from the effects of the explosion.

SUMMARY.

DEATH OF PRESIDENT TAYLOR.—The President died on Tuesday night, at thirty-five minutes past 10 o'clock. His last words were: "I am prepared—I have endeavored to do my duty." His disease is said to have resembled the cholera—such as he was seized with about a year since.

In the District Court last week, Joab C. Bartlett, late Postmaster at Grafton, Montague, Mass., pleaded guilty to one of the indictments against him for stealing money letters, and was sentenced to ten years in the Greenfield Jail. The money in the letter which led to his detection, consisted of three one dollar bills and two quarters, all of which were marked by the mail agent at Sunderland, where the letter was mailed. It was traced safe through to the prisoner's office, where it stopped, although that was not its place of destination. The next day, the agent called upon the prisoner, and upon searching him, the marked bills and quarters were found in his pockets.

A sailor belonging to the Bremen brig Reform, lying at Commercial wharf, while going on board that vessel on Monday evening, the 1st, fell from the plank and was drowned.

Lieut. R. C. Frend, of the Royal Canadian Rifles, was upset, during a violent squall, in a boat on the Richelieu river, near Lake aux Noix, where he was quartered, and was drowned.

A young lady at Runcorn recently purchased an orange, and on opening the fruit, found another orange in the centre. The enclosed was about the size of a fine walnut, and was covered with a rind of the usual color and texture.

The Independent Order of Odd Fellows, M. U., according to a statement, just issued, consists of 419 districts, 3408 lodges, and 250,000 members, spread over Great Britain and the colonies. During the past year the contributions were £235,000, and the amount distributed was £200,000.

Charles C., a little son of Mr. Weesels, living in Bridge-street, this city, died on the 2d, from the effects of scalding itself by pulling over a coffee-pot the day before.

As a gentleman was rambling through the woods at Butter-mere, England, he accidentally trod upon a large viper, which ran up his back and seized him by the hair of the head, and he had great difficulty in shaking it off. It then recoiled and sprang at him again. To avoid its rage, he was obliged to jump down a precipice of twenty feet, and received great injury.

The arrival of emigrants at New York during June numbered 12,763; in May, 45,038, showing a large falling off.

Mr. Williams, of Phelps, N. Y., who struck his wife on the head with a hammer, and fled, thinking he had killed her, was found dead a fortnight afterwards in the woods, where he had hanged himself.

In Peoria, Ill., a boy named Somers was arrested for throwing a stone at another lad while swimming, and which fractured his skull.

Six West Indian estates, which ten years ago were well worth £200,000, were lately sold at auction in Glasgow, for £22,500.

At Newton Lower Falls, Mr. Perkins, aged 75 years, was found by his wife dead in his bed on the morning of the 28th ult., having had, probably, a fit in his sleep.

At Howe's mills, in Groton, a young man was badly, if not fatally injured on the 1st, by being entangled in a belt.

A carriage containing four people fell from an embankment in Hull, down twenty feet. The people and horses escaped injury, but the carriage was smashed up.

Wm. Shean, Prefect of Georgetown College, was accidentally drowned in the Potomac on the 4th.

In the United States District Court at Williamsport, Pa., a young man named George Baldwin, late Postmaster at Great Bend, Susquehanna County, was convicted of embezzling letters containing money, and sentenced to ten years imprisonment in the penitentiary. His defence was insanity!

Joshua P. Scott, a colored man about thirty years of age, who was sentenced to the Rhode Island state prison for seven years for burglary, made a desperate attack on the officers of the prison on Wednesday afternoon, the 3d, which came near resulting in the most serious consequences.

A dreadful riot occurred at the Spring House, near Baltimore, on the 4th, during which several persons were shot, one of them a boy named Geo. Robinson, it is thought, fatally, and a man named Horn had his arm broken.

There was a collision between the Pittsfield stage coach and a railroad train, at the free bridge in Cohodoc, N. H., on the 3d, by which the coach was overturned, two horses killed, and the driver seriously injured. The Legislature has taken up the subject of this dangerous crossing.

Two students of Oglethorpe University, near Milledgeville, Ga., named Luce and McCutchen, were instantly killed on the morning of the 26th ult. by lightning.

The wife of Ephraim Goodwin, in West Amesbury, committed suicide on Monday, the 1st, by throwing a skein of yarn over the top of a door, fastening it to her neck, and then jumping from a chair. She was about 30 years of age, and had been for some time in a melancholy state, on account of the death of her children.

A young man named Stanford, brakeman on the Cheshire Railroad, was knocked from the cars and instantly killed by a low bridge on Tuesday evening, the 3d, near Leominster. His parents reside in Keene.

A sheep lately arrived at Corpus Christi, Texas, with three hundred pelicans, consigned to the owner of an oil factory there.

Joshua Seinyer, an Englishman, died in one of the cells of the Providence jail on the 3d, from delirium tremens.

Letters recently received from Trinidad state, that there are now about four hundred and fifty of the refugees from Romish persecution in Madeira, where they have been collecting from the islands adjacent, in which they originally secreted themselves.

At Lowell, on the 4th, Capt. Taggart made a balloon ascension with his flying machine attached. He was up an hour and a half, and travelled about 75 miles. He showed himself over Dracut, Tewksbury, Haverhill, Reading, Andover, Danvers, Ipswich, Lawrence, Georgetown, Methuen, Salem, and other towns. He also went out to sea at Middlesex, and returned back to Lowell, the gearing to his flying machine broke. Had not this accident happened, he would have landed in or near Lowell, where he started from. The above (which we copy from the Post), from the particularity with which it is stated, would seem to be true; but we feel a little incredulous.

Accidents on the 4th of July.—Duncan McLean, a sailor, belonging to the brig Anna Patterson, of Pictou, N. S., was almost instantly killed by the bursting of a small iron swivel, while firing a salute at Douke's wharf, Charlottetown. A ball from the gun was driven deep into his head. In Myrtle-street, Boston, a boy named Cole had his left hand shattered by the bursting of a pistol. At Auburn Dale, a young man named Hatch had his leg partly blown off by the sudden discharge of a gun. At Salem, Dr. White was seriously hurt by being thrown from his carriage, and a son was badly injured by the explosion of fireworks. An unknown intoxicated man was run over by the cars and killed near Pleasantville, Westchester county, N. Y. At Lansingburg, by a premature discharge of two cannons, owing to carelessness, Mr. Cassidy had both hands blown off, another lost an arm, and another a hand. At Portland, a son of Mr. S. Roberts was wounded in the leg and thigh by the premature discharge of a small cannon. In Neweyport, three young men were injured by accidents from powder. One, a son of Mr. Samuel Lord, was injured so much that he is in danger of losing his eyes. Some young men in Albion village, Woonsocket, R. I., were firing a cannon, when it was prematurely discharged, seriously injuring four of them. Emery Marble received a bad wound in his head, and his recovery is doubtful. A man, belonging to Northbridge, Mass., while on the down-bound train from Woonsocket to Providence, was accidentally thrown between two cars and badly injured. At New Haven, whilst the cannon were responding to the toasts given at the dinner on the "Green," a little girl of ten years, daughter of Mr. Robert Welch, ran before a piece at the moment of its discharge, and was instantly killed, her head having been shattered to atoms by the wad. The firing was forthwith suspended for the day—even the sunset salute was dispensed with. In East Haven, George Palmer was mortally wounded, and in West Haven a man lost an arm, by the explosion of a cannon.

John and James Cochran, brothers, convicted of a conspiracy to charge George Warner, a lawyer, with perjury, were sentenced at Baltimore to a year's imprisonment, and a fine of \$100.

Near Covington, Ky., Charles Sutherland shot and killed his father while in bed. They had a dispute during the day.

In Dixon, Ill., Mrs. Eaton was thrown from a carriage and killed, and her two boys had one arm and the other a leg broken.

Anson Clapp, of Southampton, aged 40 years, hung himself on the roadside, leaving a wife and children.

At Portland, an Irishman named McDowell, residing on Stetson's wharf, fell down stairs, in consequence of stepping on a piece of lemon peel, and received such injuries as to render his recovery doubtful.

The Shelbyville (Ind.) Index says, that fifty-three negroes passed through that place on the 26th of June, on their way to the northern part of the state. They were manumitted slaves from North Carolina.

A friend has sent us a finger-ring, as a donation to the Tract Fund. It is a beautiful ring, set with three stones, entirely new, and cost \$3. We will dispose of it to any one who may wish to advance the object for which it was given.

New England Railroad Guide, Steamboat and Express Journal, illustrated with a complete map. Published on the 1st and middle of every month, by Geo. R. Holbrook, Railroad Guide office, 37 Court-square, Boston. Price, 5 cts. We have received the number for July last.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations	47 36
Wm. Johnston	2 00
O. R. Fassett	3 00
To Baptist ministers	0 19
Total donations	52 55
Previous receipts	28 00
A Friend	3 00
H. Harley	2 00
A. W. Brown	2 00
Excess of donations over receipts	15 57

Wholesale Prices Current.

CORRECTED WEEKLY.

Candles—P lb.					
Mould	10	11			
Sperm	39	40			
Spermaceti	40	41			
Coal—P chaldron					
Orrel	20	00			
Cannel	25	10			
Newcastle	20	00			
Sydney	57	60			
Petroleum	57	60			
Anthracite, ton	50	55			
Ditto retail, P					
3000 lbs.	60	00			
Coffee—P lb.					
Mocha	11	12			
Java	11	12			
St. Domingo	11	12			
Manilla	11	12			
Porto Cabello	11	12			
Rio	11	12			
Sumatra	11	12			
Maracaibo	11	12			
Fish—P lb.					
Bank	2	27			
Bay	1	50			
Small	1	50			
Haddock	1	50			
Mackerel—No. 1	1	50			
Do No. 2 & 3	8	00			
Do No. 4 & 5	8	00			
Herring, 1 lb.	20	00			
Herring, sealed	40	00			
Salmon, 1 lb.	20	00			
Salmon, 2 lb.	18	00			
Shad, mess, 1 lb.	7	50			
Alewives, No. 1 & 2	3	00			
Philadelphia, P lb.	62	00			
Baltimore, H. at 3	50	00			
Do City Mills	50	00			
Fredericksburg	50	00			
Alexandria	50	00			
Georgetown	50	00			
Richmond	50	00			
Petersburg	50	00			
Genesee, fat, br.	60	00			
Do, com. br.	55	00			
Ohio, via N. O.	0	00			
St. Louis, com.	0	00			
St. Louis, ex.	0	00			
Ohio, via N. O.	0	00			
Michigan, com.	50	00			
Do, fat	60	00			
Rye, Philadel.	35	00			
Meal, kiln dried	3	25			
Fruit—P box					
Raisins, Mal. bl.	30	00			
Raisins, black	30	00			
Do, box black	30	00			
Currants	7	00			
Citron	18	00			
Figs, cargo	6	00			
Lemons, Sic. bx	25	00			
Raisins, Sicily	30	00			
Almonds, Jan. 1 lb.	27	00			
Do, soft shell	12	00			
Do, shelled	20	00			
Grain—P bushel					
Corn, Northern	0	00			

BUSINESS NOTES.

M. H. Graves.—The paper of M. S. was stopped the 10th of May, as per request. He has not informed us of his new location.

J. B. Mitchell.—The library contains 8 vols.—the price is \$5. We can send one to Bro. Litch for you.

Dr. J. T. Walsh.—We send regularly to the "Herald of Truth."

E. Nye—\$1 for B. Brown. Where has he heretofore received the paper? We do not find his name on the Manchester list.

R. H. Ayers.—The work you refer to is a foreign quarterly, and comes to five or six dollars a year. We receive only one copy. We send you some tracts.

G. H. Child, \$5.—Bro. P.'s paper was paid to end of present vol.

R. V. Lyon, \$5.—The \$5 referred to, two weeks since, was not credited. We cannot say that it was received. Can you assist us in determining that the sum sent for those subscribers was \$2—less than was credited to them.

Wm. Johnston.—We have given you credit for the tracts you have given away, and will gratuitously furnish you with more, when you order. The Herald is sent free.

TO SEND HERALD TO POOR.

[Note.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

G. Sutton 2 00 || F. Brown | 5 00 |

DELINQUENTS.

If we have by mistake published any who have paid, or who are paid, we shall be happy to correct the error, on being applied to for the fact.

Edwin Fowler, of Carmel, N. Y., stops his paper, owing 2 00



LINE 3: 60-70.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. V.

BOSTON, SATURDAY, JULY 30, 1850.

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given when money is forwarded.



THE CROWN OF THORNS.

BY S. G. BULFINCH.

A Crown for the destined King!
The weight of gold by David borne,
From conquered Ammon torn,
To David's Heir the royal circle bring,
And let the ruler's rays
Join with the anaphora's blaze
To make for Judah's Lord an offering.

A Crown for the gentle Friend,
Whose heart with human love o'erflows,
Who feels for human woes!
The rose and myrtle with the olive blend,
And let the mingled wreath
Each softest odor breathe,
And music's liquid melody attend.

A Crown for the lofty One!
For him who reigns in heavenly night,
Next to the Infinite!
But what were worthy of God's holy Son,
Unless night's diadem,
With every starry gem,
By angel hands were laid before his throne?

A Crown of the piercing thorn
Was woven for that sacred brow,
And lo! the soldiers bow,
And hail the meek Redeemer king in scorn!
Christian, there fix thy gaze!
Nor gaze nor starry rays
Equal the glories which that crown adorn.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE IV.—THE SEVEN STARS AND SEVEN CANDLESTICKS.

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."—REV. 1:20.

It must be obvious that the form of expression used by the Seer in this passage is elliptical; it is common to the prophetic writers, and when properly weighed, can lead to no misconception of their meaning, or of the nature of the statement that is placed before us. The word "are" is evidently equivalent to "signify"; "the seven stars" signify or represent "seven angels"; "the seven candlesticks are," i. e. signify or represent "seven churches." This use of "is" and "are" for represents and represent (or what is all but equivalent to it) occurs above thirty-seven times in analogous portions of Scripture; such, for instance, as "seven good kine are seven years;" and again, "these dry bones," in the valley of vision, "are the whole house of Israel;" and in thirty-six out of the thirty-seven times, the Church of Rome interprets the phrase as we do, explaining the word "are" to mean "signify;" but in the thirty-seventh instance, and in that alone, which occurs in the history of the institution of the Communion, and in which the words are, "this is my body," she lays aside the process which she has pursued in the interpretation of all the thirty-six passages I have referred to, and adopts a new interpretation, the issue of which is the most monstrous of all monstrous dogmas held by that communion, viz., Transubstantiation.

Now, surely, you need nothing more to convince you how utterly false her interpretation is than this, that she is afraid to carry it out. She contrives to change her interpretation just where her interests or her previous infallible decisions are concerned. Wherever her infallible decrees are not touched, she interprets as common sense would surely lead us to interpret; but wherever the decisions which she has come to by her councils and in her traditions go against what is the plain and obvious meaning of the passage, she lays aside the whole plan that she has pursued in interpreting the rest of the word of God, and puts upon the passage, the aid of which she insists on at all hazards,—a new, unnatural, and unjustifiable

interpretation. Instead of bringing her theology to God's word, to be settled and controlled by it, she brings God's word to her synods, popes, and decrees, to be controlled, and shaped, and formed by them. Here is just the broad distinction between the principle of Protestantism, as held by all Christians, and the principle of Romanism, held by true Romanists and by pretended Protestants, who are really papists. We believe that all creeds, however plausible or popular, must be tested by this word; and if they are found inconsistent with it, they must be repudiated, whatever be the consequence: and all truths, however unpopular they may be, that can be substantiated here, must be clung to in life, and cherished in death, and borne with us to the judgment-seat of God.

The "angels" (who are here represented by the seven stars) I do not discuss controversially; plainly, these angels are ministers of some kind,—the whole context shows that they are so.—Whether they were bishops, or presbyters, or deacons, or apostles, or evangelists, or what they were in ecclesiastical degree, is the least thing; that they were ministers of the Gospel is plainly and distinctly intimated in the passage. Milman, who has written a history of Christianity, has stated here that the angel here corresponds to the Jewish official, who was a sort of secretary or writer in the synagogue, but not possessed of any official superiority to the rest of his brethren; on the contrary, he was subject to, and controlled by them. The Independents say that the angel was an Independent minister; the Scottish Church would assert that he must have been something like the Moderator of the General Assembly; the Church of England says he must have been a bishop or an archbishop. My impression is, that perhaps he was none of the three. I do not think the Moderator of the General Assembly is very much like the Apocalyptic Angel; and I really suspect, what I hope is without offence, that neither the Bishop of London, nor of Exeter, nor any other Bishop on the bench, is very like him; and I doubt whether the Independent minister would in all respects correspond to him.

Without looking at the angel in the light of the Church of England, or the Church of Scotland, or any other Church, we shall view him simply as he is here revealed to us,—as a minister preaching the Gospel, and making known to the churches the unsearchable riches of Christ. This name, as applied to the ministers of the Gospel, seems to me to be an extremely beautiful one. The word "angel" we have retained in our translation of the Greek word *αγγελος*, but we need not have done so, for the apostle Paul uses this very word, and we translate it a "messenger." The proper meaning of the word *αγγελος* is messenger; we use the technical or special term angel, but we might just as correctly use the word messenger. Thus we read in the Old Testament, "He maketh his angels" (or messengers) "a flame of fire;" and in Hebrews, "Let all his angels" (or messengers) "worship him." And this is the strict and literal sense of the epithet here bestowed upon the ministers of the Gospel. The Gospel is the message—the ministers of the Gospel and the Evangelists are the messengers. The Gospel itself is, literally, "the message of good news;" and the Evangelists are simply the messengers of good news; and hence Paul, in addressing the churches to whom his Epistles were written, says, "Ye received me as an angel of God." Now, if you understood angel there in its special or limited sense, you would misapprehend the meaning of the apostle. I do not believe it means that they received him as they would have received an angel, but they received him as the messenger of God, making known the glad truths that God had commissioned him to preach.

You will see, then, that if the term messenger be used as a word descriptive of the minister of the Gospel, his great mission is simply to make known the message. The angel or messenger is not one that rules, but one that speaks; it is less action and more utterance that is to characterise him. In the language of

an ancient writer, he is to use *non verbera, sed verba*—"not stripes but words;" his office is to be pastoral, rather than sovereign; he is to be the humble messenger, not the imperial dictator. And the great beauty of his character will be, not the eloquence or the power, but the faithfulness, with which he delivers his message; and hence, says the apostle, we require in such ambassadors that "they be found faithful." Earnest they will be, if Christians; eloquent they may be, if God has given them that gift; faithful they must be, to have any claim to be angels or messengers of God at all.

The next symbol used in this place to represent the ministers of Christ is "stars." These angels or messengers are represented under the sign or symbol of stars. Now, what is the use of the stars, as far, at least, as we are concerned? Their relative usefulness to us is measured only by their power of giving light. What the nature or the contents of Jupiter, Mars, or Saturn may be,—what their density, or distance, or size, or shape, or population may be,—are questions for astronomers to dispute about; but to the mariner on the ocean's bosom, or to the traveller in a dark and stormy night, the value of the star consists not in what is in it, but in what it sends down,—that quiet and beautiful light that leads them to their home. It is just so with the ministers of the Gospel. I care far less what the succession may be, to which they pretend,—what the commission may be, of which they boast; or even what their talents may be, or what ecclesiastical preference they have,—these are matters for synods, and bishops, and conventions to discuss; but as the best star is that which shines the brightest in the sky, and casts down the clearest light upon our pathway, so, we may depend upon it, be he Episcopalian, or Presbyterian, or Independent, or whatever you like to call him, he will, in the long run, be felt and seen to be the best minister who sheds upon our path the clearest light, and leads us most directly to the Lamb.

These stars, in the next place, have not their light originally and inherently in themselves. All the planets derive their light from the sun. There is no evidence that Jupiter, for instance, has any self-derived luminous power around him, which he transmits to us; but there is conclusive evidence that whatever light comes from evening or morning star, comes from it only in proportion to what it receives from the sun, the great centre of the system. In other words, the light of the stars is a borrowed, not an original light; and the light that we receive from them is the reflection of what they receive from the sun. Does not this give us some idea of what a Christian's life should be, and still more what a minister's preaching should be? We do not want from the minister the light of science, except so far as it may serve to clear away obstructions from the truth. We do not want the light of philosophy, or of anything else that is connected with the knowledge, or contained in the encyclopedias, of man; but what we need in the house of God is light from the sun; and the minister's sermon should be a mirror to reflect that light, and the minister a star to transmit that light; so that if you come to the house of God and hear discussions about endless genealogies, and anile fables, and the beauty of science, and the glories of astronomy, and the discoveries of chemistry—all good and beautiful in their place—and nothing besides; then you come to a wandering star—a star that may mislead you, like an *ignis fatuus*, to the depths of perdition; but not to a star placed by the Sun of righteousness in its socket, to reflect upon a world that lieth in darkness, the light of that unsetting Orb, who will soon ascend his meridian with healing in his wings.

In the next place, we may note that stars shine only in the night time. This is an important point. When the sun rises above the horizon, the stars are instantly put out; not one of them is visible. It is only when the sun has sunk below the margin of our horizon, that the stars begin to twinkle in their orbits, in order to supply by their dim and distant rays the absence, for a season, of that glorious luminary.

The ministers of the Gospel are only here until the Sun of righteousness shall shine from his meridian throne. At present that Sun is but just above the horizon, and only a portion of his beams is visible; his rays at present are horizontal, and hence the best church and the holiest Christian have each very long shadows; but a day comes when he shall rise to his meridian throne, and be vertical for ever—when there shall be one everlasting and glorious noon—when there shall be no shadow, but all perfect light. And in the effulgence of that light the stars that have twinkled in ten thousand pulpits shall be quenched, and we shall no more teach every one his neighbor, saying, "Know the Lord;" for all shall know him, from the least even unto the greatest. Now, there is darkness, therefore there are ordinances—then, there shall be no night, and therefore no ordinances. Now, the ministers of the Gospel are needed to reflect the sunlight,—then, the reflector shall not be required, for we shall bask in the full blaze of that bright Original, which shall put out the sun, and moon, and stars, for "they have no need of the sun, nor of the moon, for the glory of God and of the Lamb doth lighten it."

To show you that as the stars are only for the night, so ministers are only for this dispensation, I refer you to what the apostle says in Eph. 4: 11: "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Then, after his ascension, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." For what purpose? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Now, how long? (I wish you specially to notice this)—how long are ministers to continue? "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." There will be no such thing as perfect unity in the Church till the perfect source of unity is in the midst of it. It is the want of Christ that makes a divided Church; and therefore were there more Christianity, there would be less division in the Church; if Christ's presence were more fully realized, there would be greater unity in the midst of it. But the moment that there is perfect unity and perfect conformity to the stature of Christ, then the ministers of the Gospel will be done away with; their functions will have expired. All then will be priests, all will "know even as they are known."—(To be continued.)

A Brief Exposition of 1 Kings 21:9, 10.

"And she wrote in the letters, saying, *Proclaim a fast*, and set Naboth on high among the people, and set two men, sons of Belial, before him to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him out and stone him, that he may die."

From the connection of these words we find that Ahab, the king of Samaria, had taken a fancy to the vineyard of Naboth, which lay hard by his palace. He therefore made a proposition to Naboth for the purchase of the vineyard. Naboth, not out of any wilfulness or obstinacy, but out of a natural and laudable desire to preserve in his family that which had descended to him from his ancestors, refused, saying: "The Lord forbid it me, that I should give unto thee the inheritance of my fathers."

What could be more reasonable, what more praiseworthy, than the ground of his refusal? Here was disinterestedness; for there can be no doubt that Naboth might have received double the real worth of his vineyard. But gain had no weight with him when put in the scale against reverence for the memory of his forefathers. A refusal proceeding from such a sentiment ought not only to have been sufficient to obviate the giving offence to Ahab; but it ought to have given great pleasure to the king, who ought to have felt proud to think that he was the sovereign of subjects of the high sentiments of whom he here had so striking a specimen.

Very different, however, were the consequences with regard to poor Naboth. The king, who was a weak and childish sort of being, because of his refusal, appeared greatly dejected; was plunged into melancholy, and would neither eat nor drink. The Queen Jezebel, however, was of a different character. She, who seems to have carried hypocrisy to its state of deadly perfection, was not long in falling upon the means of gratifying the wishes of her husband, without consulting Naboth, and without giving anything for the vineyard in money or in kind. "Let thine heart be merry," said she, "for I will give thee the vineyard of Naboth the Jezreelite."

But in accomplishing this nefarious design, Jezebel saw clearly that it was useless to endeavor to prevail upon Naboth by temptations of lucre, because his refusal was founded upon principle. She therefore conceived the truly diabolical project of bringing against him a *false accusation*; and that the accusation might be such as to insure his destruction, and at the same time deprive him of the compassion of his fellow-subjects, she caused him to be accused of blasphemy; a very horrid crime in the eyes of all good men, and therefore the best calculated for effecting her nefarious purpose. But now mark well the dreadful means that she resorted to. She wrote letters in her husband's name to the nobles and to the elders; that is to say, to the nobles and the magistrates, which magistrates were also the *judges*. In these letters she desired the persons to whom they were written to proclaim a fast or *religious festival*; for we always find that when injustice and cruelty of the most atrocious and horrible description are about to be committed, the pretence of *extreme piety*, and the *most glaring show of religion*, are put in the foreground. "Proclaim a fast," said this wicked woman, "and set Naboth on high, amongst the people; then set two men, sons of Belial, [that is to say, men of desperate wickedness,] before him, to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him out and stone him, that he may die."

Horrible as was this message, the base nobles, and the baser judges, did as Jezebel had sent unto them. They proclaimed a solemn fast; they hoisted the religious banners; they invoked the assistance of the Almighty; they set Naboth on high among the people; they brought the two false witnesses to swear against him; and then, followed by the deluded crowd, they carried him forth out of the city, and he was "stoned with stones that he died."

Were it not for the information which unerring history has afforded us, we should be led to believe that this was an imaginary case, or parable, intended to illustrate the most deadly workings of *hypocrisy*, and to show in the sequel the consequence to the principal actors in the cruel and bloody scene. For, what do we behold here? We behold nobles and judges engaged coolly and deliberately in the work of finding out and hiring *false witnesses* to take away the life of an innocent man. We behold them resorting to the shameless act of employing the most infamous of mankind for this purpose.—We behold them sitting in a mockery of judgment on this innocent man; and we behold them see him, with unmoved countenances, stoned to death in execution of their judgment, founded upon the evidence of wretches whom they had hired to swear falsely against him.—And, which is the finishing stroke of the picture, we behold them doing these things under the mask of *religion*, on the day of a solemn fast, and for the pretended purpose of punishing blasphemy!

The Bible does not tell what were the feelings with which these base nobles and these unjust judges retired to their homes, and laid their heads upon their pillows. They had succeeded in accomplishing their bloody work, and we are left to suppose that they finally received the reward which God visits upon the unjust and bloody-minded. But with regard to the instigators to this crying sin, the Bible has taken care not to leave us to conjecture or inference. It has given us a full account of the consequences to them of this work of hypocrisy and cruelty. The king, who had not indeed been an actor in the matter, but who had sanctioned the proceedings of his wife by making no remonstrance against her conduct, and still more explicitly by going in person and taking possession of the vineyard of the murdered Naboth—the king, warned by the prophet, began to humble himself; he tasted of evil all his days; he was killed by his enemies in battle, and, in accordance to the sentence passed upon him, the dogs licked up his blood, as they had licked up the blood of Naboth. The forefathers of Naboth were not allowed to have weight with him. His truly pious sentiments with respect to ancestry and posterity were not listened to. The Lord therefore cut off the posterity of Ahab. Jehu slew his son in the very vineyard which had belonged to Naboth. "Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord, and I will requite thee in this plat of ground."

Having slain the son and successor of Ahab, Jehu proceeded to the rest of his work, and slew all the children of the destroyer of Naboth and his children. Jezebel was punished in a most singular manner. She was looking out of a window, and Jehu said, "Throw her down. So they threw her down, and some of her blood was sprinkled on the wall and on the horses, and he trod her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her, for she is a king's daughter. And they went to bury her; but found no more of her than the skull, and the feet, and the palms of her hands.—Wherefore they came again, and told him.—And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel. And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel, so that they shall not say, This is Jezebel."—2 Kings 9:33-37.

Thus we have the whole history: the object; the means of accomplishment; the success of the contemplated crime; and, finally, the signal and awful punishment of the criminals. At first sight we are stricken with horror at the punishment inflicted upon Jezebel. But, looking back at her offence; viewing the coolness of her cruelty towards Naboth; seeing her instigating magistrates and judges themselves to suborn wretches to swear away the life of an innocent man; and, above all things, seeing her effect this bloody purpose with all the insignia of religious ceremony drawn forth, and under a pretence of uncommon reverence for God, and an uncommonly anxious desire to prevent his name from being blasphemed; when we consider these things, can we say that her carcass ought not to have been as dung on the face of the field? Let us now look back, let us re-consider the whole of this history. Here we see that to get at the property of others is the object of duplicity. Jezebel would not have brought the charge of blasphemy against Naboth, if Naboth had had nothing of which she wished to obtain possession. This was the grand object. This it was that excited her pretended zeal for religion. The unfortunate Jezreelite was in possession of a thing which she wanted to possess. He, very naturally, desired to keep his own.—She had no means of taking it from him by law, or under color of law; and, therefore, she resorted to the false accusation of blasphemy.

It is material to observe that the crime of blasphemy was selected, in preference to any other crime, for reasons which are obvious enough. In the first place, this crime consists in utterance of words merely. If the crime falsely imputed had been that of robbery or murder, it would have been more difficult to satisfy the minds of the people on the score of proof. The positive evidence must have been corroborated by facts and circumstances. There must have been some one robbed,—there must have been some one killed. The bare words, or bare oaths, of two witnesses, would not have been sufficient to justify in the minds of the people the horrible act of stoning a man to death.

Jezebel, together with the nobles and magistrates of Samaria, seem to have been fully aware of this. They took special care to disguise the *real object* of the persecution of Naboth. They said not a word about the vineyard. They did not complain to the people that Naboth was an obstinate man—that he had been rude to the king—that he refused to let him have the inheritance of his fathers, whether for money, or in the way of barter; they did not let it transpire, that his life was sought because he would not part with his property; they took extremely good care to invent something that should enlist the passions of the people on their side, and that should make even good men approve of a deed, which, if those good men had known the real truth, could, in all probability, not have been perpetrated. The real motive was absolutely necessary; and we ought, therefore, as we value the cause of justice, equity, and common humanity, always to be strictly on our guard as to all matters of this kind, and keep a watchful eye in search of the true cause of such proceedings as tend to impugn the good name or standing of our fellowmen, lest we might be tempted to pass the line of justice and charity, under the influence of prejudice or misrepresentation, and thus expose ourselves to the displeasure of that God, who has so emphatically said, "Vengeance is mine, I will repay."

Christian Intelligencer.

Importance of Circulating the Scriptures.

"Thy word is a lamp unto my feet, and a light unto my path."
If David could say this, how much more can we. How small a portion of the Sacred Scriptures did he possess? The five books of Moses. The books of Job, Joshua, Judges, Ruth, 1st book of Samuel, and a portion of the Psalms. How small this section of Divine truth, compared with the whole! And yet, he exclaims,

"Thy word is sweet unto my taste, yea, like honey to my mouth—my eyes fail for thy word—I have esteemed thy word more than my necessary food."—Psa. 119. If all this be true of that small part which that man of God possessed, with how much greater force will it apply to the whole Inspired Volume. Christ Jesus has brought life and immortality to light through the gospel. He has lifted the veil which hung over the future world. He has opened the kingdom of heaven, and invites all to press into it. He has made atonement for sin, by the sacrifice of himself—he poured out his soul an offering for sin; he died the most agonizing of deaths, even the death of the cross. But he rose triumphantly from the tomb, and is now interceding for all who come unto God by him. If it be true that there is salvation in no other name given under heaven, if it be true that the Scriptures of the Old and New Testament are the Living Oracles of God—the source of all the knowledge of the way of salvation; then what responsibility rests on all who possess this heavenly gift! How important that this inestimable blessing should be disseminated among our fellowmen! Centuries ago there were but few copies of the Word of God; these were carefully secured in monasteries and libraries; now it is counted by millions; and is the *cheapest*, as well as the *best* book in the world. At the smallest cost a man may possess himself of one. And yet how sad—how lamentable—to think it is neglected and despised by thousands who dwell in a Christian land!

Let the disciples of Jesus awake to their duty and responsibility. Let the Word of God be given to the poor—let it be read to the ignorant and unlearned—let the minds of the young be interested and impressed with its touching narratives, faithful histories, and instructive parables. Even little children have been made happy by a faithful representation of its truth. How important that our young men should be imbued with its teachings! Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word. "Thy word have I hid in my heart, that I might not sin against thee." Who can guide the young in difficulty? "Acknowledge him in all thy ways, he shall direct thy paths." Who can sustain in affliction? "When thou passest through the waters I will be with thee, the flame shall not kindle upon thee; call upon me in the day of trouble, I will be with thee; the Eternal God is thy refuge, and underneath are the everlasting arms." What can yield comfort, under the loss of friends? "A Father of the fatherless—a God of the widow. Blessed are the dead who die in the Lord, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." What can enable a man to meet death with composure?—Nothing but that strong and lively faith in the Son of God. He can then say, "For me to live is Christ, to die is gain. O death, where is thy sting? O grave, where is thy victory?"

Does the Bible inspire such holy anticipations as these? How necessary, how important it should be circulated! That it should be found in every habitation of man—that its divine teachings should be read, from the river, even unto the ends of the earth. That all the families of the earth should possess this *light*, which alone can guide through a dark and gloomy world. Much has been said and written on the amazing contrast between countries where the Bible is freely circulated, and those where it is proscribed. The contrast is like light and darkness, life and death. On whom does this duty rest, of sending the Scriptures among the people? On the church of Christ. Hers is the honor—hers the privilege—of being a worker together with him.

When, O! when, will the church fully understand its duty in this matter? Does it not behoove every disciple of Jesus to inquire seriously what he is doing to promote the Redeemer's cause? "Remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive."

Christian Age.

The Resurrection of the Body.

BY WM. T. HAMILTON, D. D.

A Discourse delivered in the Government-street Church, Mobile (Ala.), on Sunday night, March 30, 1850.

"The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—JOHN 5:28, 29.

(Concluded.)

5th. The resurrection of Jesus Christ puts this doctrine beyond the reach of doubt.

The resurrection of the Redeemer, is a point of vital importance to the gospel scheme. It is the proof that his mission was divine, his mediation accepted. It is the proof and the pledge of our resurrection also: as the apostle says, "If the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain, ye are yet in your sins."—1 Cor. 15:16, 17.—Hence the abundant evidence which was given to the disciples, through a period of no less than

forty days, to satisfy them beyond the possibility of a doubt, that the very body which they had seen crucified on Calvary, and entombed in the sepulchre of the Arimathean, was really alive! Hence, too, the publicity of his ascension to heaven from Mount Olivet, before hundreds of witnesses! Hence, also, his appearance in person, to Saul of Tarsus, when journeying to Damascus. So full and unequivocal were the proofs, so decisive the evidence of this great event, that the malice of his boldest enemies did not venture a denial of it; and, whenever the disciples adverted to the resurrection of their crucified Master, they spoke with a boldness and a confidence, for which, under the circumstances, nothing can account, but the firmness of conviction in their own minds, and the certainty that those they addressed knew the truth of what they alleged, and would not dare to hazard a denial.

But now, if Jesus of Nazareth died, lay a helpless corpse in the tomb, and afterwards rose to life—as the Evangelists assert they knew he did, since "he showed himself to them alive, by many infallible signs after his resurrection,"—then it is certain that a resurrection of the dead is possible; then, also, is the gospel true; and then may we know also, assuredly, that as "Christ is risen from the dead, he is become the first-fruits of them that slept: and them, also, which sleep in Jesus, will God bring with him."

For,

6th. A resurrection of the dead is necessary to the full exercise of retributive justice on men.

We are not merely intellectual beings. Our nature is compound. A body, as well as a soul, is necessary to constitute a human being. Many of our enjoyments and our trials are intimately connected with, and dependent on, the connection between soul and body. In the body our term of probation is passed: in the body our sins have been committed, our repentance and reformation are accomplished, our duties performed, and our enjoyments had. When called to render in our account to God, it will be for deeds done in the body. It is then meet and right, that, before the final sentence is pronounced, and the destiny of each is accorded to him, the body should be raised, and the conscious spirit re-united to it, that, in the same compound nature in which probation was passed, retribution due may be felt. Those very bodies that have here been respected as temples of the Holy Ghost, that have been disciplined by self-control, and labors of self-denial on earth, will stand before God, will bend in adoration before the Lamb, and will join those that were their kindred and their friends on earth, in all the social occupations and employments suited to their nature and adapted to heighten their felicities. While these bodies that have been abused to purposes of sin, unrepented and unforgiven, will shrink before the blaze of the Judge's awful eye,—and, herding with them that were their associates in evil on earth, will taste together the bitter fruits of their mutual undoing. For,

The wicked, no less than the righteous, will be raised. "All that are in their graves shall hear the voice of the Son of Man, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

In conclusion, it is obvious to remark,

1st. The gospel is a glorious system! In the doctrine before us it opens an animating prospect to the noblest ambition of man. It shows us that the beneficent Creator has given us nothing in vain. The very body we here inhabit, and which is so dear to us, as a part of ourselves, the inlet to our perceptions, the medium of communication one with another, shall not be left forgotten in the dust. It shall again be awakened to life, rejoin the spirit, after having been rendered a fitting companion of its lofty destiny; and with it endure unchanged, indestructible, the partner of its fate forever! No other system, philosophic or religious, presents a view that can be compared with this. The body will be resuscitated,—but 'twill be an animal no more! 'Twill rise refined, spiritualized, freed from its dross, cleansed of its defilement, delivered from every vestige of infirmity, a suitable companion for the immortal spirit among angels of light. Observe, then,

2d. This doctrine is adapted to cheer us, under all the difficulties assailing us in life.

How soothing it is to be assured that, however the trials of life may now depress our spirits, cloud our brow, impair our health, diminish our strength, and hasten even the close of life, the effect of these corroding cares, even on the body, shall be but temporary and evanescent. The very body, frail though it is, and certain to succumb for a time, contains within it the indestructible germ of immortality. It may sink out of view for a time, in the great ocean of existence; but it possesses an innate principle of buoyant life, indestructible; and it shall yet rise, and float proudly and securely on that ocean, never more to sink, or disappear forever. Surely, then,

"A hope so much divine
May trials well endure."

Once more, 3d. This doctrine is highly consolatory to the bereaved mourner.

O how bitter would be the parting from those we love, when the paleness of death settles on their cheek, did we know, or even find reason to fear, that the parting were final, the separation eternal. But no! blessed be God, "Life and immortality are brought to light in the gospel!"

Despair broods no longer over the dying pillow. Unmingled darkness hangs not over the grave. Bitter though the trial is, to mark the wasting form of one we love, to note his changing looks, his sinking strength,—and bitter though it is to listen to his last choking words, receive his last look, and gaze with bursting heart on the last convulsive twitches of a countenance we love; yet is this bitterness assuaged by the firm assurance, that that fading form, that changing countenance, we shall yet look upon again, when the traces of suffering shall have left it forever, and the fires of immortal life shall light up those eyes more brightly than ever.

Mourner! the loved ones you have, with an aching heart, laid in the dust, sleep there, only for a time. You shall yet meet them in peace. O! who has not felt, when kissing, for the last time, a loved one, now cold in death,—when closing the eyes of a deeply beloved child,—when gazing, with a swimming eye and a breaking heart, on the pallid features of a friend, dear as his own soul,—who has not then felt how soothing is the thought—death is a vanquished foe! The grave is only a resting-place for a season, since God's own Son incarnate, who lived on earth as man, and died and rose again from the dead, has proclaimed it.—"The hour is coming, in the which all that are in their graves shall hear the voice of the Son of Man, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Amen.

God's Unspeakable Gift.

This gift must transcend all others; but how far? As far as the Creator transcends the creature; and that none knows: for none perfectly knows the Father but the Son, or the Son but the Father, and there is not a better answer to that question. But to strengthen this consideration we must, at the same time, observe the manner in which He is given. The perfection of God's works consists partly in a variety by which some of them excel others. The least blade of grass is an effect of infinite power; but not the highest effect of it. So the least degree of grace or glory may be made evident from the peculiar manner in which Christ, who is God, is given in that Word.

In the work of grace Christ makes us to be born of God, and to be sons of God; in the work of redemption he is born of a virgin, and becomes the Son of Man. In the former, he gives us the likeness of the holy God; in the latter, he takes on him the likeness of sinful flesh. In the one, he gives us strength; in the other, he bears our infirmities. But this is not all. In the one, he heals us; in the other, he is wounded for us. In the one, he enables us to do our duty; in the other, he bears our sins. In the one, he gives us life, health, honor, joy; in the other, he suffers for us shame, pain, sorrow, death.

When he gives us heaven, he raises us to his royal palace; in redemption he descended to our polluted cottage. There he manifests his glory for our happiness; here veiled it for our relief. There he receives us to a place of many mansions; here he had no place where to lay his head. There he gives the waters of life; here he drank for us the cup of wrath. There he makes us see God face to face; here he was forsaken of God for us. There he gives crowns of glory: here he wore a crown of thorns for us. There he incorporates us into the company of holy angels; here he was numbered with transgressors. There he makes us sit on thrones; here he died on the cursed cross for us. These instances, which might easily be multiplied, are sufficient to show that, though the gift of Christ in his incarnation and sacrifice, and the gifts of grace and glory, be bright manifestations of the same love, yet the first is the chief gift; yea, it is in the first that, in the most proper sense, a Divine person can be said to be given for us.

Maclaurin.

The Better Land.

I hear thee tell of a land of light,
With its millions of beings, holy and bright:
Is it far away on India's shore,
Where the holy dwell and their God adore?

"On India's shore?" No, 'tis not there
Where the holy dwell in a land so fair.

I hear thee tell of sunny hours,
Of fairy fields and rosy bowers:
Are these to be found on Italy's shore,
Neath her summer's sun, ere the day is o'er?

"No! she with her sunshine and valleys fair,
Hath naught of the beauty that clusters there."

I hear thee tell of music sweet,
In a far-off land where the happy meet:

Is this not where, in the evening hour,
The shepherds so joyous their music pour
Through the Alpine horn? "No! though
so fair,

Its music may echo, it is not there."

I hear thee tell of a great white throne,
Of the glory of Him that sits thereon:
Didst thou speak of the pomp of an earthly
king,

To whom nations bow, and their treasures bring?
"No! for the thrones of earth decay,
But that shall exist eternally."

You tell with smiles of a cloudless sky,
Where the holy and happy never die:
Did you mean to speak of the Andes' height,
Where the cloud comes not to obscure the light?
Of the sun's bright ray, or the stars of even,
Is it there? "No! not there the land called
heaven!"

With its joys unparalleled you told
Of a city whose streets are paved with gold,
Of a place where the tear is never shed
O'er the tomb of the early, lovely dead.
O where is that city and clime so fair?
Sweet spirit say, can I enter there?

May I dwell in that land of light and love,
In that city so holy and pure above?
Sweet spirit, O tell me if in that zone,
Where the sun in his grandeur never shone,
May I dwell? for you say there is light
enough,
For the Lord and the Lamb is the light
thereof.

You say, too, it lies o'er Jordan's wave,
Beyond the clouds and beyond the grave:
That happy place, where life's rivers flow,
O tell me, sweet spirit, 'tis there I would go.
"Yes, if pure in heart, for to them 'twill be
given
To drink of the waters of life in heaven."

Pittsburgh Christian Advocate.

A New Chinese Geography.

(Continued from our last.)

THE WORK INTERESTING TO FOREIGNERS.

This work is interesting to foreigners in four respects. 1. As showing what the Chinese think, and how they write about us. 2. As indirectly admitting and confirming the correctness of our histories over theirs. 3. As exhibiting a more definite and discriminating view of the different religions of the world than has yet appeared in the Chinese language. 4. As furnishing a medium, in the providence of God, through which the light and blessings of Christianity may find access to the millions of benighted China.

1. SHOWING WHAT THE CHINESE THINK OF US.

To illustrate the first of these particulars, I will give a translation of the author's summary views of Europe and of the United States.—The reader will observe that he does not servilely imitate Western writers, in quoting from them, but that he has a plan and manner of his own in describing things, which is an interesting feature of the whole work. This may be one reason why, in some instances, he fails to give the exact idea, though in general, he is quite correct.

DESCRIPTION OF EUROPE.

"Europe is situated on the north-western corner of Asia, with the Ural mountains for its eastern border, and is about one-fourth as large [as Asia]. It has the great Western ocean [Atlantic] on the west, which enters the continent at the north, and forms the Baltic sea, three or four thousand le in length. South of this sea, and directly from the west, the ocean flows inward, and forms the Mediterranean sea, which, from west to east, is about seven thousand le. Again, this flowing through a narrow branch to the north-east, spreads out large, and is called the Black sea, two or three thousand le in circuit.

"Previous to the Hea dynasty [B. C. 2169], men of this continent lived by hunting, fed on the flesh of animals, and clothed themselves with their skins, as is now the custom of the Mongols. Towards the middle of this dynasty, [B. C. 2000,] civilization, agriculture, and the arts, commenced with the different states of Greece, in the eastern part of the continent.

"Near the commencement of the Han dynasty, [B. C. 200,] the Roman power sprung up, and extended over the western countries, which kingdom the Chinese writers of that age called Ta-tsin-kwo. Before the close of the six dynasties, [A. D. 622,] the Roman empire had become weak, was rent with factions and dismembered.

"Between the Tang and the Sung dynasties, [A. D. 752-1291,] the western Mohammedan kingdom became powerful and invaded Europe. The old and young saved themselves only by flight. Fire arms were first used by Mohammedans, and afterwards employed in China; Europeans being ignorant of them. About the close of the Yuen dynasty [A. D. 1366,] a German first made fire-arms, but was ignorant of the mode of using them. Timour, son-in-law to one of the emperors of this dynasty, and king of Samarcand, [about A. D. 1390,] became formi-

dable to all the western powers. European soldiers serving under him, used powder and guns, and on their return home taught their countrymen the secret of their laws and use. Improving upon this information, Europeans made small pieces, with which they could overcome in a hundred battles, a hundred times. With large war-ships, they subsequently proceeded in every direction, westward to America, and eastward, taking possession of India and all the islands of the Southern ocean. Their name is spread over the 'four seas,' and they now number, great and small, more than ten kingdoms."

Here follows an account of each kingdom separately, in which the writer gives its government, extent, population, revenue, debt, and its land and naval forces, in time of peace and in time of war. At the close, he states that he has thus given the extent of those countries, which, being estimated in a different manner from what the Chinese reckon, it is difficult to know how much allowance should be made for errors; and in respect to their revenues, armies, and ships of war, different writers give very different accounts. "Errors are many, where proof is wanting."

NATIONAL DEBTS—EUROPEAN SKILL AND SCIENCE.

He then explains what is meant by a national debt, shows how it is contracted, and adds, that "the yearly interest of money borrowed for this purpose only is paid, while the debt continues to increase; so that the annual revenue is not sufficient to meet the demands of government. Additional taxes are then imposed on the people, which makes them angry and rebellious, while the government is weak and decaying. Half of Europe is in this state."

After advertizing again to the situation and extent of Europe, the author proceeds as follows:

"The land is very fertile, and its productions are abundant. The people are mild and wary in disposition, good in planning, and skilful in executing. They construct implements from wood and metal of the most exquisite formation, without a single fault. They are surprisingly dexterous in using fire and water. In making rigging, and in supplying everything about a ship, the whole is without a single mistake.—They measure every part of the sea without mistaking a foot or an inch, and reach China, a distance of more than seventy thousand le, in a very short time."

He next notices the commencement of European intercourse with China, the route Europeans take in coming to Canton, around the Cape of Good Hope, the appearance and dress of male and female, and the materials of which their clothes are made, and then adds, in regard to

EUROPEAN RELIGION;

"Subsequent to the Han dynasty, [which closed A. D. 30,] the nations of Europe received teen choo kaou [Romanism]. The Pope resided at Rome, and swayed his sceptre over kings and princes, confirming those who obeyed him, and removing those who disobeyed. Near the commencement of the Ming dynasty, [A. D. 1397,] Luther, a German, established Ya-soo kaou [Protestantism]. From that time part of the nations of Europe adopted teen choo kaou, and part Ya-soo kaou. Rulers and people mutually opposed each other. Different states made war, and fought against one another, the controversy being about doctrine. He who is called teen choo, is Ya-soo. The Book [Bible] is the same, but they explain it differently.—The teen choo kaou use the cross, and adore the image of Jesus. The Ya-soo kaou reject these. In other respects, they, in general, agree."

In treating of the different countries of Europe, the writer goes more into detail on all the above topics.

THE UNITED STATES.

"At first the English took possession of North America, drove out the nations, and cultivated the fertile land. Emigrants from the three islands [England] settled the country. Englishmen flowed thither like water. People from France, Holland, Denmark, and Sweden, who had no estates at home, embarked in ships and removed there, daily opening the country and preparing the rich soil for cultivation. The English appointed officers to be located at the cities and towns on the sea coast, to levy taxes for the use of government. Trade was flourishing, and wealth was rapidly acquired.

"During Keen-lung's reign, [which commenced A. D. 1735, and closed 1795,] there was war for several years between the English and French. Every place was taxed, and the taxes continued to increase. It was an old rule that the importer of tea alone should be taxed, but the English issued an order that the purchaser should also pay a tax on the same article. The Americans refused to do this, and in the fortieth year of Keen-lung, [A. D. 1775,] the chief men and elders assembled and requested an audience and consultation with the governor, who refused. The taxes continued to press still more heavily, till the people were enraged, entered the ship, and cast its cargo of tea overboard. They then consulted and raised a force against the English."

THE REVOLUTION—WASHINGTON.

"There was at that time a Washington, an American of another province, born in the ninth year of Yung-Ching [A. D. 1732]. His father died when he was but ten years old. He was then trained up by his mother. When small he had great views both in regard to civil and military affairs, and excelled in strength and courage. Washington held a commission in the war of the English against the French, led out his troops against the native plunderers at the South, and successfully subdued them. But the English general did not report his worthy deeds. His countrymen, notwithstanding, wished him to be appointed to an office over them, but sickness compelled him to retire within doors, so that he did not go out.

"At the time when all the people rebelled against the English, they pressed Washington to become their general. He then immediately entered on his office. Without arms, ammunition, or provisions, Washington stimulated his countrymen to action by a righteous spirit. He pitched his camp near the provincial city [Boston]. At the same time, the English general had collected his ships of war just outside of the same city. Suddenly a great wind arose and scattered them. Washington attacked and took possession of the city. Afterwards, the English general collected his forces and drove Washington from his position. At this, his soldiers were greatly terrified and wished to be disbanded; but he, with the same spirit as at first, having collected and united his army, again attacked the English with success. From that time, during eight years of bloody conflict, while his army was often reduced and weakened, Washington's spirit was undiminished, and the English army had become old. The French raised an army, crossed the sea, and joined Washington against the English. Spain and Holland, with their armies, admonished to peace. [?] The English, unable to oppose, concluded a treaty with Washington, by which the northern part, a cold country, was given up to them, while the southern part, a fertile region, reverted to him.

"Washington, having established the kingdom, disbanded his army, and desired to return to the business of husbandry; but all were unwilling, and urged him to become their ruler. In reply, before the assembly, Washington said: 'To obtain a kingdom for one's self, to transmit to his posterity, is selfish. In becoming the people's shepherd, such ought to be chosen to this office as have virtue.'

ENCOMIUM ON WASHINGTON.

After noticing the form of government adopted by the colonies separately, and collectively, as one nation, the author offers the following encomium on Washington:—

"As to Washington, he was an uncommon man. He conquered more rapidly than Shing and Kwang, and in courage he was superior to Tsaou and Lew [men of much renown in Chinese history]. Seizing the two-edged sword of three cubits long, he opened the country ten thousand le. He then refused to receive a title, or to secure one for his posterity, preferring to establish an elective administration. Patriotism to be commended under the whole heaven!—Truly like the three dynasties! [Hea, Shang, and Chou, mostly included in the traditional history of the Chinese, previous to the age of Confucius.] In administering the government, he fostered virtuous customs, and avoiding war, made his country superior to all other nations. I have seen his portrait. His countenance exhibits great mental power. Ah! who would not call him an uncommon man?"

PEOPLE OF THE UNITED STATES.

"The Americans are all descendants of Europeans, mostly from England, Holland, and France. Of these three kingdoms, those from England are far the most numerous, and therefore their language and customs are the same as those of the English. The emigrants received their land for cultivation from the aborigines, where they were willing; and where they were unwilling, they removed to other places. Their merchants and mechanics are all white men. They are mild and kind in disposition, but considerate and skilful in trade. They navigate the 'four seas.' They all receive Ya-soo kaou [i. e., are all Protestants]. They are fond of making their religion a matter of conversation and of instruction. Their schools are everywhere. Their learned men are divided into three classes; ministers, physicians, and lawyers. The first class give themselves to astronomy, geography, and the doctrines of the Ya-soo; the second to the healing of diseases, and the third to the administration of the laws."

The writer concludes his notice of the United States as follows:—

"The beauty and excellence of South and North America, extending several tens of thousands of le, are to be found in the Le keen [i. e., the United States]. Its climate is temperate, and its soil is fertile, like that of China. England voyaged ten thousand le, to seek game, and to obtain a prize. The population increased

for more than two hundred years. Ah! quickly her wealth filled the 'four seas!' But she was oppressive, and therefore she lost that which she could not again obtain. The kingdom increased, and its resources multiplied. A distant colony in the wilderness, was it not fortunate? The colonies united and formed a state, covering ten thousand le. Without a king, without hereditary titles, and without following the customs of former ages, they established a government subject to the will of the people. Among the productions of ancient or of modern times, so strange a thing has not before appeared. In the ancient and modern histories of the great West, is not Washington to be ranked first?" (To be continued.)



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 20, 1830.

NINEVEH.

"And he will stretch out his hand against the north, and destroy Assyria: And will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: Both the cornucopia and the bittern shall lodge in the upper lintels of it: Their voice shall sing in the windows; Desolation shall be in the thresholds: for he shall uncover the cedar work." *Isaiah 13:19-22.*

This is the rejoicing city that dwelt carelessly. That said in her heart, I am, and there is none beside me: How is she become a desolation, a place for beasts to lie down in! Every one that passeth by her shall hiss, and wag his head. *Isaiah 13:13-15.*

Nineveh, the early capital of the Assyrian empire, was one of the most ancient and opulent cities of antiquity. We read of NIMROD that "the beginning of his kingdom was Babel, and Erech, and Acad, and Calneh, in the land of Shinar. Out of that land went forth ASSHUR, and builded Nineveh."—Gen. 10:10, 11. The margin reads, "He," NIMROD, "went out into Assyria and built Nineveh." It is supposed that from this it is called "the land of NIMROD"—"and they shall waste the land of Assyria with the sword, and the land of NIMROD in the entrances thereof."—Mic. 5:6. The majority of scholars prefer the marginal reading in this connection, which makes NIMROD the founder of Nineveh. It is supposed to have been named from NINUS, the son of NIMROD; but Dr. CLARKE judges that "probably NINUS and NIMROD are the same person."

Nineveh was situated on the river Tigris, which name signifies "an arrow," from the rapidity of its current, in lat. 36 deg. 23 min. It was finely located for commercial facilities, being at a point where the trade of those regions would naturally centre; and the river afforded good water facilities. The Tigris was formerly not connected with the Euphrates, and as late as the time of ALEXANDER the Great, pursued a separate course to the ocean; but the shifting nature of the soil between, has caused their union.—Nineveh was at first a small city, and did not rise to greatness till about B. C. 1230. It covered a vast area, about forty miles in extent, encompassed by walls one hundred feet high, and surmounted by towers. In the time of JONAH, about B. C. 800, it was a "great city, an exceeding great city of three days' journey."—Jon. 1:2; 3:3. It contained at that time "more than six-score thousand persons that could not discern between their right hand and their left, beside much cattle."—Jon. 4:11. If these were infants of two years old and under—about one-fifth of the inhabitants—the entire population of the city must have been about 600,000.

We have very imperfect fragments of its early history. Even in the Scriptures there is no reference to it, after its first foundation by NIMROD, till the time of JONAH, who was commanded to "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."—1:2. They were so corrupt, that "forty days" only were to intervene before their destruction; for "JONAH began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown."—3:4. This threatening had the desired effect: "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the youngest of them. . . . And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."—vs. 8, 9. For God had said by JEREMIAH: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—18:7, 8. Their repentance is thus alluded to by the SAVIOUR: "The men of Nineveh shall rise in judgment with this gene-

ration, and shall condemn it: because they repented at the preaching of JONAS, and behold, a greater than JONAS is here."—Matt. 12:41.

The time of this repentance is gathered from the probable time of JONAH in the following reference. Speaking of JEROBOAM 2d, we read: "He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant JONAH, the son of Amittai, the prophet, which was of Gath-hepher."—2 Kings 14:25. JEROBOAM 2d began to reign B. C. 834, and died B. C. 793. This reference to JONAH demonstrates that he could not have gone to Nineveh subsequent to this.

The next we learn of Nineveh is, that "PUL, the king of Assyria, came against the land [of Israel], and MENAHEM gave PUL a thousand talents of silver. . . . So the king of Assyria turned back, and stayed not there in the land."—2 Kings 15:19, 20. This was probably in the first year of MENAHEM, who began to reign B. C. 769, and reigned ten years.

A few years afterwards, "in the days of PEKAH, king of Israel, came TIGLATH-PILESER, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria."—v. 29. PEKAH began to reign B. C. 757, and reigned twenty years. AHAS invited this same TIGLATH-PILESER to assist him against REZIN, king of Assyria, and PEKAH.—2 Kings 16:8. The king of Assyria came to his assistance, and routed his enemies, and also distressed him, and strengthened him not."—2 Chron. 28:20.

AHAS, king of Judah, began to reign B. C. 741. In his days ISAAH thus predicted the destruction of Israel, and the subsequent overthrow of Assyria: "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.—For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.—Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them."—Isa. 10:5-19.

In the days of HOSHEA, who began to reign B. C. 738, SHALMANESER, "the king of Assyria, came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of HOSHEA the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."—2 Kings 17:5, 6. "And it came to pass in the fourth year of HEZEKIAH, which was the seventh year of HOSHEA, son of ELAH, king of Israel, that SHALMANESER, king of Assyria, came up against Samaria and besieged it. And at the end of three years they took it: even in the sixth year of HEZEKIAH, (that is, the ninth year of HOSHEA, king of Israel,) Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes."—18:9-11.

Eight years subsequent to this, "in the fourteenth year of king HEZEKIAH did SENNACHERIB, king of Assyria, come up against all the fenced cities of Judah, and took them. And HEZEKIAH, king of Judah, sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest

on me I will bear. And the king of Assyria appointed unto HEZEKIAH, king of Judah, three hundred talents of silver and thirty talents of gold. And HEZEKIAH gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house."—vs. 13-15. Notwithstanding this, "the king of Assyria sent TARTAN, and RABSARIS, and RAB-SHAK-ER, from Lachish to king HEZEKIAH with a great host against Jerusalem: and they went up, and came to Jerusalem: and when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field."—v. 17. In this crisis, HEZEKIAH looked to the Lord for help. "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose in the morning, behold, they were all dead corpses. SENNACHERIB, king of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of NISROCH his god, that ADRAMMELECH and SHAREZER, his sons, smote him with the sword: and they escaped into the land of Armenia: and ESAR-HADDON his son, reigned in his stead."—19:35-7.

Assyria had thus totally destroyed the kingdom of Israel, and greatly oppressed that of JUDAH, as ISAAH had predicted.

Assyria, having carried out the purpose of God in the chastisement of a "hypocritical nation," did not recognize the Lord's hand in it, but boasted that it was of his own might he had done it. And for seeking to do to Jerusalem as he had done to Samaria, his pride was to be humbled. NAHUM wrote before the destruction of Nineveh, and after the overthrow of "Populous No," (Nah. 3:8,) or No-Amon in Egypt, about B. C. 613. He says of Nineveh:—"Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down upon him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. . . . And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave, for thou art vile."—chap. 1:6-10, 14. "The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabernacles upon their breasts. But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back. Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness."—chap. 2:6-10. "Wo to the bloody city! it is full of lies and robbery; the prey departeth not. . . . Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her; whence shall I seek comforters for thee? . . . Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars. . . . There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the canker-worm: make thyself many as the locusts. . . . There is no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?"—chap. 3:1, 5-7, 15, 19.

Who could suppose that so great a city, the greatest on the globe, would ever be a mass of ruins, as thus predicted? Yet such is Nineveh. The precise time of its destruction is one of the uncertainties of ancient history and chronology. Dr. HALES supposes it was in B. C. 606. The historical references to its destruction are very meagre. HERODOTUS promised to give an account of it in a subsequent work that he should write; but no fragment of such work, or reference to it, has come down to us.—DIODORUS SICULUS relates that "it was while all the Assyrian army were feasting for their former victories, that those about ARBACES [king of the Medes], being informed by some deserters of the negligence and drunkenness in the camp of the enemies, assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, and slew

many of the soldiers, and drove the rest into the city." Also, "that there was an old prophecy, that Nineveh should not be taken, till the river became an enemy to the city; and in the third year of the siege, the river being swoln with continued rains, overflowed part of the city, and broke down the wall for twenty furlongs; then the king, thinking that the oracle was fulfilled, and the river become an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth, and his concubines, and eunuchs, burnt himself and the palace with them all: and the enemy entered the breach that the waters had made, and took the city;" and "carried many talents of gold and silver to Ecbatana, the royal city of the Medes."

After the conquest of Babylon, Nineveh is not mentioned by the sacred writers. The most ancient heathen authors after this, speak of it as a city once great, but then desolate. And thus it has continued till the present time. "Where are the ramparts of Nineveh?" asks VOLNEY. They are gone, as predicted by the prophet. And he adds, "The name of Nineveh seems to be threatened with the same oblivion that has overtaken its greatness. BUCKINGHAM found there mounds, which 'show neither bricks, stones, nor other materials of building; but are in many places overgrown with grass.' And GIBBON says of it, 'Eastward on the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected: the city, and even the ruins, had long since disappeared; the vacant space afforded a spacious field for the operation of armies.' There is nothing now to be seen but heaps of rubbish extending two or three miles along the river: so literally have been fulfilled the divine predictions."

Within the last few years a new interest has been excited in the case of Nineveh, by discoveries made there by Mr. LAYARD, who has given to the world two extensive volumes, now before us, in which he details the fruits of his researches there from Nov., 1845, until April, 1847. He has penetrated the mounds of earth, and brought to light bowls, vases, marble ornaments, inscriptions on slabs, fragments of arches, &c., which illustrate the taste and habits of a people whose city has been destroyed for 2500 years. These discoveries give abundant evidence that fire, as predicted in prophecy, was an important agent in the destruction of ancient Nineveh—a city so ancient that it had passed from existence before the date of the most ancient records of profane history. Surely none but God could have foreseen so entire a destruction of so great a city; and that at a time when it was the greatest, the most securely defended, and the most opulent city on the globe.

THE KINGDOM OF GOD.

The kingdom of Israel was under the direct supervision of JEHOVAH. It was a Theocracy: the supreme legislative power being vested solely in God. He enacted and repealed all laws. "Whatsoever I command you," said God, "observe to do it; thou shalt not add thereto, nor diminish from it."—Deut. 4:2.

The judges and kings were God's deputies; for the Lord was "King in Jeshurun, when the heads of the people, and the tribes of Israel, were gathered together."—Deut. 33:5. And BALAAM said, "The Lord his God is with him, and the shout of a King is among them."—Num. 23:21. DAVID styles the Lord, "My God and King" (Psa. 63:24); and "the Holy One of Israel, our King."—89:18. And DAVID said of SOLOMON, "He hath chosen SOLOMON my son to sit upon the throne of THE KINGDOM OF THE LORD over Israel."—1 Chron. 28:5.

The people were called the Lord's people; and the king, the Lord's vicegerent, "was to go in and out before the congregation of THE LORD, to lead them out, and bring them in, that they might not be as sheep without a shepherd."—Num. 27:15-17.

God was the sole proprietor of the land, and the occupants were his tenants. "The land is mine, saith the Lord; ye are strangers and sojourners with me."—Lev. 25:23. Being the Lord's property, the lands could not be sold forever, or alienated, but was subject to redemption,—the homestead was exempted from seizure for debt beyond the year of Jubilee.

The possession of the throne was secured in the line of DAVID, till the Babylonish subversion, when the Gentiles first had dominion over them. When ZEDERIAH was rejected for his sins, God said, "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27.

The one whose right it is, is thus brought to view in the 89th Psalm: "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. . . . Once have I sworn by my holiness that I will not lie unto DAVID. His seed shall endure forever, and his throne as the sun before me. I

shall be established forever as the moon, and as a faithful witness in heaven."—vs. 27-29, 35-37.

When subjected to the Gentile dominion, the restoration of the kingdom to the rightful sovereign was a subject of earnest anticipation. DANIEL in prophetic vision saw the dominion taken from the beasts—the symbols of the Gentile governments; and then he "saw one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."—Dan. 7:13, 14.

The angel, in announcing the birth of the Saviour—"DAVID's greater Son"—said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father DAVID. And he shall reign over the house of JACOB forever; and of his kingdom there shall be no end."—Luke 1:32, 33.

The Saviour commanded us to pray, "Thy kingdom come," and the disciples at his ascension inquired, "Wilt thou at this time restore the kingdom to Israel?" But they had to learn he was as a Nobleman going into a far country to receive for himself a kingdom, and to return; and the disciples were encouraged by the declaration, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11. Since then, the church has looked and waited for the coming kingdom.

DEVELOPMENT OF CHARACTER.

In reading the history of the past, it is sometimes difficult to realize that some of the great villains of history were before known as men of honor and renown. This fact seems to be lost sight of when men plead their previous "good character" as proof that they are not guilty of the crimes proved against them.

In the late trial of Prof. WEBSTER, his friends seemed to rely more on his former good character than on any other consideration. And they brought forward some twenty witnesses to testify that they had known him for some years, and never knew him to have killed anybody—i. e., their testimony amounted only to that. If, however, we look to past history, we shall find that those who have previously stood as fair as any, have the most signally fallen.

In the history of our own country we may take the case of AARON BURR. Elevated to the second office in the gift of the people, at one time no man had more prospect of being elevated to the Presidency.—A short period developed his true character, and he was afterward remembered only with loathing.

ARNOLD, previous to his treason, was an honored general in the American army, enjoying the full confidence of WASHINGTON. Treachery might have been looked for in any as soon as in him.

JUDAS was so far from being an object of suspicion to the other disciples, that when told by the SAVIOUR, "One of you shall betray me," each was ready to ask, "Is it I?"—no one having a thought of the real traitor. JUDAS till that hour had borne as irreproachable a character as any, and is styled in prophecy, "mine own familiar friend."

BACON, Pope justly calls: "The wisest, brightest, meanest of mankind."

KORAH, who rebelled against MOSES and AARON, was a cousin of theirs,—their fathers being brothers. He was a man of such note that he drew into his rebellion DATHAN and ABIRAM, the heads of the senior tribe of REUBEN, and two hundred and fifty princes of the assembly—men of note, among whom were several of the Levites. The Psalmist, referring to the cause of their sin, said, "They envied MOSES also in the camp, and AARON, the saint of the LORD."—106:16. So they said to MOSES, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them." So formidable a rebellion, sustained by such men of note, caused MOSES to fall on his face before the LORD. He sent for DATHAN and ABIRAM to expostulate with them; but they utterly refused to give him an interview, saying, "We will not come up." They accused MOSES of making himself "altogether a prince" over them; and they said, "Wilt thou put out the eyes of these men?" Thus they claimed persecution, and that from MOSES, who had not "hurt one of them." After such an exhibition, MOSES did not hesitate to speak of these "princes of Israel," of these men of note, as "wicked men." And their wickedness was soon verified, notwithstanding their previous high position and former good character, by the earth opening her mouth and swallowing them up. And yet who, in thinking of KORAH and his company, can realize that they were more than rowdies in the camp—that they were men of exalted station? Yet such they were.

When we read of Satan going about seeking whom he may devour, it is difficult to realize that this fallen

spirit, was once an angel of light before the throne of JEHOVAH—that he was once a "bright particular star" in the galaxy of heaven. It is hard to conceive a fall from such a height to such a depth. We think of him only as the present vile deceiver, and not as the former seraph uniting in the anthems of heaven.

None of these, in their innocence and uprightness, could realize their liability to fall. ARNOLD doubtless regarded himself as incased in as secure a coat of virtue as was the commander-in-chief. JUDAS, when accompanying his Master over the hills and across the plains of Judea, little thought he should ever betray him for thirty pitiful pieces of silver.—KORAH, when he accompanied MOSES out of Egypt, across the Red Sea, and into the wilderness, when he ate of the manna and quails, and drank of the water from the rock, when he saw the glory of the LORD at Sinai, "the highest summit of Horeb," and when he stood aloof from the worship of the golden calf, he thought not that he could ever unite in such rebellion. HAZAEL, when foretold the evil that he should do, exclaimed, "But what! is thy servant a dog, that he should do this great thing?" And yet he did the things at which his soul revolted. So in the case under consideration, Prof. WEBSTER probably never deemed it possible that he could commit the crime of murder.

From these instances we may learn, that no station is so high, that no character is so unsullied, as to be proof against the wiles of Satan. "Cease ye from man, whose breath is in his nostrils." "Let him that thinketh he standeth take heed lest he fall."

DEATH OF THE PRESIDENT.

As we were going to press last week, we received the announcement that Gen. ZACHARY TAYLOR, President of these United States, was dead. Want of time and space made it impossible for us to do more than make a simple reference to it. This event merits something more.

This is the second time, in the history of the country, that the nation has been called to mourn the demise of its chief magistrate. President TAYLOR was the seventh of the Presidents who were born in Virginia—being born in Orange Co. of that state, Nov. 24th, 1784. After the age of 21, he spent most of his life in the camp,—on the north-west frontier, or in the South, till the late war with Mexico. His distinguished success there, caused him to be elected to the Presidential chair, which he occupied 1 year, 4 months, and 4 days, and died July 9th inst., at 10 h. 35 m. P. M.—in his 66th year.

In many respects, Gen. TAYLOR was an uncommon man. Three great traits shone out in him with an uncommonly well defined outline, which won the respect and confidence of those possessing similar characteristics. These are thus expressed by Mr. WEBSTER:—"I believe he has left on the mind of the country a strong impression—first, of his absolute honesty and integrity of character, and his good sense; and lastly, of the mildness, kindness, and friendship of his temper towards all his countrymen."

To these might be added his marked modesty,—his never thrusting himself forward, his never seeking for the applause of others, or manifesting any self-adulation. He was elected to the office of President, says Mr. WEBSTER, "without pursuing any devious paths of policy, or turning a hair's breadth to the right or to the left from the path of duty."

His last words were, "I have always done my duty. I am ready to die. My only regret is for the friends I leave behind me."

His determination to pursue what he deemed to be right was exhibited in his taking a decided stand to preserve the exemption of the new territories from the introduction of slavery—although himself a slaveholder—and his resistance against the claims of Texas on New Mexico. Coming from the South as he did, and defending the rights of the North, this section of the country was being turned to him with an affection and confidence that his wisdom would guide the nation safely past the crisis which is apparently now impending; which was due only to a greater than human arm. And the first tidings of his death seemed to cast a saddened sensation over many hearts, as if their defence had been removed. But God was only speaking to them: "Cease ye from man, whose breath is in his nostrils;" "In me is thy help." May this event lead any to remember that in God alone are the issues of life and death; and that he alone directs all things—according to his infinite wisdom.

Of the President's religious character we know nothing—nor on what he based his hope. We are not his judge. We leave him in the hands of Him who alone can weigh the motives of men, and who will mete out a righteous judgment to all his creatures. This we know, that the blood of Jesus CHRIST cleanseth from all sin; and that only by repentance and trust in him can any hope for eternal life.

SLANDER.

"Whoever brings derogatory charges against the established character of another, without proof of the same, and whoever circulates such unproved charges, is guilty of slander, and is to be dealt with ecclesiastically for the purpose of securing repentance, acknowledgment, and reparation."

Miss Beecher.

There are loose ideas respecting our obligations not to take up a slanderous report against another. Men do not realize as they should the sin of circulating false reports. It is sin, because God has forbidden it. "Thou shalt not bear false witness against thy neighbor." It is forbidden, because to lie about another, subjects the subject of falsehood to a great amount of unnecessary suffering. It alienates friends, mars confidence, impugns motives, blasts reputation, and destroys character. SOLOMON says, "He that uttereth slander is a fool."—Prov. 10:18. He is such if he does it with "good intentions." If he does it maliciously, he is also a knave. The Psalmist says, "Whoso privily slandereth his neighbor, him will I cut off."—Psa. 101:5. JEREMIAH, speaking of "grievous revolvers," says they are "walking with slanders."—6:28. Again, he says, "Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, and every neighbor will walk with slanders, and they will deceive every one his neighbor, and will not speak the truth." St. PAUL makes a man incapable of holding the office of a deacon if his wife, even, be a slanderer.—1 Tim. 2:11.

Our ENEMIES are indefatigable, and had they exhibited a tithe of the activity for the advancement of the Advent cause, that they do now in seeking for something that may justify what they before charged without proof, they would doubtless have occupied a position that would not have rendered it necessary for them to pursue their present course. It would appear, if we are to believe the reports that come to us, that our "friends," "old friends," our "best friends!" have been at the bottom of the recent "secret workings." But we think we may venture to say, in the language of the Prayer Book, from all such friends, "good LORD deliver us!" But our "friends" having failed in their well-intentioned efforts to benefit the cause, and ourself in particular, efforts are now being made to see what can be done by our enemies! We understand that a sort of scouting expedition is "going to and fro," after the example of one who is to them not an unfit exemplar, and for a not very dissimilar object. Whatever may be dragged forth by this expedition in search of "facts," gleaned from the scandal-mongers (a host) of the last ten years, is intended to garnish the pages of a pamphlet, as it has been announced to us with somewhat of a flourish of trumpets. We might complain, if we thought it worth while, or supposed it would be heeded, that an attempt was not made to see whether the charges against the "dear brother" were true, before they were brought forth by the impending pamphlet. But we let that pass. We await the appearance of the "pamphlet" without much trepidation, and our real friends may be assured, that we shall make short and thorough work with it.

RUFUS PEMBERTON, formerly a clerk in the Albany Post Office, was arrested in that city on the 7th inst., on a charge of robbing the Post Office. He acknowledged the crime, and implicated two others, named BRAMHALL and GAYLOR, both of whom were arrested. A year or two since more than a hundred dollars mailed on the line beyond Albany failed to reach us. Two letters, one containing \$40, and the other \$30, were among the sums missing. Three or four weeks since, a letter was mailed at Low Hampton, containing \$15, which has never reached us. We hope that the time has come for these depredations to cease,—at least in the direction of Albany. For years past, the Post Office department has been the covert for as precious a set of thieves as ever went unwhipped of justice. If the "good time" has come, or is coming, when an end to this wholesale plundering may be looked for, few newspaper proprietors will have more reason to rejoice than ourself.

Bro. J. V. HIMES, editor of the *Advent Herald*, in this city, has been for some time suffering intensely from indirect innuendoes, and unpleasant, though indefinite rumors, as to his pecuniary integrity; suffering, too, from those who call themselves brethren.—Alas! among Advent believers, as among others, the damnable sin of detraction does its mean, dastardly, and devilish work. We extend to our wronged and outraged brother our hand and heart of sympathy.—We thank him for his noble bearing of patience and meekness. We pity those who bend themselves to the satanic work of injuring Bro. H., as we despise and abhor their miserably wicked conduct.

Impartial Citizen.

"The American Athenaeum: a monthly Magazine of Science, Morals, and Literature. July, 1850. Vol. 1, No. 1.—Boston: A. R. Brown."

We have received a copy of the above, which professes to be designed "as a literary and scientific work, adapted to general reading." It is printed on fair paper, with good type. Price, \$2 per year. Address A. R. BROWN, 1 1-2 Water-st., Boston.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

NEW WORK.

THE "ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew Text Vindicated."

This work is now ready for delivery, and we are ready to supply all orders. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clue to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. By it the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work contains 232 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy 37 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. H.

RETRIBUTION.—"Vengeance is mine, I will repay, saith the Lord." The idea of a Being who is the extractor of righteousness, the stern dispenser of retributive justice, will, spite his counterfeit stoicism, force itself on the Atheist. We must believe in an overruling Providence—we see so much wherein worldly prudence is thwarted, and the wisest schemes are overturned. In such a faith the poet of the passions could make his wonderful Hamlet respond:

"And that should teach us,
There's a Divinity that shapes our ends,
Rough-hew them how we will."

There is good theology in this; and a fearful truth, and quaintly told, may be found in the lines of Frederick von Logan, as given us by Longfellow:

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience stands he waiting,
With exactness grinds he all."

O, yes, our God, though merciful, is just. Let us, then, fear to provoke his anger, and seek to imitate his holiness. Christian Intelligencer.

New Tract.

"DO YOU GO TO PRAYER-MEETINGS?"—This is one of the series of the Kelso tracts, published in London, which we contemplate giving monthly, if called for. We are sure they will have a great circulation, when they shall become known. 50 cts. per 100.

The *Impartial Citizen*.—This paper, to which we have several times made reference, has been removed from Syracuse, N. Y., to this city. Its editor, Rev. S. R. WARD, is a black man, but none the less every inch a man. He conducts his paper with much ability and tact, and devotes it to the moral and intellectual elevation of the colored race. May he find his efforts abundantly blessed.

We regret to learn, that the mail for Western New York, which contained the *Herald* of July 6th, was lost in the river, by a late Railroad accident. As this number contained the report of the Council on our case, many regret its loss. We can furnish about forty copies, to those subscribers who desire it.

Bro. STRATTON, of Manchester, writes, that he and others have taken a place for Advent meetings in Union Building, No. 6 Elm-st.

A MEETING IN THE LARGE TENT, will be held in the city of Lynn, to commence about the 9th of August. Particulars next week.

Bro. I. E. JONES will preach in Chardon-st. chapel on the evenings of the 24th and 25th inst.

CORRESPONDENCE.



BISHOP HEBER.

Bishop Heber was born in England in 1783, and died in India in 1826. His name—to one acquainted with his history—must awaken those emotions of the mind which are correlated to the bright, the beautiful, and the good. The pen of Biography has recorded him as “a most accomplished poet; an acute, discriminating, pious, and learned divine; and a most disinterested and devoted Christian bishop and missionary.”

“In his childhood, the eagerness with which he read the Bible, and the accuracy with which he treasured up large portions of it in his memory, were such as to excite observation; and this first application of his powers undoubtedly laid the foundation of that masterly knowledge of the Scriptures, which he subsequently attained; and to the perfecting of which almost all his reading was made, directly or indirectly, to contribute.

“At the University,” said his early friend, Sir Charles Grey, Chief Justice of Calcutta, “he was, beyond all question or comparison, the most distinguished student of his time. The name of Reginald Heber was in every mouth; his society was courted by young and old; he lived in an atmosphere of favor, admiration, and regard, from which I have never known any one but himself, who would not have derived, and for life, an unsalutary influence.” And when he died,—as it was beautifully said of him,—“his sun was in its meridian power, and its warmth most genial.”

The following extracts from some of his poems show that his portraiture is not out of place among the columns of an Advent paper. The first is from his poem on *Palestine*: which obtained not only much praise, but also a prize. The notes are by himself.

“Still o’er her sky the clouds of anger roll,
And God’s revenge hangs heavy on her soul.
Yet shall she rise;—but not by war restored,
Not built in murder,—planted by the sword.
Yes, Salem, thou shalt rise: thy Father’s aid
Shall heal the wound his chastening hand has made;
Shall judge the proud oppressor’s ruthless sway,
And burst his brazen bonds, and cast his cords away.
Then on your tops shall deathless verdure spring;
Break forth, ye mountains, and, ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever’s jest, the heathen’s scorn;
The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E’en now, perchance, wide-waving o’er the land,
That mighty Angel lifts his golden wand,
Courts the bright vision of descending power,
Tells every gate, and measures every tower; †
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign!

And who is He? the vast, the awful form, ‡
Girt with the whirlwind, sandaled with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land;
And, hark! his voice amid the thunder’s roar,
His dreadful voice that time shall be no more!

Lo! cherub hands the golden courts prepare,
Lo! thrones arise, and every saint is there; §
Earth’s utmost bounds confess their awful sway,
The mountains worship, and the isles obey;
Nor sun nor moon they need,—nor day, nor night;
God is their temple, and the Lamb their light: ||
And shall not Israel’s sons exulting come,
Hail the glad beam, and claim their ancient home?
On David’s throne shall David’s offspring reign,
And the dry bones be warm with life again. ¶

Hark! white-robed crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise;
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong;
Worthy the Lamb! omnipotent to save,
“Who died, who lives, triumphant o’er the grave!” **

He wrote five hymns on the Advent, one of which is that admirable one beginning in each of the first three stanzas with, “The Lord will come!” The one for “The Fourth Sunday in Advent,” I will copy:—

“The world is grown old, and her pleasures are past;
The world is grown old, and her forms may not last;
The world is grown old, and trembles for fear,
For sorrows abound, and judgment is near!

The sun in the heaven is languid and pale;
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear,
For the world is grown old, and judgment is near!

The king on his throne, the bride in her bower,
The children of pleasure all feel the sad hour;
The roses are faded, and tasteless the cheer,
For the world is grown old, and judgment is near!

The world is grown old!—but should we complain?
Who have tried her, and known that her promise is vain?

* “That great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.”—Rev. 21:10.

† Ezek. 40th. ‡ Rev. 10th. § Rev. 20th.

|| “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.—And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”—Rev. 21:22.

¶ “Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. . . . Then he said unto me, Son of man, these bones are the whole house of Israel.”—Ezek. 37th.

Our heart is in heaven, our home is not here,
And we look for our crown when judgment is near!”

And have our anti-millennarian brethren ever noticed the conclusion of that “Missionary Hymn” of his?—

“Till o’er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.”
Worcester, Mass. A. MERRILL.

THE “ADVENT HERALD.”

MR. EDITOR:—Permit me to say a few words to the brethren respecting the ownership of the “Advent Herald,” as there appears to be a misapprehension, or mystification, in regard to it. The recent disclosures you have made through its columns are quite enough, one would think, to convince all who have eyes and ears, that the great Adversary is not yet confined in the abyss, however strenuous some may be to prove such to be the case.

Recent developments have made known the existence of a scheme, or plot, to remove the “Herald” from under the control of its present conductor, and to place it under the supervision of others. Justice to you, as well as a proper regard for the interests of the Advent cause, which is more or less involved in the welfare of the paper, demand that the reasons of the desired change should be known, as well as the mode by which that change was intended to be effected.

It may be well to ascertain who is the owner of the “Herald,” in order to determine how far those who have sought to transfer it are supported by justice. How is a title to property acquired? First, a title may be had to a thing by a creation of that thing, or by discovery; 2d, by gift; 3d, by purchase. Possession may be had by force, or held in default of the rightful owner not preferring his claim. But the possessor is very far from acquiring a title in this way. His possession may forever remain undisputed, and the law may confer a right; but if there be those who have a prior claim, justice will not sanction such a proceeding. How is it with the “Herald?” It is well known that this paper was projected and published by its present possessor on his own responsibility, and at his own expense. When it was first issued, no one else was liable for a cent in the event of its failure, and certainly no one would have then thought of claiming any of its profits. To determine to whom the paper rightfully belongs, we must go back to that time. If Mr. H. is not the owner now, it must be shown by those claiming it, either that he has relinquished it in consideration of an equivalent, or that he has conferred his title by gift. In no other way can he justly be deprived of it. Has he ever sold it to any man, or body of men? No one will pretend that he has. Has he ever relinquished his right to it? No one can show that he has. How is it, then, that there are those who have always supposed that the “Herald” belonged to the Advent body, and that Mr. Himes was merely an agent, who could be removed at any moment? There can be no other foundation for such a supposition, than the *voluntary and gratuitous* declaration of Mr. Himes himself, that he considered the “Herald” the property of the cause, and that he was bound, as a steward of the Lord, to devote its income to the spread of the truth. But I am unable to see how any one else becomes possessed of a right to it from such a declaration. And the one who questions his right on such grounds, though he may prefer no claim of his own, is either unwilling to admit and award to others their just dues, or lacks that nice moral perception which is necessary to determine what is right and wrong.

To return. The “Herald” was originated and published by Mr. Himes, and by no other. If anybody else had any share in its control, it was by virtue of his permission, and not by any inherent right another might possess. The terms on which the paper would be furnished to readers were fixed by him as he saw fit; and by a compliance with these terms, any one was entitled to receive a copy, or a certain number of copies, of the paper—and no more. When these terms were not complied with, no one had a right or title to the paper. The whole arrangement is simply one of business, where one party gives a specific sum, or complies with known conditions, and receives in return what he bargains for.—Without this compliance, no one would have a right to receive a copy of the paper, much less be entitled to a joint ownership in the property itself.

Does the “Herald,” as a property, belong to “the cause,” because some place in the hands of Mr. Himes funds to disburse for the spread of the truth? By no means. The money placed in his hands is either to be distributed, or its value in publications, issued from his office, or as may be specified. When this is done, his obligation ceases,—he has returned a full equivalent for the money put in his hands. If he fails to comply with the wishes of the donors, he is dishonest, and may be arraigned for dishonesty; but he cannot thus be deprived of his right to the property in the “Herald.”

The idea of any one, or more, claiming the “Herald” as the property of “the cause,” in the sense that some do, is absurd. Such persons, we may be assured, would never have subscribed for it, simply because it belonged to “the cause.” And I should like to ask those who consider Mr. Himes merely an agent for the Advent body, if they would have been willing to be held responsible to discharge any of the debts contracted for the publication of the “Herald?” I fancy not. Nor do I think any one of them would have felt the least delicacy in stopping the paper when it ceased to benefit him, although he was, according to his own notion, a joint proprietor.

From what has been said, it must be evident, that the Advent body has no other claims on the “Herald,” than the cause of God has on the property of any Christian. Such a claim certainly exists. Such a claim Mr. Himes acknowledges, and, as I believe, satisfies; and I envy not the spirit of the man who feels disposed to question his conduct in the matter, without sufficient grounds.

If “the cause” had originated the “Herald,” or acquired it by gift, or purchase, and placed Mr. Himes in his present position, as its agent, his right

would be entirely dependent on the will of those who placed him there;—he could be removed whenever it should be deemed necessary, without his suffering any wrong. But this is not the case. No one placed him where he is, and no one has a right to drag him from his position. When confidence in his paper is lost, it will naturally sink for want of support. Such an event, I doubt not, would be received by him as an indication of Providence, that his work in this department of the great vineyard was done. But until such an event shall occur, it must be evident to every one not blinded by prejudice or hate, that he is about his Master’s business. The only ground on which it can be contended that the “Herald” belongs to “the cause,” as a property, is, the declaration of Mr. Himes above alluded to, viz., that he considers himself merely as a steward. Verily, those who “have always supposed the ‘Herald’ to belong to ‘the cause,’” on such a ground, lack common sense, to say the least.

But suppose the “Herald” does belong to “the cause,” why should it be removed from the control of its present conductor? Has it failed to utter or express the sentiments for the advocacy of which it was brought into existence? No one will say that it has. Has it lost the confidence of the Advent people? Its increased circulation, which is now beyond that of any former period, shows that it has not. Why, then, should a change be desired? It would seem as much the dictate of wisdom, that it should remain where it is, when it is increasing in influence, as it is the dictate of wickedness, or stupidity, to remove it into untried channels, where its fate would be a matter of absolute uncertainty. Why, then, I ask again, should it be taken from the hands of Mr. Himes? That is the question.

Recently, events have brought to the light a clique of ambitious spirits, who, for reasons sufficient to satisfy persons not troubled with very tender consciences, wish the “Herald” to be taken out of the hands of those who have so long conducted it with honor to themselves, and to the manifest good of the cause of God. But how was it to be removed from the hands of Mr. Himes? The course that was to be pursued, is something like this.—The question was to be asked Mr. H., “Do you consider yourself the owner of the ‘Herald?’” If he said “No,” he was to be removed. If he would not be removed, his moral character was to be impeached. If he said “Yes,” then a new paper was to be started. It will thus be seen, that a determination existed to remove the “Herald,” or destroy it, even at the expense of the moral character of its proprietor!! And this was to be done, not because the confidence of Adventists in the paper was lost, nor that it had failed to subserve the end for which it was started!! If there was anything compromising the character of Mr. Himes, why was it not openly proclaimed?—That fact established, the paper would have passed, as a matter of course, out of his hands, or it would have ceased to exist. In such a contingency, a new paper would have been called for, and supported.—But no; this Christian and manly course would not have answered the end sought by the actors in the movement alluded to. The whole affair was conceived in darkness, and shapen in iniquity, and could not bear exposure to the light.

It must be a matter of congratulation to every true lover of the Advent cause, and of fair dealing, that such a scheme has been thwarted; that the moral character of a faithful servant of God has been prevented from being assassinated, and the Advent body spared the loss of the “Herald,” which would have been severely calamitous. Even as it is, the effects so far are disastrous; for not only has Mr. Himes suffered much in his feelings, as well as in the financial affairs of the paper, but the cause has received a wound which will not be easily healed.

But what must be said of those who were concerned in this disreputable war on moral character? They should be held up to the indignant reprobation of all who have any just sense of right and wrong. Nothing but the most thorough repentance and acknowledgment of their wrong-doing can entitle them to the confidence of those who believe the cause of God cannot be advanced by their aid, while unrepentant.

It is to be hoped, that the recent painful occurrences will serve to establish that confidence among all honest Adventists, which should exist, and without which no permanent good can be accomplished. Let no man lightly take up a reproach against his neighbor.—There is no reason why evil surmises should be indulged in. If moral delinquency among the people of God exists, there is but one right way for them to get at it. Let that way be pursued, and all will end well. But if not, confusion and disaster will inevitably arise. One who has long faithfully served any cause, without just reproach, should not be lightly impeached, especially by those who have never done more for it than hundreds of others. When men have toiled night and day, beyond all others, wasting mental and bodily vigor, for the advancement of any interest, it will be time enough then for them to come forward and complain (if there be reason) of those who have done but little. If this were done, such would not be deficient in modesty, if they lacked everything else.

At all events, it is to be hoped that the matter of the proprietorship of the “Herald” is understood. Envy and ambition may remain dissatisfied; but I cannot see that any who are destitute of these not very amiable traits can be.

N. A. APOLONIO.

LETTER FROM DR. HUTCHINSON.

BRO. HIMES:—Our tent meetings in Canada have closed. The labors of Bro. Burnham and Berick have been very useful to the Advent cause. In my last, I closed with some account of our meeting in Waterloo. From there we went to Dunham. Here we had a good meeting on the whole. We found quite an amount of sectarian opposition. Some of the men in white cravats went around among the people, warning them against hearing us, as they knew that if they only hear, many of them will be charmed with our views. The day before our meeting closed, a Wesleyan preacher went a few miles out of the village, and said to the people, “The Millerite meeting is an entire failure, the attendance is

less and less, and by to-morrow there will be none, and I advise you not to go.” But some of those to whom he thus spoke came to see, and found the largest religious assembly that has been witnessed in Dunham for eight years!! Yes, and our meeting increased in interest and numbers from first to last.—On the night before we closed, some of “the baser sort” considerably damaged the tent-cloth, by cutting it in several places. Some of those who perpetrated this deed of darkness, consider themselves gentlemen, and have professed religion. But if the preachers cannot afford to tell the truth about us, no wonder that those who are looking up to them, should thus act. “Like people, like priest.” However, those in the village who are not under sectarian influence, were indignant at the mean act; and some ladies, who were not Adventists, requested that the Tent might not be removed from the place till it was repaired, which they did with great care and neatness, making it about as good as it was before. They have our esteem and thanks. Many expressed a wish for another meeting of the kind, and perhaps our canvass may soon wave again on Dunham-Flat.

Our next meeting was in Clarenceville. We had our meeting in peace, and the audience before the end was very large; and though there was no very marked success, yet we were encouraged to hope that the fruit will be seen hereafter.

Our closing meeting of the series was in Stanstead. The meeting has been one of great interest. On the last day we had, I believe, the largest congregation that was ever convened on Stanstead Plains. Yes, Adventism has attractions which no other “ism” in these parts has. Our enemies are aware of this, and hence they contrive various plans to keep the people from hearing us. At the close of the meeting, Bro. Burnham baptized eight happy souls into the faith of Christ, making in all fifty during his visit. Thus we labor not in vain, nor spend our strength for nought. Though earth may frown, heaven smiles and blesses.

In conclusion I may say, that Bro. Burnham and Berick will leave with the esteem and prayers of many in Canada. May they be blessed and made a blessing wherever they go, and should the Lord ever send them among us again, they will be gladly received. Yours in the hope.

Stanstead (C. E.), July 8th, 1850.

THE ESSEX Co. CONFERENCE.

The Conference met at Haverhill on Wednesday, July 10th, and chose Eld. H. Plummer, Moderator. The ministers present were, H. Plummer, J. V. Himes, L. Osler, J. Daniels, D. I. Robinson, A. Hale, J. Pearson, jr., W. Burnham, E. Crowell.

After some free and pleasant conversation upon the wants of the Advent cause in Essex county and vicinity,

Voted, to hold a tent-meeting in the vicinity of Lynn, Mass., and that Bro. Osler, Daniels, Ravel, Pearson, and Crowell, be a committee to make arrangements for said meeting, and give due notice of the precise time and place in the “Herald.”

Voted, that Bro. Plummer, W. Burnham, Webster, Pearson, and Crowell, be a committee to make arrangements for a tent-meeting somewhere in the north part of Essex county, or in Rockingham county, N. H.

Bro. Osler and Himes, having been chosen a committee for that purpose, made the following report, which was adopted.

Your committee are of the opinion, that the best and most efficient way of supplying destitute places, and of raising up new churches, will be, to appoint a committee of three faithful brethren, who shall canvass the field, and arrange to supply all places of promise, to the extent of their means, and report quarterly to the Conference.

Voted, that Bro. L. Osler, J. V. Himes, and J. Pearson, jr., be the committee for the above purpose.

Voted, that the Conference meet once in three months, at such particular times and places as the above committee may appoint.

Bro. D. I. Robinson presented the following resolutions, which were unanimously adopted.

Resolved, that while we feel bound to “remember those who are in adversity as being ourselves in the body,” we feel specially called to express our sympathy with the Chardon-st. Church in Boston, with their present pastor, Bro. J. V. Himes, in their recent severe trials; and rejoice that they feel so decided, united, and encouraged to sustain the church and society. We extend to them our sympathy and co-operation.

Resolved, that having so many evidences of the usefulness of circulating our faith by publications, we would hereby recommend to our brethren, to make special effort to spread the truth by extensive and regular distribution (say monthly) of the best tracts in our possession on the Advent cause.

On Thursday afternoon, after some free conversation upon matters pertaining to our mission, the Conference adjourned.

The meetings of worship which were held afternoons and evenings, were pleasant and profitable.—Preaching by Bro. Robinson, Osler, and Pearson.

E. CROWELL, Sec’y.

Portsmouth (N. H.), July 12th, 1850.

[The Great Fire in Philadelphia.]

DEAR BRO. HIMES,—Our city has been visited, as you have no doubt learned, ere this, with a terrible calamity, one of God’s sore judgments with which he scourges the guilty. The scene presented on Tuesday afternoon and evening was sublime and awful beyond description, and almost conception. The fury of the devouring element was terrific; from the moment of the explosion it overleaped all barriers and made its way with a rapidity truly surprising. Large sticks of timber flew in every direction, and coming down pierced the roofs of houses, and standing up burned like a candle, and fired the dwellings wherever they fell. Some were quenched, but many more produced their dreadful result. Several persons were found headless, or without limbs; others singed and crisped till they seemed completely shrivelled and dried up, so that they could not be

recognized by their nearest friends. Some were thrown, and others rushed into the Delaware. The bruises, wounds, and deaths, will never be known. The scene of consternation which followed the explosion was indescribable. You may imagine some 15,000 persons who were in the adjacent streets, exposed to the descending missiles, making one fearful and universal rush in every direction to escape instant death, which they saw suspended over their heads; trampling on the fallen and wounded who lay prostrate and helpless in their pathway. To reason, or act rationally, at such a moment, was out of the question. The countenance of the mass was the picture of despair, while for several squares they fled in wild disorder to escape instant destruction.

But over and above all this ruin, there is one who reigns supreme, and holds not only the elements under his control, but directs and gives charge to his angels concerning his people. There were many cases of wonderful and seemingly miraculous deliverance of from death.

How forcibly such a scene reminds us of this great day of the wrath of the Lamb, when in consternation, amidst falling stars, a darkened heavens, and convulsed earth, great and small, free and bond, noble and ignoble, shall flee to hide themselves in dens and rocks. But there will then be no escape; for it will be true that "The great day of his wrath is come, and who shall be able to stand!" But his people shall have a place of refuge." How blessed to feel an assurance that such a refuge is ours against that day. Yours, in hope, J. LITCH.
Philadelphia, July 12, 1850.

William Johnston.

This brother has been misrepresented and injured by certain brethren in Canada. He has sought redress, and the churches named below, have exonerated him. A long letter, in which all the facts are contained, from which the extract below is taken, was sent to the *Har.*, where the charges were first published; but acceptance was declined. They have now sent it to us; and we give the following extract, in justice to Bro. Johnston, and the Advent churches in Canada, therein named.

We, lovers of Bible Adventism, in representing the minds of the Advent people at Matilda and Mountain, and as below stated, concerning Bro. Johnston, as represented in the "Har." of Dec. 8th, '49, and 23d of March last, do sincerely regret that a spirit manifesting itself in accusing, concerning questions not immediately embraced in the Advent faith, and much tending to injure the cause in this neighborhood, has made it necessary for us to concur in the propriety of the foregoing remarks, as expressive of our views of the case between the "Har." and Bro. Johnston. We also regret to have to say, in doing Bro. Johnston the duty we owe to him, that P. Hough and E. B. White have much misrepresented us, in making us to say, that Bro. Johnston's "labors are attended with no benefit to the Advent cause." The reverse of this is our "united cry." Bro. Johnston has been laboring faithfully for the Advent cause, in this vicinity, for several years, to general acceptance. For it he has sacrificed much, and from us received nothing towards supporting his expenses. Our accusing without his fault, in return for his labor of love, would be our sin. We hope the "Har." will, therefore, redeem us from this and other imputations, equally unbecoming us, by giving this, with the foregoing letter, a place in its columns. (Signed, for the Advent churches as below.)

Robt. Caldwell, Math. Hartle, Jas. Coons, Wm. Hutcheson, David Coons, John Briggs, John Cummings, Jas. English and families—Matilda.

John Johnston, N. Johnston, Thos. Johnston, Robt. Corrigan, O. Johnston, Robt. Gui, John Garsey—Mountain.

The church at Edwarsburg does not allow herself to be represented by either A. Wilson, F. Wright, or S. Buck—G. Dillabough has no residence there—J. Eleock, E. Eleock, Mrs. Wilson, L. Adams. J. Cox, S. Cox, J. Watts, S. Watts, Saml. Halfpenny, represent the church at Montague, as joining in the sentiments above expressed.

Mary Boulton, J. Meech, S. Meech, Wm. Boyle, Danl. Mozier, at Oxford, express the same.

R. McCallum, J. Greag, P. Morrison, E. Edwards, Jas. Morrow, J. Acton, J. Kennedy—Kempville.

Danl. Nicholson, E. Thompson, Math. McCallum, S. Paterson, R. Breckinridge, Robt. Harris—Rideau. Christ. Philips, J. Doyle, D. Magee, J. Cunningham, J. Candy, W. Merritt, J. Sutton, Robt. Garsett, J. Nichel, H. Welton—representing the Advent church at Woolford—are indignant at the insult put on them by representing them as at issue with the "Herald," and in the "united cry."

Jas. McBratney, S. Stafford, J. Bratney, G. Atchison, Jas. Stacy, J. Walker, J. Barnard, S. Barnard, at Elizabethtown, of the Advent church, are ashamed of that they are made to say of me, and ask "why P. Hough and E. B. White will lie?" (Signed)

M. McCallum, Jno. Barnard.

P. S. The abovesigned believe, from the "Har."s readiness to "open its columns to the just complaints of its Canada brethren," as expressed in the "Har." of April 20th, that it will be candid enough to set the matter right between them, Wm. Johnston, F. Wright, P. Hough, and the "Herald," by inserting the prefixed letter. The matter will then be "set right," according to our judgment.

The Second Advent Church of Philadelphia, to Bro. J. V. Himes:—

DEAR BROTHER:—We feel bound by the apostolic injunction, "Bear ye one another's burdens, and so fulfil the law of Christ," to express to you our deep and heartfelt sympathy in view of your recent fiery trial. We can but regard the course pursued by your accusers as most unchristian and ungenerous; unchristian, in neglecting to take the gospel steps, before presenting charges to the church; and ungenerous, in refusing when called upon to inform you of the things, and their authors, of which, and by whom, you stood accused; and also in refusing to prosecute the charges when presented, so as to give the accused

the opportunity of clearing himself. We do hereby express our most unqualified disapprobation of the dark jesuitical proceedings.

The resolutions of the churches at Albany and Buffalo fully express our views and sentiments in reference to your connection with and conducting of the Advent publication office. We are persuaded that the best course which could have been taken in reference to our publications has been adopted, by making the office your personal property; and so far as we have any interest in it, we earnestly wish it to remain, as it has done, and still does, in your hands, to be conducted on the same principles as heretofore. And while it continues thus, we pledge our hearty co-operation and support.

The foregoing was unanimously adopted by the Church, and ordered to be forwarded to Bro. Himes, as a token of sympathy and confidence.

(In behalf of the Church.)
F. SCHMEDING, Chairman.
J. M. BARSTON, Secretary.
Philadelphia, July 7th, 1850.

Extracts from Letters.

Bro. GEORGE SUTTON writes from Manayunk (Pa.), July 4th, 1850:—

DEAR BRO. HIMES:—As this is the day of our national independence, and of course is and ought to be highly esteemed, as such, yet I esteem a freedom from the slavery of sin and the world more. I love the "Herald," and would not be without it on any reasonable terms. It is too highly prized by me for me to make no sacrifice to obtain it. Yet I think I have seen it stated that some receive it gratis, and pay for other papers. Are such worthy of your liberality? I think not. I think it will do no good to such. There is not one who receives and pays for the "Herald," but amply receives the worth of his money. Why should any think they are doing much for it by simply paying \$2 a year, when they receive its worth, with interest. For my own part, I am a debtor to the "Herald," to its proprietor, and to its editors. I would that I could do something more to sustain it. I hope I shall be able to do something yet, for I consider he does nothing who pays two dollars per year, and receives the worth of ten, yea, and much more.

Bro. ISAAC HYATT writes from Waterloo (C. E.), June 6th, 1850:—

DEAR BROTHER:—After due respects to you and family, I would simply remark, that the virulent and underhanded attempts to injure your character and public influence, have resulted in an entire failure.—Thank God, that he never forsakes a righteous man. Let your trust be more than ever in him. With regard to the character, spirit, and course the "Herald" has taken, from the first to the present day, it has always had my hearty approval; and although, like your Master, you have been wounded in the house of your friends, yet be it known, dear brother, that you have many staunch friends in Canada, whose prayers are for your peace and endless salvation.

Sister E. D. AUSTIN writes from Porter (N. Y.), July 11th, 1850:—

DEAR BRO. HIMES:—If ever the time was that I felt that I was a weary traveller here, since the death of my dear husband, it is now, although the Lord has been present in every time of trouble, and I have been enabled to rejoice in view of the glorious hope of soon being re-united with those dear and loved ones, and, above all, the dear Saviour. Still, I am alone as to any of like precious faith. There is none near. It is very seldom that I have an opportunity of meeting with those who are looking for the Lord from heaven.

If ever I prized the "Herald," I do now. It cheers my drooping, crushed spirits, while I highly approve its course. It seems as if I cannot do without it, while I can do anything to aid it. And now, in much sorrow and tribulation, I ask the prayers of all my dear brethren and sisters for me and my children.

Bro. E. CHURCH writes from Lake Zurich (Ill.), July 2d, 1850:—

BRO. HIMES:—I am about leaving my place of residence (Flint Creek, Lake Co., Ill.), and having been a reader of your paper, it having, by your kindness, been sent to me for the past two years,—I could not but embrace this opportunity not only of thanking you, but of expressing the warmest approbation of the cause in which you are engaged, and the able manner in which your paper has been conducted. It has been to me truly a spiritual help in time of much need. I rejoice in saying that its influence has been felt for good in the circle of my acquaintance. The lady in the family where I have boarded for the last year, has been hopefully converted, mainly through its influence, and she is now rejoicing in the hope of a risen Saviour, whom she confidently expects will come again, in like manner as he went.

I have spent what time I could consistently in preaching, and endeavoring to propagate the truth as it is in Jesus. I have found strong and continued opposition, mainly among the Methodists. I am now resolved to give myself up more fully and unreservedly to the work, and this is the cause of my change of location at the present time. I shall leave soon for the State of Ohio, where, if I find my sphere, I will try to fill it in that region. Wherever I go, I will write to you from my stopping place. I am, dear brother, yours faithfully.

Dear brother, our free list is very large; but still we send to those you request. We hope you may do something for us in the way of obtaining paying subscribers.—Ed.

Bro. T. HARLEY writes from Newcastle (Me.), July 3d, 1850:—

BRO. HIMES:—I would send you a word of encouragement, but I can do no better than to quote the words of the apostle: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven

for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." I pray that this may be our case at last, when our trials are over.

Sister E. P. LUM writes from Seneca Falls (N. Y.), July 1st, 1850:—

DEAR BRO. HIMES:—I hope your present trials may be sanctified to your eternal good. The Lord deliver you out of the hands of all your enemies, and sanctify you, soul, body, and spirit, and preserve you blameless unto his coming, is my prayer. Consider Him who endured such contradiction of sinners against himself, lest you be wearied and faint in your mind. The servant is not above his master. If envy, malice, and hatred, were heaped upon the Master by his enemies and professed friends, what more can the servant expect! And He has told us that it is through much tribulation that we must enter the kingdom. I have passed through severe trials and afflictions of late, in being called to part with both of my dear parents.

Sister C. E. DAVIS writes from Ashburnham (Mass.), July 4th, 1850:—

DEAR BRO. HIMES:—We are striving to hold fast the profession of our faith without wavering, believing he is faithful that promised, and that it will be but a little while ere our eyes shall behold the King in his beauty. We feel truly grateful for your kindness in sending us the "Herald." It is all the Advent preaching we have, and we should not know how to do without it.

Bro. J. C. MARTYR writes from Rehoboth, July 7th, 1850:—

BRO. HIMES:—I hope you will not be discouraged in your good work. I believe you are doing God's service, and advocating the faith once delivered to the saints. I would not dispense with your paper on any account, if I had a home; but it is with me as it was with our blessed Saviour.

Bro. BENJ. WEBB writes from Canton, July 4th, 1850:—

DEAR BRO. HIMES:—I would say a little about the cause here. The Lord has raised up a little band of believers in the speedy coming of our blessed Lord, who, though called to pass through tribulation, yet stand firm in the present truth. Bro. Wyman is yet with us, and his labors are blessed more especially at Depeyster. Two were converted last week there. I would say, too, that the Advent brethren are on the gain in all these parts, and the "Macedonian cry" is heard all around us. Pray for us, dear brother. You have our prayers. May your course be still consistent and straight-forward, and may God sustain you in all your trials, is my prayer. Bro. Ghoslin was with us on the 14th of June, and held a conference meeting, which lasted over the Sabbath. The good Lord was with us, to own and bless his truth.

Dr. E. S. LOOMIS writes from Perry's Mills (N. Y.), July 10th, 1850:—

DEAR BRO. HIMES:—I have not time to say what we think about the proceedings at Boston respecting the management of the "Herald," &c., but would just say that when we are dissatisfied with the present editors, and want the assistance of those good brethren who seem willing to take their places, we will let them know it.

THE PHILOSOPHY OF ENDURANCE.

Were the lonely acorn never bound
In the rude, cold grasp of the rotting ground;
Did the rigid frost never harden up
The mould above its bursting cup;
Were it never soak'd in the rain and hail,
Or chill'd by the breath of the wintry gale,
It would not sprout in the sunshine free,
Or give the promise of a tree;
It would not spread to the summer air
Its lengthening boughs and branches fair,
To form a bower, where, in starry nights,
Young Love might dream unknown delights;
Or stand in the woods amongst its peers,
Fed by the dews of a thousand years.
Were never the dull, unseemly ore,
Dragg'd from the depths where it slept of yore;
Were it never cast into searching flame,
To be purged of impurity and shame;
Were it never molten 'mid burning brands,
Or bruised and beaten by stalwart hands,
It would never be known as a thing of worth;
It would never emerge to a nobler birth;
It would never be form'd into mystic rings,
To fetter Love's erratic wings;
It would never shine amid priceless gems,
Or the birth of imperial diadems;
Nor become to the world a power and a pride,
Cherish'd, ador'd, and deified.
So, thou, O man of a noble soul,
Starting in view of a glorious goal,
Wert thou never exposed to the blasts forlorn—
The storms of sorrow—the sleets of scorn;
Wert thou never refined in pitiless fire,
From the dross of thy sloth and mean desire—
Wert thou never taught to feel and know
That the truest love has its roots in woe,
Thou wouldst never unriddle the complex plan,
Or reach half way to the perfect man;
Thou wouldst never attain the tranquil height
Where wisdom purifies the sight,
And God unfolds to the humblest gaze
The bliss and beauty of His ways.

C. Mackay.

RELIGIOUS PRIDE.

Shun pride, O! Whatever else beside
You take in lieu, shun spiritual pride!
A pride there is of rank, a pride of birth,
A pride of learning, and a pride of purse;
But of all prides, since Lucifer's attain,
The proudest swells a self-elected saint!

AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding. 111. Milwaukee, Wis.—Saml. Brown.
Jefferson-street. New Bedford, Mass.—H. V. Davis.
Auburn, N. Y.—H. L. Smith. Newburgh, N. Y.—J. Pearson.
Buffalo, N. Y.—W. M. Palmer. Jr. Water-street.
Cincinnati, O.—J. W. Wilson. New York City.—Wm. Tracy, 75
Derby Line, Vt.—S. Foster, Jr. Delancey-street.
Detroit, Mich.—L. Armstrong. N. Springfield, Vt.—J. Kimball.
Edgington, Me.—Thos. Smith. Philadelphia, Pa.—J. Litch, 16
Glennville, N. Y.—S. Elias. Chester-street.
Hallowell, Me.—L. C. Wellcome. Portland, Me.—Peter Johnson, 37
Hartford, Ct.—Aaron Clapp. Summer-street.
Homer, N. Y.—J. L. Clapp. Providence, R. I.—G. R. Glad-
ding.
Lockport, N. Y.—H. Robbins. Rochester, N. Y.—Wm. Busby.
Lowell, Mass.—E. H. Adams. Toronto, C. W.—D. Campbell.
Love Hampton, N. Y.—D. Bos- Waterloo, Sheldford, C. E.—R.
worth. Hutchinson.
Massena, N. Y.—J. Danforth. Worcester, Ms.—D. F. Wetherbee
FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1
Berwick Place, Grange Road, Bermondsey, London.

Books for Sale at this Office.

"Is Christianity from God?" The Vocalist 62s.
By Rev. J. Cumming, D. D. 50 Whiting's Testament 7s.
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Advent Harp 60 Blossom of Rocky Nook 3s.
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" (with) 60 enly Vision, with music 2s.
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NEW EDITION of two Discourses by CHARLES BEECHER, on the
Sufficiency of the Bible as a Creed for the Church. The same pam-
phlet contains an extract from MARTIN LUTHER on the excellency
of the Bible, and MR. MILLER'S Rules of Bible Interpretation. Price,
\$2 50 hundred; 37s. cts. per doz. 4 cts. single.
"The Kingdom of God, by Rev. CHARLES K. IMBRIE."—A few
copies for sale at this office. Price, 37s. cts.
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Letters on the Prophetic Scriptures.—By Rev. Edw. Whithrop.
Price, 37s. cts.
Advent Library, 8 vols.—Price, \$5.

Knowledge for Children.

We have just got out a series of eight Tracts, for children. Each one is embellished with a beautiful frontispiece, and a large ornamental letter. We hope that parents, and others will lend their aid in the circulation of these Tracts among the young. The price of the series is 8 cts.; 25 per cent. discount to agents. The following are the contents:—

No. 1. Mary and the Babe. No. 5. The Dove.
By Rev. J. Cumming. 2. Young Samuel. 6. Mary Loved Her Father.
3. Moses. 7. The Celestial City.
4. Noah and the Ark. 8. The Dream.

AYER'S CHERRY PECTORAL.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trade with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant. Many proofs are here given, and we solicit an inquiry from the public into our publication, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From Bro. Silliman, M. D., L. D., &c.,
Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe.

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."
New Haven, Ct., Nov. 1, 1849.

From Prof. Cleveland, of Bowdoin College, Me.

"I have witnessed the effects of your Cherry Pectoral in my own family and that of my friends, and it gives me satisfaction to state in its favor, that no medicine I have ever known has proved so eminently successful in curing diseases of the throat and lungs."

From Rev. Dr. Osgood.

He writes "that he considers the Cherry Pectoral the best medicine for pulmonary affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with a severe, settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of consumption, commenced the use of the Cherry Pectoral, and had completely recovered."

Hear the Patient.

Dr. Ayer.—Dear Sir:—For two years I was afflicted with a very severe cough, accompanied by spitting of blood, and profuse night sweats. By the advice of my attending physician, I was induced to use your Cherry Pectoral, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

JAMES RANDALL.

Hampden ss. Springfield, Nov. 27, 1848.

This day appeared the above named James Randall, and pronounced the above statement true in his own respect.

LORENZO NORTON, Justice.

The Remedy that Cures.

Dr. Ayer.—I have been long afflicted with asthma, which grew yearly worse until last autumn, it brought on a cough which continued in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your Cherry Pectoral, which has cured me, and you may well believe me. Gratefully yours,
Portland, Me., Jan. 10, 1847. J. D. PHELPS.

If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.

Prepared by J. C. Ayer, Chemist, Lowell, Mass. [3n. 29-3m.]

COLD CREAM for Shaving, and VERBENA, a valuable preparation for the reproduction, preservation, and growth of the hair. The following are specimens of numerous testimonials that might be given:—

"Mr. Hawkes:—I am anxious that the shaving paste which you make should come into more general notice. It is one of the most excellent articles I have ever used. It is also valuable for washing away sores, and the like." E. BURNHAM, Exeter, N. H.

"Having made use of the Verbena prepared by J. C. Ayer, I take pleasure in recommending it to the public as a valuable preparation, and fully answering the purposes for which it is intended."

J. P. WETHERBEE, Boston.
Prepared by P. HAWKES, Mount Vernon street, Lowell, Mass. All orders promptly met. [Jan. 1.]

C. F. HORN, Dentist, Watertown, Mass., has an office near the Baptist church, where he will attend to filling, extracting, and cleansing teeth. Also inserting artificial teeth on pivot, whole or parts of sets on gold plate, all of which will be done in a faithful manner, upon moderate terms. [my. 18.]

BLAKENEY'S Gold Pen Manufactory, 42 and 44 Nassau-street, (up stairs), corner of Liberty, New York. Gold Pens, large, small, and medium size; also Gold and Silver Cases. Gold Pens neatly repaired. [May 25.]

CLOTHING.

WETHERBEE & LELAND, wholesale and retail Clothing warehouse, No. 47 Ann-street, Boston. New and fresh assortment for 1850.

We have opened our stock of spring and summer clothing, and have given great care and attention to selecting our styles of goods, adapted to the New England trade. We are prepared to offer them to the public, adopting the old proverb, "Large sales and small profits;" and by strict economy in our expenses, we are able to sell at prices as low as any other clothing house in the United States.

Merchants and traders, who buy at wholesale, will find our assortment worthy of their attention. By giving our personal attention to our business and customers, we hope to insure a second call from all who may favor us with their patronage.

Gentlemen's furnishing goods of every description, and a general assortment of boys' clothing constantly on hand. Custom work done in the neatest manner, with Cole's "American" pattern, after the latest fashions. Orders from the country will be attended to with promptness and attention.

NAHUM WETHERBEE, EMERSON LELAND, [my. 4.] Corner of Ann and Blackstone-streets, Boston.

YOUNG & JAYNE, dealers in Carpeting and Oil Cloths, Window-shades, Druggists, Rugs, Mats and Mattings, Table and Piano Covers, Bay robes, &c., &c., No. 460 Pearl-street, second carpet store from Chatham-street, New York. T. YOUNG, [my. 4.] A. A. JAYNE.

THE AMERICAN FOWL BREEDER! A New and Valuable Book, containing full information on Breeding, Rearing, Diseases, and Management of Domestic Poultry. By an Association of Practical Breeders. Published by J. P. Jewett & Co., Cornhill, Boston, and it is offered at the extremely low price of 25 cents per copy, to bring it within the means of every man interested in Poultry.

We want one hundred good, faithful Agents, to sell this work in every county in New England, New York, Pennsylvania, and the West. In connection with Cole's "American" pattern, after the latest fashions, and Cole's "American Veterinary." Active and intelligent men can make money at the business. Address (post paid) the publishers, JOHN P. JEWETT & CO., Cornhill, Boston.

P. S. The "American Fowl Breeder" is done up in this covers, and can be sent to any part of the country by mail. Any person sending a quarter of a dollar by mail (post paid), shall receive a copy of the work. [mar. 16.]

THE ADVENT HERALD.

BOSTON, JULY 20, 1850.

Office Business.

One more number will complete the present volume of the *Herald*. Those of our subscribers who owe for two or more volumes,—of whom there are a considerable number,—would greatly oblige us by a speedy remittance. There are heavy bills outstanding against us, which we must shortly meet. If those of our patrons who are in arrears, would make a slight effort, they would greatly relieve us.

By a glance at our receipts for some time past, our friends will see that they are very light—being wholly insufficient to meet our current and necessary expenses. The efforts of our enemies are increasing in virulence, and seriously impede us. We hope our friends will respond immediately; we cannot go on unless they do so.

Foreign News.



The British steamship *Hibernia* arrived at Boston on Friday last, with intelligence from Europe one week later than last advices.

The new American steamship *Atlantic*, on her second trip from New York to Liverpool, made the passage in ten days and ten hours. During the last six days of her voyage, she accomplished a greater distance than any other steamer afloat. On the 24th, with a head wind, she ran 319 miles in twenty-four hours. She was advertised to leave on the 10th inst., and will contest the race with the new British steamship *Asia*, which was to leave for Boston on the 13th.

ENGLAND.—The chief feature of the news of the week was the debate in the House of Commons relative to the policy of Ministers on the Greek question, and the commitment of an assault upon the Queen by a man named PATE, formerly an officer in the 10th dragoons. The offence was committed in the following manner:—About 6 o'clock in the evening of the 4th inst., her Majesty was leaving Cambridge House, in company with Prince ALBERT, when, from amongst the crowd assembled to witness her departure, a man walked out with a small cane in his hand—not larger than a pipe-stem—and struck her on the head and face repeatedly; the blows, however, effected no other damage than the demolition of the Queen's bonnet. The man was taken into custody, and on being examined, appeared to be sane. No reason for the assault is stated.

On the night of the 24th ult., a very exciting debate occurred on the motion relative to the course Ministers have pursued in the Greek difficulty. A very able and stirring debate was kept up until the night of the 28th, when a division of the House showed a majority of 46 in favor of Ministers. There were 574 members present. This vote is said not to be a fair index of the state of public feeling, as the deepest intrigues are on foot to compel the present Ministry to resign. Lord PALMERSTON'S speech, in vindication of his conduct, is said to have been especially brilliant. He spoke from the dark of one day to the dawn of another, and made a gigantic intellectual and physical effort.

FRANCE.—The bill for the increase of the President's salary was finally voted on the 23d ult. The measure was carried by a majority of 46. The Government looks upon the carrying of this bill as a great victory, and the friends of order were congratulating themselves on the feeling displayed.

Gen. LAHITTE announced to the Assembly the conclusion of the favorable negotiations with England respecting the Greek affair. He said the Government of the Republic hopes that it will be evident to all, that from the first to the last act of that long negotiation its conduct was only inspired by the sentiment of national dignity, by a spirit of conciliation, and a desire of maintaining general peace. This communication was received with loud applause on the right.

The *Debats* states, that the health of LOUIS PHILIPPE continues to improve.

Another secret society has been discovered in Paris. Twenty-seven persons were arrested, all of whom were discharged June insurgents. Several persons have also been arrested in the provinces, for being connected with similar societies.

The President had given a grand dinner to the Marquis and Marchioness of NORMANBY and the diplomatic corps, as evidence that amicable relations were entirely restored between the English and the French Governments.

GERMANY.—The Erfurt Parliament is to meet in August. The intention of erecting a third German Union has been formally avowed by the Government of Hanover. It is the plan of a North Germany, to be formed of Hanover, Oldenburg, and the free cities of those smaller states that are naturally allied to Hanover. The principle of the alliance is that of free trade. The movement of the South German manufacturers in favor of high protective duties, sanctioned by the Prussian Minister of Commerce, has induced Hanover to announce this third league.

PRUSSIA.—There has been a change in the Austrian representation at Berlin, and rumors have arisen of new disputes between Austria and Prussia.

The Prussian *Zeitung* is mentioned among the presses seized by the Government. Being a Royalist and anti-revolutionary journal, its confiscation excites especial remark.—The war upon the press is carried on with vigor.

M. HASTENDEG, Chief Minister of Hesse Cassel, has been found guilty of embezzling the public funds. Another account says he has been convicted of forgery.

AUSTRIA.—It is expected that the Emperor will be crowned in July, when, it is said, a general amnesty will be given to all state prisoners, or political offenders. The *Pesth Zeitung* says that all the officers who, before the revolution, had quitted the Imperial service and enlisted under the banner of Hungary, and who were afterwards condemned for

doing, are to be set at liberty forthwith. The full pardon of several has already been announced.

TURKEY.—The insurrection in Bulgaria is said to be spreading, and the neighboring districts are reported to be in open insurrection. The insurgents were marching on the "fort of Belgrade," which some reports represented as being already in their hands, with its vast munitions of war. These reports are entirely without date, and may only be a repetition of what we have already had respecting this insurrection.

SPAIN.—The Spanish Government, it is reported, has addressed a warm remonstrance to the American Government respecting the Cuba business. Advices from Cuba and from Washington will probably moderate the excitement of Gen. NARVAEZ and his associates. A warm discussion on the subject is said to have engaged that gentleman and the American Minister.

ITALY.—The position of Rome is still most unsatisfactory. A congress of Cardinals has been named to discuss the affairs of the country, and it is said that the police have been placed under the Austrian military authority.

At Naples a frightful accident occurred on the 18th of June. A part of the *Grenalis*, an immense edifice, used as a barrack for troops, gave way and fell, overwhelming 400 or 500 persons in the ruins.

FROM THE EAST.—Advices from Bombay to the 25th of May, state, that at Benares upward of one thousand persons have lost their lives by the explosion of a magazine boat, loaded with three thousand barrels of gunpowder. A whole fleet of thirty boats were destroyed, and immense damage was also done to the town, near which the explosion took place.

Foreign Miscellany.

While the Supreme Court of Denmark was sitting, on the 11th of June, at Copenhagen, a violent wind suddenly forced open a large window just behind the President, M. DE LOUZELOW. He hastened to shut it, but just as he touched it he made a false step, lost his balance, and fell to the pavement below. He was conveyed to his residence with his skull fractured. He was 62 years of age.

An individual in Paris is said to have succeeded in melting charcoal, which up to the present time chemists have considered an impossibility. As the result of this discovery, he has produced a tolerably sized diamond of great lustre, of the quality known as the black diamond, a specimen of which was once sold to the Duke of York for £12,000.

ABD-EL-KADER, who so long and valiantly resisted the French arms in Algeria, and who has for several years been held prisoner in France, contrary to the pledge given him when he surrendered himself, that he should be allowed to retire into Egypt, is lying dangerously ill.

A dreadful accident occurred near Melun, on the railroad from Paris to Lyons. A lady, the daughter-in-law of Baron ST. JAMES, travelling in the *coupe* of the diligence, was burnt to death before assistance could arrive. The cause is attributed to some lucifer matches that had been left in the carriage.

All the fortresses in Russian Poland are being inspected by the head of the Engineer department of the active army, and where required, repaired and put in a state of defence.

It is announced by the "Austrian Lloyds" of Vienna, that a company of English capitalists has offered to the Ottoman Government to construct railways from Constantinople to the sea and to Salonica.

A clergyman at Dorchester, England, one of "the straitest sect" of the Puseyite party, recently refused to accord the rites of burial, prescribed by the Established Church, to a female child, eleven months old, that had not been baptized, except on the condition, that the interment should take place at ten o'clock at night, without mourners, with the intimation, that if any of the child's friends attempted to follow, the gates would be closed against them. The ceremony accordingly took place at the hour named, amidst cries of "Shame!" and expressions of disgust from those who witnessed the interment.

At a seizure of stock by the sheriff, at Caherhue, Ireland, under an execution, the sheriff and police acting under him were attacked by the country people, and driven into a sand-pit, where they were detained until the stock was removed.

We recently spoke of the bankruptcy of an English gentleman named DELAFIELD, which afforded an example of reckless squandering of money rarely equalled. This young man became of age in 1845, receiving property, bequeathed by an uncle, which, with its accumulations, amounted to upwards of £100,000, or half a million of dollars! Besides this, he was entitled to a reversionary interest in £6000 under his father's will. On attaining his majority, he was admitted a partner in a brewery, and by investing his capital in the concern, received interest upon it at the rate of 5 per cent., together with his share of the profits, £2,500 per annum. In the commencement of 1846, he was in possession of a fortune, well secured, of £7,500 a year. By the end of 1848 he was a beggar! and this not from any untoward business transaction, such as the most prudent business men often encounter, but from sheer extravagance and folly.

The following is not a very flattering feature in the condition of the people of Scotland. A public meeting was recently held in Edinburgh, for the purpose of forming an association for suppressing drunkenness. One of the speakers, after stating that Scotland was the most drunken nation in Europe, that, in proportion she consumed twice as much spirits as was consumed in Ireland, said, that Scotland, with a population of under 3,000,000, consumed annually 6,935,000 gallons of spirits. In the city of Edinburgh alone, on the Sabbaths, the consumption of spirits amount to £100,000! The Sheriff of Glasgow, who was present, said, that no former period in the annals of mankind could compare with the progress in serious crimes that Glasgow had made during the last thirty years. He said that city, with a population of about 380,000, consumed spirits to the value of no less than £1,200,000—or 36 bottles of whiskey to every individual, including the infant at the breast! and that the jail was continually kept filled with from seven to eight hundred prisoners. Allowing that one half of the population, consisting of females and young children, does not consume any whiskey—it will leave 72 gallons to each of the remaining half, or more than a pint and a half a day!

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the Kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second voice is past; and behold the third voice cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

SUMMARY.

On Wednesday night, the 10th inst., the steamer New Haven ran down a small row-boat off the foot of Troy street, New York, in which were six men, two of whom were drowned. Their names were Jacob and David Bunter, brothers. One of the crew had an arm broken.

A young man, named John Walker, employed in the state tobacco warehouse, Baltimore, was killed by the falling of a hoghead of tobacco upon him.

Three women have been arrested in New York for assaulting Mr. Taylor on the deck of his brig, called the *Oriental*. They tore off his clothes, and one of them cut him with a knife. He had fitted out the vessel for a voyage to California with only one set of sails and about eighteen barrels of meat, and had received the passage money from thirty passengers! The brig has been seized by the U. S. Marshal. It was the design of the women, who are said to be from the Eastward, to have thrown Mr. Taylor into the water.

Henry Walz, a bricklayer, of Lancaster, Pa., shot himself dead, because of poverty, leaving a wife and children.

A woman has been arrested for poisoning the family of Mr. McKnight, at Bergen Hill, N. J., by mixing arsenic with the tea.—Mrs. McKnight died in consequence.

In Penfield, N. Y., a sow stole a babe from a cradle, and the mother had to use an axe upon the brute before she could rescue it.

The Cholera.—Several fatal cases are reported in Pittsburgh, Pa., which are supposed to have been brought up the river on the boats. The Mayor of Wheeling, Pa., has issued a proclamation, appointing the 17th inst. as a day of fasting and prayer, to avert the spread of the cholera. Several sudden deaths have occurred. A letter dated June 15th, eighteen miles beyond Fort Kearney, represents that the cholera had broken out among the emigrants, and was making terrible ravages. The Charleston (Va.) Republican states, that the disease is prevailing to some extent in that neighborhood. Several cases had terminated fatally at the Kanawha Salines. The Cincinnati board of health, for the twenty-four hours ending on the 12th, report thirty-four deaths from cholera, and thirty-nine from other causes.

At Maysville, Ky., a man had his head blown off while ramming down a brass cannon which he was firing on the eve preceding the 4th.

Jacob Colby, of Goffstown, N. H., was severely injured on the 4th, by being thrown from his horse.

At Hallidaysburg, Pa., the pavilion of a menagerie was blown down on the 4th, and a young man named Moore, an officer in the Mexican war, was killed, and two children were badly hurt. The screams of women and children, mingled with the howling of the animals, caused a frightful scene.

At the late great fire in Philadelphia, a gentleman named Harris, residing in Cypress street, was endeavoring to save an infant in the third story of a house, when the explosion took place, and he was blown out of the window with the child in his arms, and alighted upon the ground unhurt.

The body of Capt. Edward P. Bligh, of schooner *Diamond*, was found on the 30th ult. nearly opposite the mint, and interred in Cypress Grove, New Orleans. He belonged to Hallowell, and was drowned on the 14th of March last.

Miss H. M. Weber, an American lady, has issued a pamphlet in Brussels, which advocates the assumption of the male attire by females until they are married.

At Corning, N. Y., on Sunday, the 7th, an Irishman named Whalen was beating his wife, when her brother, named Cooper, interfered. Whalen drew a pistol and fired at Cooper, whereupon the latter seized a flat-iron and struck him on the head, literally beating out his brains. Cooper surrendered himself to the authorities.

An extensive conflagration broke out in Philadelphia on the 9th inst., which consumed between three and four hundred houses, many of them, however, were very narrow, inferior buildings. The amount of property destroyed is estimated at \$700,000 or \$800,000. But the most lamentable part of the occurrence is the loss of life. As near as has been ascertained, there were 30 killed, 100 wounded, 9 drowned, and 17 missing.

A lad named Rooney, aged 18 years, was drowned in Quincy, while bathing at the Granite railway.

The total amount of gold received at the mint in Philadelphia, from California, up to the 12th, is \$17,750,000, weighing about twenty nine tons.

A man at Burlington, Ia., lost his knee on the 4th, by the explosion of an anvil, from which he was firing a salute.

As some persons were charging a cannon in Hartford on Saturday last, in honor of the memory of the late President, the piece exploded, by which George Webster, a sailor, had one of his cheeks badly lacerated, and one of his eyes put out.

For the last six months, according to the report of the prison inspectors, there has been committed to the Boston jail 2500 persons, of whom 2004 were criminals, 214 witnesses, and 442 debtors. Only one death had occurred since the last inspection—a woman who took poison. There is no sickness in the jail.

The Jesuits have been expelled from the Republic of New Grenada. This has excited feelings of animosity towards the party in power, (the *Robos*, as they are styled, meaning *free democrats*), and even created great dissatisfaction in their own ranks. A bitter paper war is going on between the opposing parties. Several duels have resulted from this step. The Jesuits left for Jamaica on the 24th ult.

On the 4th, a son of Mrs. Ruth Merrill, of Hampstead, N. H., about 13 years old, snatched a pistol several times at a squirrel, but not succeeding in discharging it, snatched it at his companions, who, through fear, immediately fled. He then pointed it towards himself, and once more snatched it, when it went off, lodging its contents in his body, causing speedy death.

At Quebec on Friday, the 5th, much damage was done by a hurricane; wooden houses were turned round, and fragments carried two miles off. Thirty-five trees in line were torn up by the roots.

During a thunder storm on the 2d, at East Phillips, N. Y., Joseph White, aged 30, and Henry Thompson, aged 25, were killed by lightning.

Remarkable Phenomenon.—On the 15th of June, at Two Heart River, on the southern shore of Lake Superior, land suddenly rose over its base, and the new island is round, and about one hundred and fifty feet in circumference, and is raised above the water six feet, and the rise on the beach, which is wide at this place, is about the same size, and looks like a hillock of sand. The new island was at

first covered with sand and pebbles, like the bottom of the lake, but the waves have dashed over it since, and washed it down to a black clay. The water was about five feet deep where the island was formed, and a boat had passed over the very spot not five minutes before its formation. A few rods from the beach, back on the rise of ground, a great depression of the earth took place, as remarkable as the upheaving in the water. A circular spot of ground, some fifty rods in circumference, covered with trees, was suddenly sunk down to the depth of twenty feet below the surface. No agitation of the earth, or shock or noise, took place, and the cause must have been much less powerful than the internal convulsions of the earth which usually accompany such phenomena.

Gerrit Smith, of Peterboro', N. Y., recently distributed \$30,000 in cash, and 500 farms, to 1000 poor, landless, but temperate white persons in that State.

The Washington Monument is now over sixty-four feet in height.

The Pacific Mail Steamship Company have declared their first dividend—fifty per cent!

On the 14th, the Hudson River Railroad brought down a train of twenty-three large cars, containing 1750 passengers. The train was half a mile in length.

Last week, there were 277 deaths in Philadelphia, of which 200 were children.

Mr. Abraham Tourtellot was killed at Clarksville, Ct., by lightning, during the severe storm of last Friday night. He was in bed at the time. Two ladies in another part of the house were knocked down by the electricity, but were not seriously injured.

A slave woman was accidentally left by the cars at New Haven, and followed the railroad track on foot to Springfield to reach her mistress, sleeping in the bushes two nights on the journey.

Benjamin Cross, of East Haverhill, 45 years old, unmarried, was drowned in the Merrimack.

Ell Burt, of Chicopee, has been held to bail to answer for turning his cows on to the Connecticut River Railroad track to feed.—The penalty is \$100 for every animal.

Rev. Edward L. Parker, of Londonderry, N. H., dropped dead in the street there on Sunday, after preaching three times during the day.

William Perkins has been arrested in North Danvers for burning the church, and has confessed that he did it for sport.

A man by the name of Knowlton, residing on Winter Hill, Somerville, was bitten by a small dog about three weeks since, and was soon after attacked with violent paroxysms of hydrophobia. While the fits were upon him, it required the united strength of five men to hold him. He has been attended by Dr. Bartlett, of Charlestown Neck, under whose judicious treatment, we are happy to say, the patient is in a fair way of recovery.

United States Railroad Guide, and Steamboat Journal for July is received. Published on the first Monday in every month, by Geo. R. Holbrook & Co., 114 Nassau-street, N. Y. Price, 12 cts. Postage, 24 cts. to any part of the United States. For at the periodical depots.

Christian Parlor Magazine.—We have received the July number of this magazine. The present number, like the previous ones, contains articles of much excellence.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

Previous donations	52 57
Books, Tracts, and Gifts to school children, care of H. L. Smith	1 60
Tracts to C. R. Clough	1 00
Books and Tracts to Benj. Webb	4 50
Tracts to D. Campbell	3 00
Tracts to E. Elmes	30
Total donations	71 47
Previous receipts	37 00
J. Lyon	4 00
Excess of donations over receipts	30 47

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

G. G. Freeman 0 62

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

THOMAS GAMBLE, of Chateaufort, N. Y., stops his paper, owing \$2, and makes us pay 10 cents postage.... 2 10

Total delinquencies since Jan. 1st, 1850 59 08

BUSINESS NOTES.

L. Conkey.—It is all "forgiven." Many thanks to you all. R. Hunt.—The money was received—your have paid to 417. C. Clough—Sent bundle to Derby Line, care of S. Foster. B. Webb—Sent bundle as directed by express. D. Campbell, C. W.—Sent bundle by express July 15th. E. Corey.—It was sent. Geo. H. Child—Sent bundle by express to Westboro' depot, the 17th.

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise they cannot be inserted until the following week.

Bro. F. H. Berick will preach at Westford, Sabbath, 21st; Lake Village, Sabbath, 28th; Poland, Me., first Sabbath in August; Richmond, the second.

Bro. Wm. M. Ingham will preach at Randolph, Mass., Friday, Aug. 24, at 3 P. M., where the brethren may appoint; North Abington, Sunday, 4th. (Would like to have the church meet for a church conference on the day previous, at 4 P. M.; Lowell, Tuesday evening, 5th.

Bro. Hale may be expected to preach at Haverhill on Sunday, the 21st (to-morrow), and at Lawrence the Lord-day following.

Bro. S. W. Bishop will preach in Pownall, Vt., July 25th, evening; Union Village, N. Y., 25th, do; Hebron, Sunday, 25th; Windham, Vt., Sunday, Aug. 4th.

Bro. Morley may be expected to preach in Marlboro' (at the house of Bro. Goodnow) on Sunday, July 28th.

Bro. J. Lenfest will preach at Hope, R. I., the last Sunday in July. A. S. HINES.

A camp-meeting will be held at Wilbraham, to commence Monday, Aug. 19th, and probably continue over the Sabbath. As this is designed as a central church general meeting, it is hoped that all that can will come with their tents, and labor for the salvation of others. There is a disposition in some to relax their efforts to save souls. As faithful men, we must labor, or God will put those in our places who will. Come, brethren, let us make a united effort and sacrifice to gain the blessing, and the return of God's free Spirit, as in former days, when all were willing to work together. This meeting is designed to benefit those that feel the need of a deeper work of grace in themselves. We want exercise, that there may be a free circulation of blood, which has become stagnant, through the body. You all know this, brethren. Come, then, to the meeting, which will be held on the old spot. Stop at the North Wilbraham depot. Board and all other necessary accommodations will be provided. The following brethren have been appointed to act as a committee:—Walter Pratt, D. E. Moulton, T. M. Cole.

HIRAM MUNGER.

Bro. J. E. Jones will preach as follows:—In Providence, R. I., Sabbath, July 21st; Boston, evenings of 24th and 25th; Lowell, Sabbath, 28th; Manchester, N. H., Tuesday evening, 30th; Concord, evening of 31st; Pittsfield, Aug. 1st; South Alton, or New Durham Ridge, (as the friends may appoint), Sabbath, Aug. 4th; Haverhill, Mass., 5th; Lawrence, 6th; South, 8th; Brooklyn, N. Y., Sabbath, 11th; Will Bro. D. Churchill accompany me to New Hampshire? If there should be any inconvenience in the time of any of the above appointments, will the friends please inform me?

I. E. JONES, Brooklyn, N. Y.

Bro. HINES.—Allow me to say, for the information of friends in this vicinity, that I expect to preach regularly, each alternate Sabbath, at Northboro', for several months to come. The first Sunday in July will be my next regular appointment.

July 30th, '50. BUTLER MORLEY.

Bro. R. V. Lyon will speak to the friends in Chicopee, Mass., Sabbath, July 14th; he will hold a grove meeting in Chapin, Ct. near Lyon's mill, Sabbath, 21st, commencing at 10 A. M.; he will preach at Square Pond Sunday, 28th, at 10 A. M.

Bro. L. Kimball will preach in Waterbury, Vt., Sunday, July 28th; Morrisville, Friday, Aug. 2d, at 5 P. M.; Johnson, Sunday, 4th; Waterbury, Sunday, 11th.

Bro. N. Hervey will preach in Hartford, Ct., the third and fourth Sabbaths in July.

Receipts for the Week ending July 17.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

J. Lyon, 534; Dr. J. Barber, 506; A. M. Stone, 508; A. Crockett, 491; J. Danforth, 488; J. Hyde, 482; D. Beebe, 481; L. Conkey, 482; S. Payne, 488; E. S. Loomis, 489; N. Barton, 482; S. Jackson, 508; A. Grover, 482; J. H. Huntington, 508; S. K. Partridge, 482; J. B. Spaulding, 482; Z. A. Curtis, 482; J. Yandley, 492; H. Hatch, 456—\$1 due to E. F. Payne, 508—each \$1.

J. H. Stott, 456; O. G. Smith, 482; B. Barrett, 482; Wm. Hopkinson, 508; R. Green, 504; C. Parker, 482; T. W. Merrill, 493; E. D. Austin, 489; A. Tilton, 508; M. Tewksbury, 508; H. Farnise, 544—each \$2.

C. Alrich and C. H. to No. 48, 525—\$3—1. C. Wellcome, on acct.—\$4—F. H. Berick, 456



Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"AM I MY BROTHER'S KEEPER?"

BY REV. DR. RAFFLES.

Must I my brother keep,
And share his pain and toil?
And weep with those that weep,
And smile with those that smile,
And not to each a brother's part,
And feel his sorrows in my heart?

Must I his burden bear,
As though it were my own;
And do as I would care
Should to myself be done;
And faithful to his interests prove,
And, as myself, my neighbor love?

Must I reprove his sin?
Must I partake his grief,
And kindly enter in,
And minister relief,
The naked clothe, the hungry feed,
And love him, not in word, but deed?

Then, Jesus, at thy feet
A student let me be;
And learn, as it is meet,
My duty, Lord, of thee;
For thou didst come on mercy's plan,
And all thy life was love to man!

Oh, make me as thou art,
Thy Spirit, Lord, bestow—
The kind and gentle heart
That feels another's woe;
And thus I may be like thy Head,
And in my Saviour's footsteps tread.

The Year of Revolution—

The Year of Reaction—the Year of Blood.

We copy the following from the *Boston Pilot*, the Romish paper of this city. Of course we have not the slightest respect for the superstitious medium through which the alleged prophecies and their fulfilment are viewed, nor think they possess any claim for serious consideration, beyond the coincidence that may be perceived of the agreement of the events of the last few years with the predictions specified. Our readers would have no difficulty in making quite a different interpretation in regard to some of the personages and events spoken of, and, we think, with stronger claims to belief. Allowance should also be made for the attempt to cast all the odium that may have grown out of the revolutionary movements in Europe, upon the people, and to extol those "holy Fathers," the Jesuits and Cardinals. We have no idea that those worthy individuals ever suffered much wrong from the people whom they have for centuries outraged and deluded.

After briefly referring to the revolutions, &c., of Europe in 1848-9, and uttering forebodings for the future, the article says:—

In Italy several prophecies have been circulating for many years among the people. Most of these refer to the political convulsions of this century, inasmuch as they affect the Church of God. Several point very distinctly to the period stretching from 1840 to 1860, as a time of great trials and of greater triumphs. A few speak of a general persecution of the priests as a thing that will occur about this time. In 1847, notwithstanding the apparently overwhelming popularity of the Pope, these prophecies were much spoken of. They had originated from holy men; they had been current for many years; and now, they begin to make men afraid. We know some simple, good ecclesiastics, who would not go to see the procession of Corpus Domini for 1847, the most brilliant one of the century, because they had not made their wills. In the winter of the same year, and in the spring of '48 a partial fulfilment came. The walls were chalked with these words: "Death to the Jesuits!" The fathers were at last ejected from Italy. In many places they were mobbed: many were very

roughly treated, a few were sacrificed at the altar of the new god. The mysterious conspiracy of August, 1847, seemed to be mainly levelled at the Cardinals. Some of them were denounced by placard as men already doomed. Nearly all of them were imprisoned in their houses for two days. At last the Dominicans, and, in fact, all but the Capuchins, were threatened with violence. Somehow, the storm passed away for a time, but the conspirators could not help cursing the regular clergy when they appeared in the streets. "Dogs that ye are!" said one of them to a Jesuit. "Ye are respited. But wait a little, and see what ye will get!"

In the fall of 1848, so far as the priests were concerned, there was a reign of terror. A few were murdered outright. The priests who were willing to sign the sacrilegious constitution of '49,—thank God! they were not many,—purchased a shameful peace. But no Jesuit, and few regulars of other orders, dared to show themselves, under peril of their lives. The mass of priests covered their tonsures, and dressed as laymen, to escape notice. Some of the most obnoxious, whom no disguise, not even beard and mustachios could enable them to pass unnoticed, and who were obliged to stay in Rome for the dispatch of ecclesiastical business, were forced to secrete themselves, until the French army entered the city. From a certain quarter there came a recommendation to the liberal priests to wear a dress of a peculiar cut. A few actually appeared in the new, and far from ecclesiastical costume. But a peremptory order of the Cardinal Vicar compelled them to go back to their old coats, breeches, and three-cornered hats. It was given out that the new dress would serve to distinguish the liberal priests from the Popish ones, when the day of vengeance came.

We have often heard Germans, and travellers in Germany, speak of old prophecies which are far more significant and precise than the Italian predictions.

The oldest of these prophecies was made in the thirteenth century, more than five hundred years ago, by Brother Hermann, the monk of Chorin. It is written in Leonine verse, and relates chiefly to the fortunes of Prussia. An old manuscript copy was found and printed in 1723, one hundred and twenty-seven years ago. He describes the fall of the Askanian family in 1320, the civil war that followed in Brandenburg, the victories of Charles IV. in 1378, and finally the accession of the present house of Hohenzollern in the person of the Burgrave of Nuremberg. He tells about the character and death of Frederic William I. who was gathered to his fathers four hundred and fifty years after the prophecy was made, and seventeen years after it was printed. He died in 1740. Then Brother Hermann describes the stormy reign of Frederic the Great. His war with Austria was indicated, and it was foretold that he would have to hide in a convent to save himself, which in fact happened. The monk correctly describes Frederic William II., and passes to the late king, the third of the same name. The restoration of his fortunes after the fall of Napoleon is foretold. Here there is a very remarkable line:—

Et princeps nescit quod nova potentia crescit.

And the king does not suspect that a new power is arising. This is the democracy, probably.—He was as blind to it as his predecessor was. All the previous prophecies have been fulfilled, and only two predictions remain to be accomplished; one relates to the present king, Frederic William IV., and the monk says that he will be the last of his line. He mentions it twice. Prussia was stolen by Albert, the first Duke of Prussia. He was canon of the Cologne chapter, and grand-master of the Teutonic Knights. He was bound to celibacy, of course. For the sake of being made Duke, and to secure the dignity to his family, he broke his vows, became a Lutheran, and persuaded the greater part of the knights to follow his example. This was in 1525. A few years later, Joachim of Brandenburg apostatized, and shortly after, the duchy of Prussia was secured to his family. The monk

says that this poison of Protestantism will last to the eleventh generation. Now the present king is the eleventh from the apostate.—The monk once more, when he comes to this king, says, that in him the house of Hohenzollern will die. No doubt this prophecy is honey and sugar to the Prussian democrats. But Brother Hermann ends with saying not very obscurely, that Prussia will return to the German empire and to the Church.

Two other prophecies, from different sources, also say that Frederic William IV. is the last of his race.

The other prophecies are numberless, but probably the greater part of them come from three or four distinct sources. Dr. Gregory gives some of the most remarkable. One of them was printed in 1601, two hundred and fifty years ago, at Cologne, author unknown. Another was written in 1672, at Dusseldorf, by a Capuchin monk. Another was printed long ago by the monks of Werl. There are several other old prophecies, and there are some made by men not long dead. The youth of Elsen, Jaspers of Deininghausen, and Spielbahn of Seiburg, are among the principal seers. All of these vaticinations refer to Germany and Europe from 1800 to 1853. Concerning the manners of the people, Jaspers says that a new religion will arise in which wickedness will be regarded as prudence and politeness, and that a general faithlessness will prevail. Spielbahn says that men will no longer thank God for their daily bread. Human intellect will do wonders, and so men will mock at God, and think themselves omnipotent because of the carriages which will run everywhere without being drawn by animals. This seer died in 1783. He adds, that God will punish the world about this time for its wickedness. For men, with their puny minds, will think to penetrate the councils of God. The Capuchin says that a great contest between the poor and the rich shall break out. Women will not know, from vanity, what clothes to wear; sometimes short, and sometimes long, sometimes narrow, sometimes wide. The men will then change their dress, and wear the beards of Capuchins. The monk of Werl says that in these days the world will be godless. The people will strive to be independent, subjects will be unfaithful to their princes. Men will try to pervert the articles of faith, and introduce new books (and papers?)—The Catholic faith will be hard pressed; men will try with cunning to abolish it. (By godless colleges?)* These sayings describe our days pretty accurately.

Concerning the political state of Europe at the breaking out of the war, Jaspers says that France will be internally divided into three parts. (The Bourbon party, the Moderates, and the Red Republicans.) He adds, that Prussia will die. The nobility will be nearly prostrate. Spielbahn says that it will be hardly possible to distinguish the peasant from the noble. The monk of Werl says that the general war, of which we are speaking, will be after the nations singly have warred with one another, after kingdoms have been overthrown, and thrones have fallen. One seer seems to intimate that the Papal claim will be vacant for a short time. Another says that the Pope must fly; that he will at last go, with four cardinals, to Cologne.

So far as the cause of the war is concerned, all say that it is because of the wrath of God. Jaspers says it will be between those who believe in Christ, and those who do not. He adds,

* This term is applied to the government college recently established in Ireland, at the head of which is Sir Robert Kane, a liberal Catholic. The design of this college is to instruct Irish youth, irrespective of religious tenets. When the contemplated college was announced, the Romish clergy demanded that their doctrine should form the basis of the instruction to be imparted, and because that demand was not complied with, the college, and all connected with it, receive the unmitigated abuse of every bigoted Catholic, from the Pope down to the pettiest parish priest, who dread the influence of education unmingled with the leaven of the old harlot. Notwithstanding this denunciation, however, the college is prospering.—Ed. Her.

that it will break out very suddenly. Spielbahn says that men and women shall fight for their faith. The monk of Werl says that the leaders will fight for the rule of the world.

Concerning the particular signs which will immediately precede the war, Jaspers says, speaking of the great railway from Cologne to Winden, which no one in his day dreamed of, that the great war will break out before the road is quite finished. This road is not yet (1850) completed: the second line of rails is now being laid. The peasants could not understand Jaspers when he talked about carriages running without animals. He adds, in that year, the spring will be so forward, that there will be fine grass in April for the cows. This is verified. He says that the wheat will be gathered in before the war, but not the oats. He adds, that it will be after soldiers go to war, and return decked with cherry blossoms. Oddly enough, the troops which marched under Von Gagner to Baden in 1840, did return with these blossoms in their caps. Spielbahn says that it will be after a blight has fallen upon the fields. This, perhaps, means the potato rot. He adds, that it will be after the German empire will elect a peasant for its head, who will hold the reins for a year and a day. Probably this refers to John, the Regent of the Empire, who resigned his office at the end of a year, and who not only married a peasant girl, but adopted the dress and habits of the Styrian peasants, a thing which gave mortal offence at Vienna. The youth of Elsen says that the time is near when soldiers, armed with long poles, which have little flags at the ends, shall occupy the convent of Abinghof. This convent was taken in 1840 by the Prussian lancers, who hold it as a barrack.

He continues. When you can see houses on the Rock, and a village between Paderborn and Elsen, the time is at hand. This rock is a hill, separate from Neuhaus by a wood. An inn was built upon it, and the wood has just been cut through, which secures the view spoken of. The little village, which is only a great farming establishment, has been lately built in the place mentioned. He goes on. The time is near when you can see in the Roman field houses with large windows. A broad road will be made through that field, but it will not be finished until the good times. The road he speaks of is the great Shuvian railway, running through the so-called Roman field. It was begun in 1844, and it has been suspended on account of the wars of 1849. The houses mentioned are the railway terminus, which has enormous windows. The time is at hand, adds the youth, when barley shall be sown on the Rock. In fact, the first attempt was made in 1848 to sow barley in this cold tract. The Capuchin says that first a dreadful war will break out in the South. This is Hungary, perhaps. Rolink of Steinen mentions three processions. The first is a funeral procession in Kirch Hemmerde.—This happened in 1814, after a battle. The second will be in the same place from the old church to the new one. This took place, also, when the Host was removed to the newly-built church. Then, says Rolink, two towers will be built at Werl, and the war is at hand. These are a chimney and a tower for the works at Werl, which were lately built. Kappelman, in 1819, told the people to look out for war after a forward spring, when great wisps of straw stand on the bear's meadow. Just now a railway is in progress to Cassel; it runs through this field; and these straw wisps are set up to mark the line.—(To be continued.)

SEEK the Lord and his face continually; let this be the business of your life and strength; and let all things be subservient and in order to this. You cannot find nor behold the face of God but in Christ; therefore labor to know God in Christ—which the Scripture makes the sum of all, even life eternal. Cromwell.

The moon is never in eclipse, but when the earth comes between God and his children, that hides the light of his countenance from their souls. Calamy.

Apocalyptic Sketches,

OR,

Lectures on the Seven Churches of Asia Minor.

BY JOHN CUMMING, D.D.

LECTURE IV.—THE SEVEN STARS AND SEVEN CANDLES.

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."—Rev. 1:20.

(Continued.)

This suggests a very useful advice—guard against what I have called wandering stars. Often the one that twinkles most brilliantly is not the one that you are to trust most implicitly; a meteor has a momentary splendor equal to that of many stars. Trust God alone implicitly; pin not your faith to a lawn sleeve, nor to a silk sleeve, or you will speedily find your mistake; bring all preaching to the Law and to the Testimony. "How readest thou?" "Have ye not read?" "Is it not written?" "Thus saith the Lord." Many persons have made it a complaint against Christianity that there have been, what there are, bad ministers. I reply boldly to that objection, If there were no bad ministers Christianity would be untrue. You say, how can that be? Because it is expressly predicted that such ministers would be in the Church; for what does the apostle say? There shall come among you grievous wolves, false apostles, and shall deceive many; and some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, and teaching for doctrines the commandments of men. And the prophet tells us that the prophets shall prophesy falsely. And what shall the people do? Instead of opening their Bibles, and testing the preacher's doctrine, they will "love to have it so." My dear friends, do not be misled. I believe this great truth ought to be taught at the present day, viz., that a truly Christian and converted people—and, alas! all communicants are not so—do know what the Gospel is, and they ought not to listen to what is not in the Gospel; no prestige of circumstance, no pretence of sect, no attachment to party, no admiration of talent should induce you to place yourself and your children under a minister who can neither teach them, nor instruct them, nor comfort them. Prefer the vessel that is dear to you, but touch not the vessel that contains poison, instead of living water, which alone can refresh and comfort you. Let expediency kindle its light,—let policy light its taper,—let literature shine with its glow-worm ray,—let science present its dusky light,—none of these must supersede the sun, or be received for one moment as substitutes for its glorious light. On the other hand, let ministers of the Gospel see that they radiate all the light; let them take care lest they become prisms and not stars; for if the light be split into parts, we have not pure light; we have yellow, and blue, and green, and it will only mislead and bewilder. Let every minister of the Gospel see then that he does not always dwell upon one truth—on election, for instance, which is one ray of light, and a very bright one, but only one. If you preach only election you are like the prism, giving only portions of the light, and not the whole light; a part of the Gospel, not the whole Gospel; or if a minister overstate man's free will, that is unduly magnify man's responsibility, he is giving only another rainbow color, not the pure light,—a portion only of the true light. Let him present the sovereignty of God and the responsibility of man, Christ as our righteousness, the law as our standard, justification by Christ alone, and sanctification by the Spirit alone; God the Father electing Love, God the Son redeeming Love, God the Spirit sanctifying Love; the Bible without a clasp,—the cross without a screen,—the way to heaven without an obstruction, and he will then be a true star, reflecting the pure light of that Sun which shall soon culminate on his glorious throne, and in whose clear light we shall all see clearly.

This beautiful figure employed by the Seer in the Apocalypse is in perfect harmony with similar figures used in his personal ministry by our blessed Lord. Thus he said to his disciples, "Ye are the lights of the world." Were I speaking to a sceptic, I would say, "Here you see an apparently poor, despised, homeless, houseless, penniless wanderer standing in Palestine, with the shadow of that most glorious temple falling beside him, and the associations of a thousand years rushing rapidly past him; on the one side, Greece, with all its philosophy, and its schools, and its magnificent literature, and its glorious statuary, and its matchless painting; and on the other side, Rome, with its soldiers that knew not what fear was, and its orators, and its historians, and its poets; and in the midst of all this, you hear one with no beauty that man could appreciate, telling a few fishermen of Galilee, 'Ye are the lights of the world.' Either he that said so must have been a maniac, or he must have been God. There could be no medium; no man in the exercise of his sober judgment would have dared to give utterance to such an expression but he who saw what

light is, and was himself the Light, and made his apostles the stars and the radiators of that light, and saw from afar that day when it would envelope all creation. He said truly—and successive generations rise from their tombs to attest it—"Ye are the lights of the world." You philosophers, you scientific men, you universities of Greece, you orators, you poets, you statesmen,—you are but the meteors, the *ignes fatui* of the world; you fishermen of Galilee, because you are lightened with the true light, "you are the lights of the world." Kings do but darken, philosophers do but pervert, poets do but betray; Christians, wherever they are, and they alone, radiate that light. Let us pray that we may simply radiate the light of Christ upon the world,—that, whether we preach, or whether we teach, or whether we live in the world, we may not let our prejudices or passions make the impression that shall live longest behind us. Let the light of Christ alone leave its impress upon the world through which we have passed.

What is the great truth which that light reveals? If there be one truth or aphorism that it reveals more vividly than another it is this, "Sinners ruined by nature, restored by grace." Let this light shine on every English mountain top,—let it sparkle upon every deck that sails or sleeps on the bosom of the deep,—let it shine with awful lustre on the Vatican,—let it be resplendent on the tomb of the false prophet. Wherever the crucifix or the crescent are, God grant that this light shining from a thousand stars may reveal this great truth, "We are ruined by nature,—we can be restored only by Christ." But these stars, the outline features of which I have endeavored to detail, are said to be placed in a distinct and peculiar position. We read, "the mystery of the seven stars which thou sawest in my right hand;" and the apostle, in describing the appearance of our Lord, says, that he saw him having "seven stars in his right hand," i. e. in the form of a circlet, or coronet; and this teaches us that the ministers of the Gospel are in Christ's right hand. This hieroglyph is eloquent with comfort, as well as with intimations of duty. The ministers of the Gospel are in Christ's right hand, and therefore they are safe. This is their protection in the world in the performance of the severest and most unpopular duty which they have to discharge. Wherever their position sends them, their whole hope of protection is in this—they are in Christ's right hand. It is very easy for us, living in a land of civil and religious liberty, to say so; but it needs indeed to be realized by those who have to "war with wild beasts," like the apostle, and to preach to the reluctant and rebellious heathen, or to the evasive and sophisticated Jew, the unsearchable riches of Christ.

All ministers of the Gospel, down to the humblest city missionary, depend for safety solely on this fact,—that they are in the hands of the Lord Jesus Christ. Nothing is more easily destroyed than ministerial character. An innuendo detracts from a minister's influence; the idle calumny of idle busy-bodies may injure a minister's usefulness. Let him ever recollect, and those who would injure him also recollect, that this is his protection—he is "in Christ's right hand." But this is not only the protection of the ministers of the Gospel,—it is also their strength and their sufficiency. "Who," says an apostle, "is sufficient for these things?" The answer is,—Our sufficiency is of God, and the spring and fountain of that sufficiency is the right hand of the Lord Jesus Christ. This teaches us, too, that the ministers of the Gospel are the instruments of Christ. It is the right hand that wields the sword and flings the dart; and the ministers of the Gospel are in his right hand in token that they are at his bidding, and that they are to be wielded by him. This great truth should settle many disputes. You may have the votes of the people, or the voice of the crown,—you may be appointed by the patron, or elected by the worshipper; consecrated by the bishop, or ordained by the presbytery; and yet lack the glory, and beauty, and perfection of a true minister. These are external things,—matters on which each may have his preference; but here is the true place and the source of the appointment of the minister of the Gospel,—in the right hand of the Lord Jesus Christ. If he occupies this place, all the rest is circumstantial; this is essential and indispensable.

And, lastly, these seven stars are said to be in Christ's right hand, to denote their perfect equality. You are aware that the discipline held by the Church of Scotland, as well as by several bodies that have seceded from her is, that all ministers are perfectly equal—that the Church is governed by the presbytery, and that they are all presbyters. We are sometimes charged with having no bishops; we have in the Church of Scotland some twelve or thirteen hundred bishops. The fact is, we are all bishops in Scotland, like those of Ephesus; but so much are we the creatures of circumstance, that we think there cannot be a bishop unless he has very many thousands a-year. I believe the time is coming when some bishops, at least, must do with less. I am certain that a time is near when nothing but a thorough reformation

of abuses can save the most precious institutions that we have; and it is a friend, not a foe, that says so. I am no revolutionist: I have no sympathy with those who would destroy; but of this I am thoroughly convinced,—that we live in a new age, when new tests, and new analyses, and new ordeals are demanded. An educated people, a thinking people, a searching people are rising on every side; and they that possess power will have to wield it in love, and they that hug abuses that are dear to them, will find they sit upon a volcano which may explode at a moment's notice.

I ought, however, to correct or explain what I have said. I do not mean that it is wrong for bishops or any other men to be wealthy; I think there is a great deal of unjust prejudice on this subject. Some people say ministers ought not to be rich; perhaps it is best for them that they should not be so; but it is quite plain that if wealth be sin in a minister, it cannot be less so in a layman. If a minister is likely to abuse his money, a lawyer, or physician, or merchant is not less likely to abuse his, and therefore the danger is quite as great in a layman having it as in a minister having it; and when it is urged that the first ministers of the Gospel had nothing, I reply, The first Christians brought their all, and laid it at the ministers' feet; so that when we speak of what is wrong in the one direction, we may also speak of what is wrong in the opposite. The pulpit, like Him who inspires it, must have no respect of persons. God grant that this may long be so!

The next symbol to which I refer in this passage is, "The seven golden candlesticks are seven Churches." "The seven stars," we have seen, "are the seven angels;" "the seven golden candlesticks are the seven Churches." The Church is here represented by a candlestick. This is not a figure which I adopt, but a figure that is sanctioned and adopted by the Holy Spirit of God. Now, what is the great object of a candlestick? To hold a light. It matters not how exquisite the chasing of the silver may be, or how precious the gold of which it is made: you may prefer a candlestick of a particular material, or of a peculiar form; but it is plain that if you have received, on some dark winter evening, a letter from some dear, but distant relative, of whom you are anxious to hear all that is good and happy, you would prefer to a golden candlestick without a candle upon it, a wooden one, with a bright and clear light upon it. So it is with a church: some of you would prefer the Church of England, which I will call, if you please, the golden candlestick; but I am sure that you would prefer, if you are Christians indeed, the humblest Methodist meeting-house, with the light of Life perpetually shining in it, to the most magnificent cathedral, with an archbishop in its pulpit, who neither is, nor has light.—(To be continued.)

The Resurrection:

A Sermon preached in St. Luke's Church, Rossville, Staten Island, New York, March 31, 1859.

BY REV. E. F. TAYLOR.

"He is risen."—St. MARK 16:6.

Who is risen? Christ has risen from the dead. We have seen him in his fastings and temptations; we have sympathized with him in his agony and bloody sweat; we have followed him to the scene of his crucifixion: we have aided him in carrying his heavy cross: with the holy women, we have with fear and trembling stood gazing upon the awful transactions of Mount Calvary. We have been pained to see the chief priests and scribes mocking the patient sufferer; we saw the unfeeling wretch as he ran and filled a sponge full of vinegar, put it on a reed, and thrust it to his parched lips, as they quivered in the agonies of death: and as there was no compassion in the human breast for him—(the few who loved him being overcome by fear, stood at a distance and mourned with broken hearts, the burial of all their hopes)—all nature seemed to mourn—to protest against the execution of the tremendous tragedy; the sun hid his bright eye by a frown which darkened all the land. Yes, we watched him as he hung in agony; we heard his unearthly cry,—the cry which rent the veil of the temple in twain, and which roused to life the sleeping dust of the saints. We saw him bow his head, and give up the ghost. We saw the honorable counsellor, Joseph of Arimathea, walk boldly unto Pilate, and beg the body of Jesus. We saw Joseph as he purchased "the best of linen"—take him down from the bloody cross—and reverently wrapping his blessed body in the fine linen—gently lay his lifeless and immaculate body in a new sepulchre. With Mary Magdalene and Mary the mother of James, we have marked the place of his entombment. Throughout the Jewish sabbath—(the fast of Easter even)—we have wept because the grave held the remains of Jesus—meanwhile he had gone to Paradise, the place of departed spirits—which was all illumined by his glory—the glory of his lightning countenance—as like a drummond light, it flashed upon the myriads who there awaited his triumphant entry. Yes, while we were dis-

consolate, they were welcoming the Son of the Highest—they were waving their palms of victory, because the seed of the woman had bruised the head of the serpent; he stood before them as a mighty conqueror, fresh from the battle-field, and the patriarchs and prophets were rejoicing, because they now beheld him whom they had longed to see, but died without the sight.

And now the Sabbath is over, and we have joined with Mary Magdalene, and Mary the mother of James, and Salome, in buying sweet spices and ointments, that we may anoint his blessed body. The night has passed away, and the first day of the week dawns upon us, and even while it was yet dark, we have hastened unto the sepulchre, anxious as to who should roll us way the stone from the door of the sepulchre. But to the utter astonishment of the timid disciples and the weeping Mary, the sepulchre was open: it had given up its almighty tenant. Jesus, escorted by legions of angels, had returned from Paradise, and again clothed himself in humanity. A mighty angel had descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. Poor mortality could not endure even the sight of one whose wings had been dipped "in the river of God"—of one who, glorious as he was, was only a shadow of "the high and lofty One who inhabiteth eternity." The keepers trembled with fear, and then fell to the earth as dead men. But the angel answered and said to the women, Fear not; for I know that ye seek Jesus which was crucified. He is not here: no power—not even the combined powers of men and devils, could keep him here. Did you expect to find the hope of the world yet lying a prey to death and the grave on the third day? Did you think that the glorious orb of day would light up the eastern sky before the Sun of Righteousness had risen upon a sinful world? Have the terrific scenes of Calvary destroyed the remembrance of all his former communings with you? Do you not remember his burning conversation with you while he was yet in Galilee? Did he not tell you that he must be delivered into the hands of sinful men, and be crucified, and the third day rise again? Then why seek ye the living among the dead? He is not here; "he is risen." Come near and see for yourselves. Let Peter come in and examine the vacant sepulchre. Here lie the linen clothes. Here, too, is the napkin that was about his head, wrapped together in a place by itself; but "he is risen." He is not here. Come, see the place where the Lord lay. Come, Mary, weeping Mary, stoop down and look into the sepulchre; he is not within. O! if you could only see as angels see, you might behold your risen Lord just behind you, appearing to mortal eyes like an humble gardener. There he stands, disconsolate mourner. He is risen. Go quickly and tell his disciples. Go hasten to Galilee, for thither has he gone—there you will see him.

My brethren, the resurrection of Jesus Christ is the corner-stone of the Christian faith. All his miracles are but weak evidences of his Messiahship, compared with his resurrection. The apostle Paul felt it to be the all in all of Christianity. "If Christ be not risen," he says, "then is our preaching vain, and your faith is also vain." He felt that his preaching in such a case would be preaching a dead, a perished Redeemer. "If Christ be not raised," he says again, "ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." And Jesus himself declared that his triumph over the grave, was the sign which should be given for the confirmation of his holy religion. "Destroy this temple," said he to the unbelieving Jews, "and in three days I will raise it up." The angel who rolled back the stone from the mouth of the sepulchre, appeals to the fact of the resurrection as a proof of the Divine Mission of Christ. "I know that ye seek Jesus who is crucified; he is not here, he is risen, as he said." The apostles constantly urge this argument upon the consciences of those whom they address. "Him," says St. Peter, "hath God raised up, having loosed the pains of death, because it was not possible that he should be holden of it." On viewing, therefore, the place where the Lord lay, we triumphantly assert that he is declared to be the Son of God with power, by his resurrection from the dead. This article of our Christian faith is clearly laid down in holy writ. It teaches us that Jesus of Nazareth, who died and was buried, returned to life, re-animated the same body which hung upon the cross, and showed himself alive after his passion, by many infallible signs. We contend, on the authority of the Scriptures, that there is a cloud of witnesses, and evidence, the most unexceptionable of the fact, against which infidels are apt to cavil, although, on other points, they readily admit the greatest absurdities.

Again, we contend that if Christ be not risen—we speak it with reverence—the Gospel may be rejected as a fraud, our faith is vain, and we are yet in our sins. Take away this precious fact of a risen Saviour, and you take down the

beacon-light which illumines the world. Prove that Jesus did not rise from the dead, and man would never smile again. Prove that my Saviour saw corruption, and you make the grave a hell indeed: the sight of my departed wife, husband, or child—the closing coffin, would deprive me of hope, and make me a raving maniac. But, blessed be God, the evidence of his resurrection—both the external and the internal evidence—is as clear as a sunbeam. While I have the Roman soldiers, the stone, the sepulchre, and the seal to appeal to; while I have the evidence of angels, of pious women, of the apostle Paul; and the testimony of the unbelieving Thomas; while I have Christ's ascension gift, "the Holy Spirit," working wonders of mercy in the hearts of men; while I have the Church's creed, which is the creed of the apostles, and which has stood as a sacred anvil unhurt by the hammer of heresy and schism,—I will, with the Hero of the Gospel, cling to the doctrine of the resurrection of the body; I cannot, I will not yield this key-stone of the arch of Christianity, nor sacrifice to the prejudices of proud infidelity or sophistry, the cherished hope of a blessed immortality.

What is the comfort, my brethren, which we derive from the fact that Christ is risen from the dead? It is this. That as Jesus died and rose again, "even them also which sleep in Jesus will God bring with him." The same spirit which raised up Jesus from the dead, shall also quicken our mortal bodies. "This is the Father's will which hath sent me," says our Lord, "that of all that he hath given me, I should lose nothing, but should raise it up again at the last day." Christ, says the apostle Paul, is the first fruits, and a pledge and promise of the whole harvest. Because I live, says Jesus, ye shall live also. He that believeth in me, though he were dead, yet shall he live. O what a solid basis is this for the hope of every child of God! Is it not calculated to bring consolation to dying saints and their sorrowing survivors? Listen to poor weeping Mary; hear the voice from the vacant sepulchre, declaring that your Lord has risen—has burst the bands of death, and become the first fruits of them that slept. Why is it, then, O mourning believer, why is it that you sorrow as those without hope, and that you go so often to the sepulchre to weep there?

Have you not read that, "Blessed are they who die in the Lord?" Be not disconsolate. Your beloved relatives and friends are not dead, but only asleep in Jesus. Their dust may be scattered to the four corners of the earth, still, he that calls the stars by their own names, can, in a moment, collect the kindred dust of his dead saints and give them the promised inheritance, an enduring kingdom. Think not of them as lying in the tomb, as snatched from an earthly inheritance, but as heirs of glory; look not at them as they are in the night and shadow of death, but as they shall be, when this corruptible shall put on incorruption, and this mortal shall put on immortality. While you are clothed in sable mourning, they are clothed in white, even the white robes of Christ's righteousness; while you are bowed down in sorrow, they are rejoicing with joy unspeakable. Dry up your tears; do not tarnish your scriptural hope, with an unscriptural mourning. Let not the unbelievers, the Sadducees, the unthinking multitude say that you live without faith; but let your sorrow be moderated and subdued, in testimony of your confidence, that they sleep in Jesus. They are gone to their rest, and have ceased from their labors. I know, brethren, it is hard to give up those we love, to the cold grave, never again to see them on the shores of mortality—I know it, is, indeed, a sad thing to be an orphan; I know, too, the heart of an affectionate husband or wife must, indeed, be desolate, when death snaps asunder that which God had joined together as one flesh. I cannot think, without weeping, upon the moving spectacle of a young and widowed mother, committing to the dust her only child; and returning home to be constantly reminded by every little toy, or its laid aside garments of her departed treasure,—and worse still, to feel that which every parent who has a "heart of flesh" must have felt—that sepulchral silence which takes the place of the joyous prattle of departed innocence. * * * * *

The grave has had its triumph. Its victory has been nearly universal. With three exceptions, it holds the whole race of Adam; and yawns for the race to come. It triumphs over the strength and the art of man—it mocks the devices of the physician—it levels the conditions of all men. No human power can turn the tide which sets in towards that all-absorbing gulf. All is silent in the grave. All our cares are buried with us. The darkness of the tomb hides from us our lovers and friends. Yet, upon the brink of the all-devouring grave itself, may the Christian stand and shout, "O grave, where is thy victory?" On the illustrious morning of this day, Jesus conquered the grave, and took the key into his own hand, and opened the kingdom of heaven to all believers. It

holds the dust of his saints, but as a deposit. We shall rise, for "he is risen."

Now, to God the Father, Son, and Holy Ghost, be glory and dominion, now and for ever. Amen.

Pulpit Reporter.

A New Chinese Geography.

(Concluded.)

II. ADMITTING AND CONFIRMING OUR CHRONOLOGY, &c.

This work is interesting to foreigners, as indirectly admitting and confirming the correctness of our chronology, as well as the superiority of our histories over theirs.

The concessions of the Governor General, in his introductory letter, recommending the work to his countrymen; as well as those of the author, already noticed, show the truth of the above statement. His own account of Western countries, is calculated to lead the reader to see at once, that European nations far excel the Chinese, in almost every particular. This conviction must be farther strengthened by the fact, that the author not only points out errors in the histories of his own countrymen, but also corrects them by the accounts of Western men.

RECOGNITION OF SCRIPTURE HISTORY.

The chronology adopted in this work is the commonly received chronology of European writers. The more prominent facts of sacred history, subsequent to the deluge, are likewise either alluded to, or are stated at length, much as they occur in the Scriptures. Abraham is represented as the founder of the Jewish nation. The sojourn of his posterity in the land of Egypt, the oppression they endured, the divine commission of Moses, his leading the Israelites out of Egypt, crossing the Red Sea, the destruction of the Egyptian army in the same, the ten commandments divinely communicated to Moses at Mount Sinai, the settlement of the Israelites in the land of Canaan and their subsequent history, are all briefly mentioned in this work.

Speaking of Egypt, the author represents it as having been founded by one of the immediate descendants of Noah, soon after the flood. He observes that "while all Europe was yet a wilderness, and at the commencement of the three ancient dynasties of the Chinese, Hea, Shang, and Chow, [B. C. 2142.] Egypt was an organized state, having laws, literature, and arts." "The Persians," he says, "have maintained an intercourse with China from the earliest periods, even previous to the age of Confucius." "Egypt," according to the same authority, "was early invaded by the Persians, or by tribes from that quarter." The supposition, therefore, that the Chinese were originally a colony from Egypt through Persia, receives some confirmation from these facts. If this be true, the three dynasties above named belong, as has already been stated, to the uncertain and traditional history of China; while its certain and authentic history commences with Confucius's history of his own times, called Spring and Autumn, about eight centuries before the Christian era. There is nothing in this geography which forbids such a view of the subject, but much which adds to its probability.

III. PRESENTING TO THE CHINESE A MORE CORRECT VIEW OF DIFFERENT RELIGIONS.

What follows, under this topic, will be read by many with special interest, from its bearing on the question which is now causing so much discussion, in connection with the translation of the Scriptures into Chinese; what is the proper term to be used for God?

This work is interesting to foreigners as exhibiting a more definite and discriminating view of the different religions of the world than has yet appeared in the Chinese language. Not only has it been, as it still is, a most difficult and vexed subject for us to learn what is, essentially, the religion of the Chinese; but it has been perhaps equally trying and difficult for us to define in their language, and to describe to them, what is, essentially and exclusively, our religion. One of the most perplexing questions, at present, for missionaries to the Chinese to decide; and one which meets us at the very threshold of our efforts to instruct them is, what is the proper generic term to be used for "God?" As the writer of the present work had occasion to speak of the different religions of the earth, so the terms he uses to designate the different objects must throw light on this subject.

Under the head of Persia, the writer says:—

"According to the ancients, Persia and India all worshipped ho shin [the fire god, or god of fire,] but Judea and all the Western nations worshipped teen Shin, [i. e., heaven's God, or the God of heaven]. The ho shin men worship the rising sun, and pay homage to fire which proceeds from the sun. Without fire people cannot subsist, and without the sun, the universe would be in darkness. The two nations, therefore, [the Persians and Indians,] from high antiquity had this custom, proceeding from a righteous principle, of venerating a protecting power; which was not the worship of seay shin [false gods]."

"The worship of teen Shin commenced with Moses in the Shang dynasty in the reign of Yuh-ting [whose reign closed B. C. 1681,] who truly says that teen Shin descended upon Mount Sinai, and gave the ten commandments to teach to mankind. The seventh day of rest and worship commenced at that time, which was previous to the birth of Ya-soo, one thousand and some hundreds of years. This is that from which teen choo kaou [Romanism] proceeded, but it is not teen choo kaou itself."

The idea is, that Romanism is the religion of Jesus corrupted, as the writer elsewhere abundantly shows.

From this extract it will be seen that the author here makes use of Shin, as a common generic term for God, whether it be the god of heaven, the god of fire, or the false and inferior gods. He does the same throughout the whole work.

In A. D. 1360, when China claimed possession of Batavia, the author says that "the Emperor Hung-woo appointed its king, and commanded that the shan chuen che shin [gods of the land and water, or empire] should be sacrificed to, the same as at Canton."

Under the head of India, the writer speaks of a country once possessed by the Portuguese, whose "inhabitants receive a snake to be their shin, whose body has the coils of a serpent, and whose face is that of a man with nine heads."

Speaking of certain tribes in the interior of Africa, he says that they "pae kiu show wei shin [worship birds and beasts, making them gods]."

Some fears have been expressed that if we use Shin, to denote God, in the translation of the Scriptures into the Chinese language, the Chinese may take this to mean their ancestors, in certain cases. These fears must arise from the acknowledged fact, that Shin is the generic term for God among the Chinese; and therefore, as they worship their ancestors, they might apply the term Shin to designate them. This conclusion, though natural, is not correct. The Chinese never use Shin, alone, to mean ancestors, or parents. Thus the writer of the present work, when he speaks of the worship of ancestors, uses the common names for ancestors, and never Shin. Speaking of the disciples of Jesus, he says, they "puh sze pee shin, puh kung tso seen," do not offer sacrifice to other gods, nor do they worship their ancestors.

The specific terms applied to the God of the Bible, in this work, are the following, viz., teen Shin, heaven's God; Shin teen, God of heaven; teen Choo, heaven's Lord; Shang-te, supreme Emperor; Teen, Heaven; and Ya-soo, Jesus.

The term used to denote religion in general is kaou. Thus ho shin kaou is the fire-god religion; teen kaou is the religion taught by Moses; fuh kaou is Buddhism; hway hway kaou is Mohammedanism; teen choo kaou is Romanism, because the Roman Catholics make use of teen Choo exclusively to denote the true God; and Ya-soo kaou is Protestantism, because those who adopt this religion profess to receive simply the doctrines of Jesus, in opposition to the corruptions of the teen choo kaou. This term is also applied to the religion of a country, or of an individual. To adopt a religion, is called "fung kaou," and to promulgate a religion, is called "cuen kaou."

The author gives a very full and accurate account of the origin and history of the hway hway kaou, and also of the rise and progress of the teen choo kaou, mentioning the countries where it has prevailed, or still prevails, excepting China. He does the same in respect to the Ya-soo kaou. Speaking of the different countries of India under European sway, where fuh kaou and Ya-soo kaou exist together, he observes that "the latter is gradually overcoming the former, whose light is becoming more and more dim." This is a remarkable concession, when we consider that the individual who makes it is probably a Buddhist, and represents the religion of China to be Buddhism.

In his concluding remarks on India, after alluding to the extensive use and evils of opium, the author exclaims, "How strange that so great an evil should proceed from the original seat of Buddhism!"

IV. SERVING TO SPREAD RELIGIOUS LIGHT IN CHINA.

This work is interesting to foreigners as furnishing a medium, in the providence of God, through which the light and blessings of Christianity may find access to the millions of benighted China.

The exclusive and restricted policy of the Chinese government in respect to foreign intercourse, has kept the nation in the most profound ignorance, even of the figure and size of the earth, as well as of the number, character, and institutions of the nations which dwell on its surface. The little knowledge they have on these subjects has come to them through so uncertain a medium, that it is not to be wondered at that they should generally entertain very erroneous and extravagant views respecting the nations of the Western world.

Any production, therefore, that promises to

dissipate this intellectual and moral darkness, and to pour light upon so large a portion of the human family, cannot fail to secure the approbation and support of every lover of the race. That the present work is calculated to aid in the accomplishment of so desirable an end, must be apparent to every one who will consider the statements respecting it already made.

The faults of the work are to be attributed mainly to its conciseness. The author leaves out some things which we should be happy to find inserted. He however nowhere disputes, or treats with disrespect, any well attested historical fact.

For example, he makes no reference to the creation of the world, or to its subsequent history, till he alludes to "one of the immediate descendants of Noah, who settled in Egypt soon after the deluge." He omits to mention the judgments of God on the Egyptians, and the miraculous deliverance granted to his people at the same time. He states, that "Moses took a favorable time for crossing that part of the sea when the tide was out, but the tide returning, overwhelmed the Egyptian army."

In giving an abstract of the ten commandments, the author simply says that "they require the people to worship Shin-teen, et cet.," without adding that they forbid the worship of any other god.

In speaking of the resurrection of Christ, the writer omits many of the circumstances and proofs of that event. He simply says, that "the next day after the burial, his body was missing; after which his disciples frequently saw him."

In regard to these and similar omissions, it is due to the author to state, that he does not profess to give a full account of the things with which they stand connected, nor does he make any statement or remark against their correctness, as they stand recorded in our histories. It is still farther due to him to state, that though these omissions do occur, he does, notwithstanding, clearly and correctly, mention the miraculous incarnation of Jesus, "his Father being called Heaven, and himself the only Son of high Heaven." He also mentions "his miracles and blameless life, the deception and wickedness of his enemies in plotting and securing his death, his frequently appearing to his disciples afterwards, their going forth to different kingdoms to publish his gospel, the martyrdom of Stephen, the conversion of Paul, the doctrines of Jesus the same as those of Moses, and that his people worship him as the Lord Jesus, the Saviour of the world."

By omitting the geography and history of China, the author saves himself the unpleasant task of making any allusion to the causes which led to the late war with England, or to its consequences. He therefore enters into no discussion or defence of the religion or institutions of his own country. The consequence is, that the work contains a more correct and a more extensive account of the history and institutions of Christian nations, than has ever yet been published by any heathen writer in any age of the world. On this account, as well as for several other reasons, it is a very remarkable production. To see the names of Noah, Abraham, Moses, Daniel, Paul, Luther, Washington, and above all, that of the Lord Jesus Christ, as the Saviour of the world, thus introduced, with so much correctness and so much respect, into the language and to the notice of so many millions of bigoted heathen, is matter of astonishment, and cannot fail to call forth earnest prayer to God, from every Christian heart, that the fountain thus opened may continue to pour forth its enlightening streams, till this whole nation shall be savingly benefited by its influence.

Mr. Peet says the price (about seventy-five cents a copy) and size of the work, will be likely to retard its circulation among the Chinese. Application has been made to the author for permission to publish an abridgment of the work for gratuitous circulation. This permission he declines to give, but "this will not prevent our publishing portions of it, without the author's name, should funds be furnished for the purpose. Portions have already been prepared in this way, and will soon be put in circulation."

Missionary Herald.

COMING TO CHRIST.—Once more, coming sinner! think of the Saviour who inviteth thee; full of grace as well as of truth. He complaineth if thou come not; he is displeased if thou call not upon him; he can bear with thy weakness; he can pity thy ignorance; he can be touched with the feeling of thy infirmities; he can affectionately forgive thy transgressions; he can heal thy backslidings and love thee freely. His compassions fail not; he will not break the bruised reed, nor quench the smoking flax; he can pity where no eye pities, and be afflicted in all thy afflictions; he will bow his ear to thy stammering prayer; he will accept the weakest offering if there be in it but thy heart; he hath strewed all the way from the gate of hell where thou wast, to the gate of heaven whither thou art going, with promises.

Behold, how the promises, invitations, calls, and encouragements are mixed with the names

of mercy, goodness, love, pity, and pardon! In his book they are fairly written, that thou through patience and comfort of the scriptures might have hope. Coming sinner, blessed art thou, for "flesh and blood have not revealed this unto thee, but thy Father who is in heaven."

Bunyan.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 27, 1850.

THE EARNESTS OF THE MORNING.

The true morning is not yet broken; hardly does it give forth any sign of breaking, save the deeper darkness that is the sure foreteller of the dawn.

It is still night upon the earth; and "the children of the night" are going to and fro in the world's streets, doing "the unfruitful works of darkness;" "walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;" yielding to the flattering lips "of the seducer, that 'lieth in wait at every corner,' in 'the black and dark night' (Prov. 7:9-21); making 'provision for the flesh,' by 'living in rioting and drunkenness, in chambering and wantonness, in strife and envying' (Rom. 13:13); compassing themselves about with sparks of their own kindling, which only sadden the gloom and make us feel more truly that it is night.

It is still night to the church; a night of danger, a night of weariness, a night of weeping. Her firmament is dark and troubled. The promise of morning is sure, and she is looking out for it with fixed and pleading eye, sore tried with the long gloom. Yet it has not arisen. It is still deferred—deferred in mercy to an unready world, to whom the ending of this night shall be the closing of hope, and the sealing of ruin, and the settling down of the infinite darkness. For "the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

But though it is night, there are times, both in the saint's own history and the church's annals, which may be spoken of as mornings even now. Such was the "morning" to ADAM when SETH was born to him after ABEL's death.—Gen. 4:25. Such was the "morning" to NOAH when the flood dried up, and the face of the earth was renewed. Such was the "morning" to JACOB when the tidings came to him that JOSEPH was yet alive. Such was the "morning" to NAOMI when RUTH and BOAZ wiped off the tears of widowhood, and when in her old age she "saw her seed," and "took the child and laid it in her bosom."—Ruth 4:16. Such was HANNAH's "morning" when, after long years of bitterness, "the Lord granted her petition," and "she went her way and was no more sad."—1 Sam. 1:18. Such was the "morning" that dawned on Job when the Lord accepted him, and turned his captivity, giving him twice as much as he had before, "blessing his latter end more than his beginning." Such was Israel's "morning" when the Lord turned back the captivity of Zion, "making them like men that dream," filling "their mouth with laughter and their tongue with singing," in the day of their deliverance from exile.

Thus there are "mornings" ever and anon bursting on us now. They are indeed little more than brief brightenings of the darkness—hulls in the long tempest that is to rage unspent till the Lord come. Still we may call them "mornings," just as we give the name of mid-day to the dim kindlings of the sky at daily noon, in the six months' arctic night, when the sun keeps below the horizon. Or, better and truer, we may call the *earnests of the morning*—that morning which is to outshine all mornings, and to swallow up alike the darkness and the light of a present evil world. Dim and transient as are these earnestings, they are unutterably gladdening. They cheer the heavy darkness and are pledges of sunrise.

Our life on earth, "the life that we now live in the flesh," is thus made up of many nights and many mornings. It is not all one night, nor is it all one day. Everything pertaining to it seems to revolve or alternate. It is a life of sinking and rising, of going and returning, of ebbing and flowing, of shade and brightness. The health of the soul seems in some measure to need such changes, just as the soil

owes much of its fruitfulness to the vicissitudes of the seasons.

As there is no even continuance of constant good, so there is no equal pressure of unbroken evil. As the season of calm is brief, so is the burst of the storm. The days of darkness are many—more in number than the days of light, yet they do not last always. "Many are the afflictions of the righteous," yet there are *breaks* in the line of evil, for it is added, "the Lord delivereth him out of them all."

Our God has so fashioned us, and so regulated our circumstances, that each grief has its crisis, its spring-tide, after which it seems, as if by law, to recede. Not only can the soul not bear beyond a fixed amount of pain or pressure without giving way, but it cannot be kept too long upon the stretch. If the tension is protracted, the "spirit fails," the mind breaks down. Or if this is not the case, callousness comes on; we grow stupid and insensible. Affliction loses its power by being too heavy or too long.

The highest mountain has its summit; the deepest mine-shaft has its lowest level. Nor, in general, are these long in being reached. So even when there is sorrow upon sorrow, there is respite between, or gladness at the close of the dark series. The outer and the inner world have, to some extent, the same laws of alternation and relief. Tides and variations seem needful in both. Thus it was in the life of DAVID. At one time he stood with gladness in the courts of his God; at another he bemoaned himself, saying, "When shall I come and appear before God?" At one time he went with the multitude; at another he wandered in solitude and exile. At one time he kept holy day with the thousands of Israel, joining in the voice of joy and praise; at another his tears were his meat day and night. At one time his soul was cast down and disquieted within him; at another he praised JEHOVAH as the health of his countenance. At one time he could look with open eye upon the glory of JEHOVAH in his house; at another he could only remember him from the land of Jordan and of the Hermonites from the hill Mizar. At one time deep called unto deep, all God's waves went over him; at another the Lord commanded his loving-kindness and opened his mouth in song. Such were the tides of DAVID's history—the vicissitudes of day and night in his varying course. True type of every saint's history, not only in the old age of shadows, but in our own! True example of the changes and tossings marked out for the church in her course on earth from shame to glory! What else are we to look for till the Lord come! In the first age of the church, in the time of righteous ABEL, it was so. "The evening and the morning were the first day." In the last age of the church, just ere the second ADAM is brought in, it shall be no less so. "The evening and the morning were the sixth day." Then comes the world's seventh and brightest day—a day of cloudless splendor, unbroken and unending.

How wise, how gracious that it should be so! One firmament of gloom, spanning our whole lifetime, would be intolerable. One long heavy chain of grief, with which we could never get familiar, and on which we could never learn to look calmly; or one linked succession of griefs, ever tearing open old wounds and adding new ones, would wither up existence and blight life before its prime. Man's nature could not bear it; man's heart would sink under it, unless made totally callous by some unnatural process, or sustained by daily miracle; in which case grief would cease to be grief, and there could be no such thing as trial or chastisement at all.

Hence, He who "knoweth our frame and remembereth that we are dust," not only "stayeth his rough wind in the day of his east wind;" but often, for a season, bids both be still, and breathes on us only with the freshness of the mild south. For thus has he spoken, "I will not contend for ever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made."—Isa. 57:16. Such then is God's purpose concerning us, and such his reasons for it. The purpose is a gracious and a tender one; no less so are the reasons for it. He tells us, that though he does, at seasons, contend with us, yet he will not prolong the contest beyond a certain time or limit; for in such a strife, who could stand before the Mighty One? "In measure when it shooteth forth thou wilt debate with it" (Isa. 27:8); that is, he will set bounds to the sorrow and the smiting which cannot be over-passed; he will say to them, even in their fiercest course, "Thus far shalt thou go, and no farther." For were he to allow that tide to roll on unhindered, who, even of his own chosen and beloved ones, could withstand its rush, or sustain themselves amid its deepening waters?

Yet let us not forget what the sorrow has done for us while it lasted; and what the night has been, though dark and sad.

It has been a night of grief, yet a night of blessing; a night in which there may have been many things which we could wish forgotten, yet many more which we should wish to be remembered for

ever. Often, during its gloom, we called it "wearisome," and said, "When shall I arise and the night be gone?"—Job 7:4. Yet how much was there to reconcile us to it; nay, to fill us with praise because of it! It was then that the Lord drew near, and the world was displaced, and self was smitten, and our will conquered, and faith grew apace, and hope became brighter and more eager, and the things that are unseen were felt to be the real and the true: Jerusalem that is above was seen by us as our proper home.

It was then that we had "songs in the night."—Psa. 42:8. Our "reins instructed us in the night seasons."—Psa. 16:7. It was "in the night that we remembered the name" of our God, (Psa. 119:55,) and "desired him with our souls" (Isa. 26:9); "meditating on him in the night-watches."—Psa. 63:6. It was "in the night" that "he led us with a light of fire."—Psa. 78:14. It was in the night that "the dew lay upon our branch," (Job 29:19,) and with the dew there came down the manna; for the manna and the dew fell together, (Num. 11:9,) so that out of the bosom of the darkness there came at once nourishment and freshness. It was then that we were taught sympathy with a groaning creation, taking part in its "earnest expectation," and waiting for resurrection even as it is looking out for restitution; it was then that we were taught to know our high office, as those who have the first-fruits of the Spirit, "to lead (as one has written) the choir of all-complaining nature;" for it was then that the Spirit's power came forth upon us to tune the chords of our manifold being, that they might give forth the true note of mingled hope and sadness, peculiar to creation in its present low estate; and when we were fretting under the touch, and perhaps, with sentimental weakness, talking of broken strings and a blighted life, the hand of the great Master-tuner was upon us, giving to each rebellious chord its proper tension, that from the re-tuned instrument there might come forth that special harmony which he desires to draw from it in this present age—that special harmony by which he is to be glorified on earth, until Eden comes again and the wilderness blossoms as the rose.*

It was then that we could make the utterance of JACOB's patient faith our own, "I have waited thy salvation, O Lord;" subscribing ourselves to our fellow saints as "your companion in tribulation and in the kingdom and patience of CHRIST;" (that is, in patient waiting for his kingdom). It was then that these words of blessed cheer fell so sweetly on our ears, "He who testifieth these things saith, Surely I come quickly," drawing forth from our lips the glad response, "Even so, come Lord Jesus." And it was then that, while learning thus to plead "make haste," we also learned to say with the Bride, "A bundle of myrrh is my well-beloved unto me, he shall lie all night in my bosom."—Sol. Song 1:13. Blessed and profitable, however, as we have found the night with its still seclusion and solemn teachings, it is not the morning nor the day. And its very darkness makes us long the more for the anticipated sun-rise—for "the flight of shadows and the eternal day-break."

Nor are we hindered from desiring the day. Impatience is forbidden, but not desire. Let us possess our souls in patience, for he is neither the brave nor the believing man who says, "Let me die, for the cup is bitterer than I can drink;" but he who under the sorest grief can say, "Let me live on and be useful, whatever may be the bitterness of the cup." But still we may long for the ending of the night. As in sickness we may long for health, and put forth all fit means for its attainment; so in darkness we may cry earnestly for the dawning, especially because we know that God has a day in store for us after the night is done—a day which is to be far more than a compensation for all previous sorrow. For every night God has provided a morning, so that as we have many nights, we have also many mornings even here. They are not indeed "mornings without clouds," but still they are mornings whose cheering light lifts up the heavy spirit and brightens the faded eye.

But for the world, the children of the night, the heedless, pleasure-loving world, what morning is there, or what earnestings of the morning? None. Or at least it deserves not the name of morning. Their "sorrows are multiplied," because they have hastened after other gods. Their joy is but a moment. Their consolation is no better than a dream. They serve a god that cannot save, and that cannot comfort. Their portion here at the best is emptiness; and the end is the eternal blackness and the infinite despair. The tidings of God's free love they heed not: but the tidings of his wrath they shall ere long be made to heed; if now they turn not to him who is entreating of them this one favor, that they would bring their sins to him for pardon, and let him bear all their griefs and carry all their sorrows.

Rev. H. Bonar.

* Thus even the philosophic German could express the apostolic thought respecting creation, and give utterance to his sympathies: "When I stand all alone at night in open nature, I feel as though it were a spirit and begred redemption of me. Often have I had the sensation as if nature, in waiting sadness, entreated something of me, so that, not to understand what she longed for, cut through my very heart."—GOETHE, quoted by Olshausen on the Romans. And another has thus written: "Even in the things of the world around us there is an element of life, a yearning of what is bound, which, like that Memnon statue, unconsciously takes sympathy when the ray touches it from above."—SCHUBERT, cited by the same.

LETTER FROM THE ADVENT CHURCH IN NEW YORK.

The Second Advent Church worshipping on Hester-st. New York, to the Brethren abroad:

DEAR BRETHREN:—We feel a duty, however painful its discharge, to address you upon the subject that has recently, and even yet produces, distraction and divisions among the members of our much loved Zion. Our acquaintance with, and deep interest in, the persons involved in this matter, render it more deeply interesting, and yet more painful to us than, perhaps, it can be to any other body of the Church of CHRIST. But we cannot, we dare not, allow ourselves to be guided by the impulse of feeling: we must stand "for the right," for justice, however painful to our hearts the issue may be. It is with the deepest pain that we have watched every movement from the first development, and have waited with trembling anxiety the appearance of some indication of adjustment. But we have waited, we have watched in vain. We have, as far as possible, suspended decision and action; but the time has now come when we feel called upon to speak, and speak to the point. We know what developments were made during the Conference in this city; and by our delegates to both sessions of the Conference at Boston, who discharged their duty faithfully there, we learn what there transpired; and believe ourselves possessed of the facts in the case, necessary for a correct decision. Therefore we speak, and speak advisedly, aware that we are responsible for the judgment for the influence we cast in this matter.

So close are our hearts bound to persons involved in this difficulty, that it is like severing the vital chords while we speak; but justice and the judgment are before us, we cannot refrain. To the one party most of us are indebted, direct or indirect, for most of the light we have received upon the prophecies, relative to the coming and kingdom of our blessed SAVIOUR. To the other, some of us are indebted for the first impressions that led us to embrace the SAVIOUR. Under these circumstances, it is with crushed and bleeding hearts that we contemplate this matter involving the dearest objects and interests of our hearts. We are aware of the efforts that have been, and are now being made to palliate, to mislead, to blind; but, in our estimation, that will never make restitution for the past. But even now, could we see an open, frank, candid, manly confession of the wrong, our hearts and arms would be the first extended to receive the erring. Have they been misled, overpersuaded, or done it ignorantly? We are at least entitled to know it. We know what the acts have been, and from them, and the subsequent course judge of the motives; and until something is done that places the matter upon a different basis, please accept the following as our sentiments in this case.

The thought of receiving and circulating reports to the injury of any person is so repugnant to all the feelings of humanity, that we cannot find language expressive of our utter abhorrence of such a course, and our surprise that any persons could be found among us capable of performing so menial a task for the enemy of all righteousness.

Moses commanded: "Thou shalt not raise (margin, 'receive') a false report: put not thy hand with the wicked to be an unrighteous witness. Thou shalt not follow the multitude to do evil: neither speak in a cause to decline after many to wrest judgment."—Ex. 23:1, 2.

When JEREMIAH saw the wickedness of Israel, he said: "For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."—Jer. 20:10.

SOLOMON says: "He that uttereth a slander, is a fool."—Prov. 10:18.

DAVID says, "Whoso privily slandereth his neighbor, him will I cut off."—Psa. 101:5.

PAUL says: "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling," &c.

JAMES says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."—James 4:11.

So utterly at variance is slander with all the principles of the Gospel, that we are much surprised that any one professing to be governed by its dictates, could condescend to the practice of so unkind, unchristian, unholy a course.

And what surprises us still more is, that such a course should be taken toward one that had so long passed the most fiery ordeal in the trial of his integrity; and against whom the eagle-eyes of his bitterest enemies could bring no reproach. But our surprise heightens, that those reports should have been received for a moment, based only upon "common fame" and "rumor." More still are we astonished, that they should have been fostered, colored, and circulated

* Job 29:12. Yet even here there seems an allusion to the true morning yet to come, and an intimation that all this restored fitness was but an "earnest." For, as has been remarked, while Job has all his sheep, oxen, &c., exactly doubled to him, his children are not doubled. He had lost seven, and he gets back but seven; for he must look to the resurrection-morning for the restoration of his seven lost ones, and not till then is he to get the double.

unanimous vote into full fellowship." This brother has been with the Advent people in Boston since 1840, and has always been regarded by Elder Himes as a particular friend of his. [Note 10.]

"June 11th. S. Hamblin, S. A. Porter and Sist. Ann C. Young," (wife of the brother above named,) "were received into full fellowship." Sister Young never met with us in any of our church meetings. Bro. Porter has been with the Advent people for eight years, and has been a firm supporter of the cause, and always regarded as a particular friend of Bro. Himes. Bro. S. Hamblin has been acquainted with him ten years and was a member of his church in the Christian connection a friend to Elder Himes. These are the only persons added in this space of peculiar trial. Four in all, and three only who took a part, instead of "eight or ten," as he states in the Herald of July 13th, and those received at our regular business meetings, all of them had, for some time, their minds made up to join. [See Note 11.] The whole number of members on the list up to June 20th when Elder Himes ceased to look to the Church to "give him justice," was seventy-two. Of that number two are dead, leaving seventy names, all of whom except three have known and have stood as friends to Elder Himes from two to twenty-four years. To balance these three, two members were hunted up by the Elder or his friends, and brought in and voted who had not been in the chapel for 6 months, and who were supposed to have left us entirely, one of them being so situated as to enable her to attend if she chose, every week. [Note 12.] Thus stood matters in regard to numbers on Thursday evening June 20th. Leaving this point at the date above given we go back to May 14th and trace the course of Elder Himes, to the present date, (July 12th). From the church record of May 14th, we take the following: "The following letter was presented by Elder J. V. Himes and action was taken in nominating and choosing Bro. John Emerson and Bro. Joseph G. Hamblin, a committee to hear statements and charges against the moral character of Eld. Himes. [Note 13.] We leave the church action which took place previous to June 20th to be given in our future history of the whole matter, soon to be published. On the evening of June 20th he eloped from the church meeting as above stated; and contemning the authority of the church to which he had first appealed, when he declared his life was in their hands, and appointed a council of nine special friends, "to do him justice," and from the testimony on one side only brought in a verdict "not guilty," as published in the Herald of July 6th. [Note 14.] On the 20th of June the church passed a resolution holding J. V. Himes responsible for charges which he had made against their Pastor, J. P. Weethee, and other matters have been since added, and he is now on trial in the church. [Note 15.]

On Sabbath June 30th by order from W. West the chairman of Chardon st. Society, who was requested by the standing business Committee of the Society, I gave notice from the desk, at the close of my forenoon's discourse, that the Society was desired to tarry after, the Lecture in the afternoon to attend to some matters connected with the interests of the society. Such is the course the society has frequently taken, when they desire a full attendance, and a similar course was taken by the friends of Elder Himes on Sunday, July 7th (see Herald of the 13th July). At that hour our congregation is nearly double the size, which we gather at any other hour, owing to the peculiar locations of our members. This course was taken in April when it was to be decided whether the Society would release me from my pastoral charge, to go to Hester st. Church, New York. On this afternoon the weather was fine and we had our usual congregation, both of friends and opposers, Bro. West came forward and opened the meeting. Some one questioning the formality of the meeting, Bro. Hopkinson stated "that that meeting was as formal as we usually have." As our Church (Society) had not decided on any form for its business meeting it had a right to take its own way. The meeting however was regular and formal. As the quarter's rent was then due or nearly so for they do not own the house, but rent it by the quarter of its owner, J. V. Himes. The question came up, Shall we as a Society rent this Chapel another quarter; or shall we rent a place which may better suit our present circumstances. Some very severe language was used by the chairman against their pastor, so much so that a Methodist brother declared that he had never heard more insulting epithets. He accused me of wanting to divide that "PEACEFUL" church. [Note 16.] My circumstances in that Chapel were trying. The process of starving me out had already commenced. Some of those, if not the majority who took sides with Elder Himes, had withdrawn their support from me; and such were the insults I had, for a month received from members of the Society, that my friends (some at least) had resolved to leave the house. Under such circumstances my course was clear, to leave the city or to leave that Chapel. [Note 17.] I said, with my hand directed towards the desk, "I expect that I have preached my last sermon in that pulpit." I said I asked no person to follow me; that in saying what I did, I did not resign as pastor of Chardon st. Society and Church; that when they did not wish my services any longer they should let me know; that I did not say that I would not preach there again, but I expected that it was my last sermon; after protracted remarks, many of those who were for leaving the Chapel, having left; more as near as I could judge than of the opposite, a motion was made and finally put by the chair, that Chardon st. Society give up the house at the close of the quarter. The motion was carried, by a vote of twenty two to three against it. It was then mentioned that they wished to have a vote of the Church on the same point, and that that would be taken on Tuesday evening July 2nd, at our stated Church meeting. The sexton then asked me whether it would be in the vestry, or to that amount. I answered in the affirmative, and I also stated publicly, that the Church meeting would be in the vestry on Tuesday evening and that the special business of that meeting would be to decide as a Church, on the propriety of leaving the Chapel. Let it be understood that our Church meetings are stated, every Tuesday evening. Our Society meet-

ings, are not stated, but special, and must be by a call from the President. We have not adopted any rules, fixing the manner in which notice shall be given, or how long previous to the meeting. The Society meeting of June 30th was regularly called, had its regular officers to preside over and conduct the business, and the business was conducted in the usual manner, by motions and Resolutions. I have been particular, that all may see, that by a regular vote at a regular meeting, where all might have been present if they chose, CHARDON STREET SOCIETY DID DECIDE TO LEAVE CHARDON STREET CHAPEL. Now let us see how "CHARDON STREET CHURCH" decided the same motion. Their decision I take from the Clerk's book, and the record of the whole matter is in these words:

"Church meeting, July 2d, 1850.

Met on the SIDE WALK in front of the Chapel, the house not being opened. The Church anxiously waited to know why it was not opened as usual; and was at length unexpectedly informed that the proprietor Eld. J. V. Himes had stated that there would be no meeting there that evening and the members need not go. The church not knowing any good reason why they should be locked out of the Chapel, concluded that this course was taken by Elder J. V. Himes to prevent them from holding their church meeting as usual, as he had misrepresented the church, and they were about to take action on an article published by him called an "Appeal to the church," in which he says "the Brethren have refused me a hearing of my case on its own merits—and I will seek justice elsewhere." After receiving the above information the Brethren 33 in number, (besides other Brn. and sisters not members but sympathizing with us numbering in all 40) convened at sister Ball's private dwelling, (which is near the Chapel) by direction of the chairman. [Note 18.] After passing some Resolutions continuing the preliminary steps of the trial against J. V. Himes, commenced June 20th. The following was passed by a unanimous vote, "Whereas matters have arisen in the Chardon st. Church which render it inadvisable to continue longer to worship as a church in Chardon-st. Chapel; therefore Resolved that this church now decide to leave said Chapel, and that they do appoint a Committee to look out a suitable location for meeting of said church on sabbath next and onward, and give notice of the same." On the sabbath July 7th, our Society and church assembled at Washington Hall and had their regular services, the Hall containing our usual No. of hearers. On Tuesday evening July 9th we held our regular and stated Church meeting and resolved to continue the trial of J. V. Himes and appointed a Committee to search out the offenses and to report to the church for their final action. [Note 19.] In conclusion I would ask whether the body of Advent believers, heretofore known as the "CHARDON ST. SOCIETY AND CHURCH," and which have been under the Pastoral Charge of J. P. Weethee "still worship as usual at Chardon st. Chapel"? Have they not each left that Chapel, by regular votes at regular or stated meetings? But it is asked, who decided to leave? I answer, at the meetings both of the Society and Church, there was present at least a quorum, and of that quorum, in the Society 22 decided to leave to 3 against it, and of the church quorum 33 voted to leave and no one against it. But it is said the members of the society were not all present: and why not? Brn. Lang and Emerson were both there in the forenoon, when I gave the notice of the meeting. Why were they absent? If many were absent it was their own choice. As to the Church meeting of July 2d, it was full, and there was the largest vote given that we have had since the commencement of our difficulties. It is asked, had you a majority of the Church who voted? I reply we had the unanimous vote of all the Church members who chose to be present, at our regular stated church meeting. I will say further that the day had been very rainy, and the evening was unpleasant, and yet from the Clerk's book, it will be seen that there were present 33 church members. But what proportion of the whole church was that number? From the list of church members now before me, I find 75 names. [Note 20.] Of this number, 2 are dead; 1 has been absent from our meetings 7 months, and considers the apostles no more inspired than other men; 3 from their age and distance do not attend our church meetings one unable to attend from sickness; 4 removed from the city, three of whom are with us; and two of our particular friends, detained—making in all 13 which deducted from 75 would leave 62 persons. And of this number we can safely reckon 4 neutral, which would leave us a decided majority of the whole church, (say 49 to 30.) [Note 21.] Who are they who voted to leave the chapel? With the exception of three, I believe, all are old friends of Elder Himes. Of the Society, they include the business committee and the Treasurer, and of the officers of the church, the Pastor, clerk, and two Deacons. That J. V. Himes, a private member of the church of which I am pastor, did in my absence sow the seeds of disunion and strife among the officers and private members of my church; and has finally drawn off a company from their Pastor (being sedicious) and has set himself up as their Teacher and Pastor, I do not pretend to deny; but that he has carried the church or a majority with him I do deny. We as a church, hold him and all the members drawn off and deceived by him as responsible for their conduct to the church of which I am pastor, and to be dealt with as the church may deem Scriptural. [Note 22.] As to the articles which, for some weeks, have been coming out in the columns of the "Advent Herald," our brethren will please exercise patience. They shall be attended to as soon as circumstances will allow.

J. P. WEETHEE, Pastor C. S. C.

Note. The reader is directed to compare the note of Elder Himes, in the "Herald" of July 13th, with facts collected from two church books. Note of Elder Himes. "The names on the church records, previous to the recent difficulties, were about sixty five. Some eight or ten have been hurried into the Church since by those who were interested in securing their aid. A majority of those first named, all the officers (except two—who were elected to office in December last), with 'their pastor,' and all but three members of the old Chardon st. Church, remain."

Reply, 1. The Church record shows sixty eight names. [Note 23.]

2. Four have been received, instead of "eight or ten," and one never attended a meeting of the Church, and the other three had made up their minds to join before the difficulties commenced. [Note 24.]

3. Of the sixty eight members, according to the Church records I make it thus: those who are alive and are decided, stand in proportion of 30 for the Pastor to 21 for Elder Himes. [Note 25.]

4. From examination of the old Chardon st. record of 400 members, over which Elder J. V. Himes was Pastor we find that nine persons are still with him, and fifteen with us. [Note 26.]

Micajah Wood ††	Sarah Tout
Levi J. Seavy	Elizabeth Hamblen
Thomas Alcott *	Harriet Clement
Jefferson N. Berry	U. V. Sinnix
Thomas Marshall	M. Sunderland *
Thomas Tout *	F. Alcott
Hannah Page †	C. E. Bass *
Adelaide A. Page †	Lucy Rodgers † †
Samuel A. Porter *	Sophronia Porter †
John W. Young *	Sarah Jefferson †
A. C. Young *	Sarah Blanchard †
J. G. Hamblin	Ball ††
S. J. Hamblin ††	Rodgers † *
Samuel Mills	Loring ††
Thomas Alcott jr †	Phippen †
Inis ††	French †
M. H. Seavy	Susan Gove †
Hannah F. Wood †	Harriet Hamblin †
Caroline Sweat	Abigail White †
Elizabeth Morris	Matilda Burnham †
Mary E. Studley	Lidia Newcom †

* Sixteen names not on the Church record in the Bible prior to May 14th.
† Members of the original Chardon-street Church.
†† In the hand-writing of one person.
‡ Three minors, 2 males, 1 female.
§ Entered without her knowledge—she not having gone with them, and being indignant at such a use of her name.

Note 1.—It is not very difficult to settle things in almost any way, if a "majority of those who act with" a man may decide them. What course did the minority of those "who acted with him" take? Elder Weethee has never had a "majority" in the church or society acting with him intelligently in his late "course," as will hereafter be seen; as very few of those "who acted with him," were permitted to understand the true merits of the case before them. It was the policy of those in Chardon-street Church who had endorsed and circulated the slanders against Eld. Himes, to keep all the honest hearted ones they could in ignorance of the primary wrong, by turning their attention to something else. The person has never yet appeared in any of our church meetings to say that he, or she, believed these slanders; and the three or four who had secretly circulated them, denied that they had done so, pleading persecution whenever their course was complained of; and foreclosed all fair and proper action, which would have allowed the proof to be brought forward to settle the question. [See Note 21.] Are the names appended to this article "the majority of those who acted with him?" 42 is a large majority of 33.—See Note 21.

Note 2.—As Bro. Himes could not remain with us, and as Eld. Weethee had waited several months without communicating an answer to our request, the society was much perplexed at the prospect for a pastor—it was only in view of that, that our despair consisted. In financial ability, real strength, and numbers, we were stronger then than at any time since the end of the first four months of his labors. Having fixed our minds on having Eld. W. for our pastor, and waited for him so long, it would have been difficult for us to unite on any other. In that light only was the "salvation of the society" dependent on his acceptance. Our great confidence in him, before his removal East, makes his present position so much the more a subject of grief to our hearts.

Note 3.—In this place in the MS. there was written, and then erased, the names of the following as elders and deacons:—John Lang, John Emerson, Elders. Warren West, James Kelsey, J. H. Josselyn, P. Hobart, Deacons. Not one of these names are in the list appended to Eld. W.'s article.

Note 4.—The following twenty-two names were first entered on blank leaves in the church Bible, (now before us,) in accordance with this vote. The five names with a star (*),—Eld. W., two men, and their wives,—are all of this number who sympathize with his late course.

J. P. Weethee, * Pastor,	Wm. L. Hopkinson, C. F. K.
John Lang, Elder,	J. G. Hamblin, *
Warren West, Deacon,	E. Hamblin, *
James Kelsey, Deacon,	D. W. Jackson,
Charles C. Gage,	M. R. Gray,
John H. Josselyn, Dea.,	Lucy Rogers,
John Emerson, Elder,	Mary Carter,
J. P. Ames,	C. Nourse,
P. Hobart, Deacon,	Mary M. Spear,
L. J. Seavey, *	Orpha Shipman,
M. H. Seavey, *	Sarah Hayden.

Note 5.—The next nineteen names entered, are the following—the eight sisters with a star (*) being Eld. W.'s friends—making thirteen (two men besides Eld. W., and ten sisters) out of the original forty-one—less than one third. This indicates how the old friends of the cause regard matters.

J. V. Himes,	Sarah Lang,
J. G. L. Himes,	Hannah Wood, *
C. Watkins,	Charity Burgin,
Sarah Blanchard, *	E. Snow,
M. T. Himes,	Z. Wilson,
N. V. Sinex, *	S. Van Kleek,
E. Merriam,	Lucy Wilde,
Frances Alcott, *	Hannah Page, *
Harriet Clement, *	S. Jefferson, *
Ann C. Weethee, *—wife of J. P. W.	

Elder H. propounded himself, with his family and others. He found that nothing had been done except to record the twenty-two names. All lay dead from June till November. He stirred them up, and from this meeting things took a new start. Eld. Himes, with the other eighteen that came in at the time, were all in the most perfect fellowship. Eld.

Himes was never more highly esteemed than at that time, by all.

Note 6.—More is said of this case than facts will justify. "Micajah Wood" had been strongly disaffected with Bro. Himes, and the great body of Adventists in the city, who would not go with him for a creed, and high church measures. He left us and attended the Congregational and other churches for a year and more, and in every way worked against us in our feebleness and trials.

When he manifested the least disposition to return, having a desire to benefit him and his family, Bro. Himes treated him kindly, and commended him to the church, forgetting the past in hope that his future course would be more wise and discreet. Why was it necessary that an "urgent request" should be made for his admission? His being an old "friend" would not require it. In requesting his admission, Eld. Himes showed that he harbored no resentment for the course pursued by him during the previous year.

Since the charges were preferred by Eld. N., no man has been more solicitous than he, to keep concealed the name of the man who poisoned the mind of the one who personated "common fame" in going to Eld. N.; or has been more anxious to cover up the name of the one who turned the mind of Eld. N. We hope that in their proposed pamphlet both of these names may be revealed—i.e., the real ones.

Note 7.—Bro. Kelsey is not "now absent in California." He did not resign his office of deacon when he left, was absent but a few months, has returned again to this city, and still retains the office. He is one of the old friends of the cause, and one of our most worthy brethren.

Note 8.—It is true that "a number of the oldest" and firmest friends of the cause, like Brn. Billings, Hale, Niles, Cushman, and others, with their families, did not join this association, neither have they gone with Elder W. since. His supporters are principally among those who joined after the first forty-one united. And it was found very convenient not to solicit "a number of the oldest and firmest Advent believers," when others were hurried into the church in order to get their "votes"—being admitted within five minutes from the time they were "propounded."

Note 9.—If the discovery by a brother of the circulation of slanderous reports to his injury, in connection with the declaration that they come from the church of which he is a member; and his request for, and the appointment of a committee, to receive and report to the church the nature and origin of such calumnies, is the commencement of the difficulty, then it did commence in his absence. If its commencement was in the first efforts to poison the minds of brethren, then it had an earlier date. When conversation was had, at different times, with Brn. Plummer, Hawkes, E. and W. Burnham, Cummings, and others, and correspondence with divers brethren, it was before the referred to date.

Note 10.—This is news to the "friends" of Elder Himes. He may have been in the city occasionally since then, but did not remove from Scituate till long since that time, and is not recognized as a constant attendant at the meetings till within two years.—As for his regard for Elder Himes, he stated at the last meeting of that party in the chapel, that he had had his present opinion of him since 1841. Nor have the other two names mentioned been regarded as in any way peculiar in their friendship or prominent in their acts,—more than any other humble-minded, honest-intentioned brethren, as they were supposed to be.—When refused the privilege of protesting against the church's delay to take action on a matter which had been before them a month, and Elder W. refused to put a motion to that effect, ruling it out of order, Bro. Himes left. It was then 10 o'clock in the evening. Why should he have remained longer?

Note 11.—The statement in the "Herald" was, that "some eight or ten have been hurried into the church since [the commencement of recent difficulties] by those who were interested in securing their aid." He did not say, "added in this space of peculiar trial." We are grieved, for the sake of the party resorting to it, that an attempt should be made to invalidate that statement by a resort to such a quibble. But the space of trial has not ended. Not having the Clerk's records a precise statement was not attempted to be made, and therefore it was said, "eight or ten." But we have the Bible before us, which contains the sixty-nine names entered before the commencement of this matter. There are appended to the article of Eld. W. the names of sixteen persons not on the original Church records. (See the signatures.)—See Note 21.

Note 12.—All of those but three, may have been friends to Elder Himes, although their friendship never in "particular" attracted the notice of his "friends." Yet they may have been friends; for they never had cause to be otherwise, and would now, in all human probability, be equally friendly, had not their minds been perverted by the authors of the secret workings. The reference to Elder Himes' hunting up two friends is of a piece with the other statements in this communication, the writers of which would not have made such a reference, had they been able to account for their presence on any other principle than by the use of means similar to those resorted to by themselves. Elder Himes does not need, and does not wish for friends who need to be thus "hunted up."

Note 13.—Here is an error in the record, the vote being that they were to "receive charges against the moral character of J. V. Himes, and report them to the church, for their examination and adjustment." Their duty to report is omitted in the record. This omission was pointed out to M. Wood, the clerk, by Elder Himes, in the presence of Elder W. and the officers of the church, and others, at the "Herald" office, on the evening of June 3d. The clerk admitted the error, plead that it was unintentional, and promised to correct it. Although no one, but him and his pastor, was more instrumental in preventing a report, or interested in its not being made, yet his plea was received. It is, however, now without excuse that it is not made, or that Elder W. and himself, both "knowing the facts in the case," have put their signatures to a document containing the original entry uncorrected. The action of the church was

defeated by the omission of the committee to report. When a majority of the officers attempted to make one, Elder W. remarked, "As chairman of the committee, I have not been called upon to make a report. I present none; therefore there is no report." This defeated the object of the appointment of the committee. Every one knows that if Elder W. was the proper chairman of the committee, it was his duty to see that a report was made.

In this place was written, and then erased, the words: "Then follows his request." That was as follows:—

To the Advent Church, Chardon-street, Boston.—
DEAR BRETHREN:—I am again deeply afflicted. Reports seriously implicating my integrity in conducting business connected with the Advent cause, have been laid before me by Elder John Pearson, jr., of Newburyport, Mass., and others. Afflicting as these reports are to me individually, I do not appear before you so much on that account, as on their disastrous bearing on the Advent cause. It is my earnest desire that you will take measures to search out the origin and nature of these reports, and see that justice is done me, so far as it may be in your power. Very truly yours in tribulation,
J. V. HIMES.
Boston, May 14th, 1850.

For the subsequent action on this, see the "Appeal" in the "Herald" of June 29th.

Note 14.—Who should Mr. Himes appeal to, but to his "friends," when his enemies had done all they could to throw obstacles before him, and nothing more was to be hoped from them? The examination was, however, fully public; his enemies were not shut out, as his friends had been before. It was before the entire Conference, where his enemies could have presented any proof they might dare to bring, and where they shrunk from presenting anything. The Conference unanimously approved the report of the council, which not only exonerated Mr. Himes, but which censured the charges as false and malicious. This reflection on the council, is an imputation on the entire Conference which approved their decision. The brethren are requested to refer to the "Herald" of July 6th, and judge, if the names of that council would be likely to let friendship for any man swerve them from the claims of justice! What shall we think of the merits of a movement, which has to resort to such imputations! The words "not guilty," quoted by Eld. W., were not used by them in their verdict, nor thus published in the "Herald." When a notice of this meeting of the council was handed to Eld. W., in church meeting, requesting the presentation of any "testimony" in support of charges against Bro. H., Eld. W. pronounced it an insult. The friends at the Conference also know that every proposition to bring the case before a mutual council, was rejected by Eld. W. and friends.

Now mark the inconsistencies, contradictions, and absurdities into which a bad cause involves a man of "unblemished character."

1. In the meeting of the officers of the church, Eld. W., as chairman, (!) put the motion, that these charges—the same, word for word, that were acted on by the council—were "unworthy of any further notice;" and he neither objected to the motion, nor voted against it.

2. When the case came before the church, although he nullified a proper report, Eld. W. pronounced the case to be "dead," and not the subject of further action, "unless one of the committee who voted in the negative saw fit to call it up." And M. Wood responded to this decision, by saying that "the case was as much dead as a man who was dead and buried; and could no more be called up again than a dead man could be called to life."

3. When notice was given to Eld. W., that the council was in session, and the case before them, he pronounced that notice, before the church, to be "an insult."

But as soon as a council, called by Bro. Himes, take up the same "charges," and pronounced them to be "false and malicious;"—not as Eld. W. says, "bring in a verdict, Not guilty;"—then these same men who had pronounced the charges "dead," and the one who put the motion that they were unworthy of any further notice, "contemn" and sneer at that council as "one sided," and insult the whole Conference, who witnessed their doings and approved them.

One of two things in this case must be true, and Eld. W. and his "friends" may adopt as true, whichever of them he pleases. Either "J. V. Himes" was "guilty" of the things charged against him; and Eld. W. was willing to regard his guilt as "unworthy of notice," and to let all action on it die; or else he was "not guilty," and yet Eld. W. was willing to embarrass all proper and customary action which could make it appear; and now rails at the "council" for doing what he as a "pastor" and man of "unblemished character" ought not to have left undone!

Note 15.—The charges here claimed to be made by Eld. Himes against Eld. Weetsee are claimed to be contained in his efforts to discover the authors of the slanders against himself. Those referred to in this resolution, which was passed after Bro. Himes and friends had retired—"eloped," as it is politely expressed in this document—refer to the article in the "Herald" of June 18th, entitled "Secret Workings," which Eld. W. says implicates himself. Why should he feel implicated more than others? Bro. H., here, as repeatedly offered elsewhere, would be most happy to meet these brethren before any number of impartial Christians of any name, at any time and place where these matters may have a fair, full, and honorable examination, and exposure. While they decline so doing, on them rests the responsibility. We, of course, cannot regard the tribunal (!) having the matter in charge, as here announced, competent to give a disinterested result.

The resolution,* which was written by Eld. Wee-

* The following is the Preamble and Resolution referred to. It is the "character" of the one who wrote it that is said to be "unblemished."

Whereas, It is the duty of every Church to defend the character of their pastor when assailed, that his instruction may be attended by the divine blessing and heard without unwonted prejudice; and, whereas,

thee himself, was presented by Bro. Young; and this was "passed by the church" in favor of "their pastor." No doubt this was done by "the votes of some of our best believers;" whether "hunted up and brought in" or not they know best. But it was like appealing to the church to maintain the decision of the chair, when nobody objected to its decision. "J. V. Himes" has never, to our knowledge, declined to hold himself "responsible" for charges which he has made against any man, or is accused of making. His accusers are the ones who shrink from such responsibilities.

Elder Weetsee has repeatedly said, in our hearing, that he held himself charged by the article headed "More Secret Working," in the "Advent Herald;" and Bro. Himes has also stated repeatedly, that if Eld. W. considered the acts in the article as belonging to himself, he was one who was meant. And in the meeting on the evening of June 20th, or the previous one, Bro. Himes remarked, that, as one of the general charges preferred against him by Eld. W. was, "improper general treatment of Bro. Weetsee," if he saw fit to bring forward that article on secret working, as an item under that charge, he would meet the statements of the article to Elder Weetsee's satisfaction; or he might make it the ground of a new charge, and he was already to meet that. But that whatever was done must be done in due form, and order; and not mix up matters by insisting that one case should be tried while another was before the meeting.—This display about "the church," its "authority," and the "seditious" contemning that authority by eloping, &c., is only an awkward but characteristic exhibition of the mortification that is felt under their disappointment. What an awful sin it must be to "elope" from such a "tribunal," after pleading in vain to be heard for a month; and then to have a motion to take up the case ruled "out of order," and the privilege of entering a protest against that course denied!

Note 16.—These references to the President of the Society are an entire misrepresentation, as the following certificate from Bro. West will show:

"It is not true that that meeting was called by my order. On the morning of that day, Bro. Wood and Hamblin came to me and requested me to call a meeting at the time referred to. I asked the object of the meeting, but could not learn it; and for that reason declined calling one. Before the close of the morning service, M. Wood came to me again, and asked if I was not going to call a meeting. I told him I was not; and that if he wanted a meeting he could call it himself. Eld. W. then appointed the meeting without any written or verbal call from me. If he supposed I had given such an order, he was misinformed. I was unable to conceive the object of the meeting, until I noticed that the regular appointments for the ensuing week were omitted from the desk during the day. At the close of the afternoon service, as the meeting had been called without my order, I stepped forward and corrected the appointment as made from the desk, and informed them that it was not called by my order; and asked for the object of the meeting, of those who had called it. I am the more grieved that Eld. W. should now affirm that it was called by my order—he being informed at the meeting, that I did not call it. Had I not thus corrected it, he would have had some excuse for thus affirming it,—now he has none.

"When it came out in the meeting that an effort was to be made to draw off a party, I told Eld. W. that if he chose to take a course to divide and draw off a portion from this once peaceful church and society, he must take the responsibility, and referred to the fact in 2 Kings 3:25, 26, that the real mother did not wish the child divided. Some one replied that it was not a "peaceful" church. I replied that I said "once peaceful," and that it was so two months ago. As Eld. W. heard that correction, his use of a single disconnected word of my language is now the more surprising. In my remarks I endeavored to avoid all harsh language; but as an officer in the church and society to admonish them faithfully. W. WEST."

Note 17.—If there was any design to starve him, is it likely that one of Bro. Himes' "particular friends," Bro. Lang, should have continued to board Eld. W. and wife till the present writing, at less than two-thirds the regular price for similar accommodations? A few may have withdrawn their support, and a few only; for the majority of Mr. Himes' friends, at his "urgent request," had continued to stand by as usual.

Insults are considered more or less grievous, according to the sensitiveness of the persons who receive or fancy them. Many, in the presence of Eld. W., have expressed their strong abhorrence of the course of the secret workers, not knowing that he would feel implicated in the movement, and with no intention to injure his feelings. To discover the authors of this movement, a strong effort was found necessary. No one has a right to feel insulted, by such efforts, if they voluntarily place themselves in a position to encounter the reprobation of unchristian acts. We should be ashamed of any one who should taunt him for the sake of injuring his feelings. But we have a

J. P. Weetsee, who has been our Pastor for the last year came a stranger to labor with us, yet with a character unblemished; and, whereas, he is now suffering, as he considers, under severe charges or accusations made against him by a member with us, and by the same privately and in a very public manner through the columns of the "Advent Herald," of May 18th, thereby inflicting on the same, in his estimation, a very serious injury; and, whereas, the aforesaid Pastor has made known the case to the Church, requesting them to act in this matter as the defendants of his character; Therefore,

Resolved, That in the opinion of this Church the article in the "Advent Herald" of May 18th, headed "More Secret Working," which appeared over the signature of J. V. Himes, does contain charges of a serious nature against some person or persons, and that there is sufficient evidence that the author of said article did consider J. P. Weetsee, the Pastor of this Church aforesaid, as one of the principal persons therein intended.—Witnesses, Hamblin, Wood and Mrs. Nourse.

This is all the complaint they have preferred against him, to our knowledge.

right to demand of him the names of those from whom he says he received his rumors.

Note 18.—The clerk had it in his power to make this, or any entry he was pleased to. Its value will be tested by the following letter from the sexton, who is the Secretary of the Society:

"As an attempt has been made to fasten blame on Eld. Himes because the chapel was not opened as usual on the evening of July 2d, it may be proper for me to state why it was not. On Sunday, June 30th, (which was the last day of the quarter,) the members of the society were requested by the pastor to stop after service for the transaction of business,—he stating that it was by the request of the president of the society. This the president, at the opening of the meeting, positively denied. On this ground, I stated in some remarks subsequently made, that I considered the meeting informal; but added, that I did not know but it was about as formal as usual. I said this, because we had had business meetings before, appointed from the pulpit, without any knowledge on my part by whose authority they were appointed. If the declaration that I considered it informal, is not worth as much to them as the admission that I did not know but it was about as formal as usual, why, let them make the most of it. At this meeting, a motion was made and carried by a large majority, (they say 22 to 3, the body of the society that remain being absent,) that we leave this house this day, and this was accompanied by a wish that it might ever remain desolate—that the doors might never be opened again. It was on this account that I did not open the chapel for church meeting, July 2d, and not because Eld. H. ordered it, for I received no such order from him, or any one else. Although I pronounced the meeting informal, and so recorded it, the party complaining say it was 'regular and formal.' Why should they then complain? In regard to the appointment of the church meeting, I would say, that I inquired of the pastor, on Sabbath evening, if there was to be a church meeting on Tuesday evening, and if it was to be in the vestry? He replied, he supposed there would be,—that it was so understood. I suggested that I thought the vote in the afternoon closed the doors. He only replied, that he supposed it would be there. I will add but one word more, and that is, to say that I supposed the reason why they were so anxious to leave the house 'that day,' (June 30th,) was, that they might not be responsible for another quarter's rent, which commenced the next day."

WM. L. HOPKINSON,

"Secretary and Sexton."

At this meeting several members were taken into the church!!!

Who "stated" that Bro. Himes said there would be no meeting, &c.? Was it "Rumor," "Common Fame," or an "informant?" An effort in this, as in other cases, has been made to get the author; but only the usual answer is received: "I don't choose to tell."

Note 19.—The "secret workings" are then, it seems, to be continued—no notice having been given to the culprit. Before whom is he now to be tried, "special friends"—who will hear evidence only on one side! As Eld. W. has pronounced the charges of Eld. Needham dead, and others of these brethren all smoke, and past a resurrection, they will confer a favor by reporting any new discoveries they make. This high court of inquiry was pronounced by one brother as the highest [ecclesiastical] tribunal on earth!! which was given as a reason for not appearing before the council. Of what does it consist? It numbers Elder W., six men, two minors, a number of sisters, and new members added to aid in this movement.

Note 20.—If there had been but four new accessions, how came the number of sixty-eight, as stated to have been that on the book May 14th, to be swelled up to seventy-five? Do 68+7=75! (!)

Note 21.—What connection there is between the result, of "forty-nine to thirty," and the previous computation, we are unable to perceive. If Elder W. means that forty-nine to thirty "are the whole church," as the connection implies, it makes seventy-nine members at the time he wrote. As there were but sixty-eight names (sixty-five members, two being dead, and one gone to parts unknown), it would be an addition of fourteen since then. But as he says there are seventy-five names of which "two are dead and one absent," we think that cannot be the meaning. With seventy-two living members at the present time it makes an addition of seven—only one less than eight. But if for forty-nine he meant thirty-nine, as it is printed in the Boston "Mail," and thus sixty-nine in the whole church; then deduct the four he says have been since added, and it leaves just sixty-five as Bro. H. stated in his note, which Elder W. has attempted to make out a false number.

In making a majority of the church, what right have we to exclude the aged, sick, absent, and neutral! Age and sickness is a misfortune—not a fault. But excluding these, fifty-eight remain. Thirty would only be a majority of these; and it would require thirty-three to make a majority of those who were members prior to May 14th. There are appended to the foregoing document only twenty-six names of those who were members prior to that date, of which nineteen only are in their own handwriting, and alone are here entitled to be enumerated. But the twenty-six would be a majority of only fifty-three persons—a minority of sixty-five!

There are in all appended to this, but forty-two names. Of these, fifteen were not on the records prior to May 14th, sixteen are in the handwriting of M. Wood, six are appended without their given names,—showing not only that they were not present to witness the affixing of their signatures, but also that all who could be thought of and reckoned on, were appended in their absence, one of which was contrary to the wishes of its owner.—Why were not the balance appended?

And why so much effort to make it appear that those who are now with Elder W. have been "particular friends," "old friends," &c., of Eld. Himes, unless it is to give a more potent effect to the blow aimed at him? It is this that has given the whole effect to the slanders circulated against him. It should

* No part of the rent for the last quarter has yet been paid by them.—Ed.

be distinctly understood, however, that they were not led to act with Elder W., "with the exception of three, we believe," because they had anything to do with circulating these slanders against Bro. Himes, or because they believed them, but because they were made to believe, quite a number of them at least, by private visits and special pleading for sympathy, on the part of "their pastor" and those involved with him, that he was innocent of having circulated these slanderous reports. They have said, that if they could be convinced that he has done this, they should leave him; but still, they sustain him in evading such an investigation as would clear Elder Himes from the imputations on him by Eld. W., while he refuses to refer matters to any council for that purpose.

-It is very conclusive proof against Elder Himes, that those who now "act with Elder W." were once "particular friends" of the former. And it is equally against him, it seems, that a council of his "special friends," and the whole Conference, should be in his favor and against the "course" of his slanderers.

Note 22.—We know not what they may "deem" Scriptural: they seem, however, to have reversed the Scriptural rule, and tell the faults of these brethren to the church before going to them privately.—The pastor, six disaffected men, one of whom is involved with the origin and circulation of late slanders, two minors, several sisters in the church, and the new members added for that purpose, may be, in their opinion—not in ours—a very suitable tribunal, to set in judgment on their former pastor, with all their original elders and deacons, and the most stable, oldest, and most reliable friends of the cause in this city! The above names, who have gone off, number only one brother who has stood at all times by the cause in this city, since the erection of the tabernacle.

That Eld. Himes did not "set himself up as a teacher," the following communication from the officers of the church, and his reply, will show.

Boston, July 1, 1850.

"Bro. HIMES:—As our late pastor, with a part of our church and society, have abruptly left us; without giving notice, till the hour they decided to leave; we as the officers of the Chardon-st. church and society, being left destitute, request you to supply our pulpit next Sabbath, and after, as the church and society may desire.

JOHN LANG, JOHN EMERSON, Elders.

W. WEST, JAMES KELSEY, Deacons.

PETER HOBART, W. WEST, Pres't Soc.

WM. L. HOPKINSON, Sec'y."

To this letter, Eld. Himes, though in feeble health, made the following reply:—

Charlestown, July 1, 1850.

"DEAR BRETHREN:—I deeply sympathize with you in your present trials; and will serve you Sabbath next, if my health will permit. Yours,
J. V. HIMES.

To JOHN LANG, and others,

"Officers of Chardon-st. Ch. and Soc."

In the sudden emergency, we had no one to look to so likely to aid and sustain us, as Eld. H., who had always stood by us in the time of trial. We have found him now, as always, a true friend to the cause; never forsaking us in the time of calamity. And we cannot but express our gratitude for this last act of love in coming to our aid.

Under these circumstances we are greatly surprised to find it charged by Eld. Weetsee, that Eld. Himes had "sowed the seeds of disunion and strife among the officers and members of the church"! We have the means of knowing that this, like other charges of recent date, is without foundation in truth. He might have exposed the "secret workings" earlier, and thus have saved many of his friends who are now carried off by sympathy; but he waited for their authors to make reparation, or to expose themselves; so that many were turned away by the plea that Eld. H. was seeking to "crush him," when nothing was farther from him. He has sought a Christian adjustment of the matter with them which he has not been able to obtain, so that he has had to defend himself against the charges which were said to have come from Chardon-st. church!

Note 23.—Of these 68, Eld. W. acknowledges that two are dead. One other had borrowed small sums of money and has gone to parts unknown, leaving just "65," at that time!—A wonderful discrepancy!!

In the article in the "Mail," the note is printed with the words SIXTY-FIVE in small capitals; and the words "were about," are entirely omitted! Why was this? Could they make out a discrepancy in no other way! Were those qualifying words omitted, before the 65, and then two dead folks and one run away counted to make 68; and then 65 given as Bro. H.'s statement, and 68 as the true statement, for the purpose of giving Bro. H. the lie! We hope not.

Note 24.—See Note 21.

Note 25.—If only 30 of the original 68 are for the "Pastor," and only 4 have been added, how came the foregoing 42 on the list? Deduct 30 from 42, and 12 remain! If only 30 are for the "Pastor," he has a majority of only 60—not of 65. If so many are for the "Pastor," how happens it that only 19 of them have signed his statement with their own hand, and only 7 more could be thought of—3 without recalling their given names—making in all only 26?

Note 26.—We have not access to the old Chardon-st. church records, and therefore can only judge of the accuracy of this statement by that of others. Of the signatures appended to Eld. W.'s statement, we are able to find but 6 names that we can recall as members of that church, instead of 15. And of these only 3, as Bro. Himes stated, were members of Eld. W.'s church prior to May 14th. Of the 65 members prior to that date, we recognize 18 as belonging to Eld. Himes' old church, of which two of us were officers; and 15 of these disapprove of Eld. W.'s course. An examination of those records might reveal more.

It is no pleasure, but a subject of great pain, that we are compelled to append notes of this character.

JOHN LANG, JOHN EMERSON, Elders.

W. WEST, JAMES KELSEY, Deacons.

PETER HOBART, W. WEST, Pres't Soc.

WM. L. HOPKINSON, Sec'y.

THE ADVENT HERALD.

BOSTON, JULY 27, 1850.

Office Business.

Those of our subscribers who owe for two or more volumes of the *Herald*,—of whom there are a considerable number,—would greatly oblige us by a speedy remittance. There are heavy bills outstanding against us, which we must shortly meet. If those of our patrons who are in arrears, would make a slight effort, they would greatly relieve us.

By a glance at our receipts for some time past, our friends will see that they are very light—being wholly insufficient to meet our current and necessary expenses. The efforts of our enemies are increasing in virulence, and seriously impede us. We hope our friends will respond immediately; we cannot go on unless they do so.

STATEMENT OF ELDER J. P. WEETHEE, AND OTHERS.

WE hope our readers will pardon us for occupying so large a space in this week's paper, with matters relating to our recent difficulties. We thought it proper to admit the statement of Elder WEETHEE in the columns of the *Herald*, so that we might not be charged with injustice; and it was necessary that notes should be added, to correct the misrepresentations and errors contained in the statement. If we shall be compelled hereafter to resume this subject—and we suppose we shall be—we shall keep it out of the *Herald*, and issue an extra sheet, or pamphlet. We know our enemies, we are apprised of their movements, and we only wait for them to show themselves in the light, to place before our readers the proofs—irrefragable proofs—of the design to ruin us. As we intimated in our last, a pamphlet is about to be issued, containing the statement of those engaged in circulating the late slanders against us. When this appears, we doubtless shall have to speak again, and this time it will be apparent of whom we speak. But we have had our patience somewhat tried at the slow progress made in getting from under "cover," and we may now have to say with JOB, "O that mine adversary had written a book!"

From the commencement of this difficulty,—or of our knowledge of it,—we determined to do nothing that was not uniformly regarded as orderly, unless compelled to depart from that course by those with whom we had to do in the case. When informed that they chose to "forestall" us in their intended action against us, to communicate their slanders under the injunction of secrecy, that they might complain of, and thus over-awe any one who acted the brotherly and manly part towards us, that they "violated confidence," we had to put our friends on their guard, by calling their attention to the work of darkness, without specifying who the agents were; but as soon as they came forth,—so that their complaint of wrong was lost in the self-convicting shame that covered them,—and we could demand a proper and scriptural course of action, we refused to acquiesce in any other action, though we were compelled to suffer it. When they had outraged all the forms and usages of impartial justice, in defeating all fair action in the church; worn out and disgusted many of its most worthy members, by a month of usurpation, evasion, and private management, which gave them strength enough to dare to trample their "particular friend" in the dust, by ruling it "out of order" to hear him, and refusing him the right of a protest; when they declined all the propositions that an honorable man could make or ask,—preferring to "cover up" the mischief,—then a council of men was called, who stand above all suspicion of partiality where they are known, to act on the case, and we have given their report to the world; and when they saw fit to leave our usual place of worship in a disorderly manner, and announce a falsehood to the world concerning the act of removal, the Church and Society gave their report of the matter.

Our adversaries have now given to the public their statement (in part) of the matters involved; and if they are determined not to retract their former dishonorable steps, we are glad of this statement. It is in harmony with all that has preceded it in their late history. A few items not mentioned in the notes on the document, signed by the officers of the Church and Society, should be given to our readers.

The visit of M. Wood, when he laid the document before us, had a significance. We were struck with the fact, that there was no sense of the wrong that had been done us by the cruel and cowardly attacks on our character, and the attempt to destroy our influence among the brethren and the public. Nothing else appeared to be thought of but the chances of success. He actually exulted that the course we had taken in our defence, as he and his friends viewed it, would give them a better chance than ever. They had no doubt that "two-thirds" or more of the Adventists would by this means be brought to act with them in the crusade against the *Herald*.

No other question seems to be thought of than these: How can we the most easily secure the brethren: How can we escape detection? How can we best succeed in our plans?

A few remarkable facts which stand out on the face of the document should be made known. 1. There are forty-two names appended to it. But we doubt if a number of the persons who own these names ever saw the document, or heard it read. There is no clause in it which signifies that they endorsed, approved, or even had any knowledge of the matters referred to, or of the statements of the article written by J. P. W. And how could they speak of things, when they were not present when the things took place? It is therefore an imposition to bring these persons forward, as if they "acted with" the writer of the article, in the statements made, when there is nothing to show that they did so. 2. Some of the names were not signed by the persons themselves; but were evidently written in their absence, as not even the initials of their given names are there to designate the persons intended. These names are in one hand-writing, and if they were put there without the authority of the persons to whom they belong, the act is forgery. 3. Several of these persons, whose names must be intended, have disclaimed all knowledge that their names were there, and feel that they have been wronged in being associated thus with this crusade against us.

And now we wish to ask those brethren and sisters, who have so often said that they did not believe the slanders circulated against their "old friend," and which were reduced to the charges of Elder NEEDHAM, if they now join in these sneers against "the council" for their "verdict of not guilty" on these charges? You, brethren and sisters, have been led to suppose that you were defending the innocent, by the assertion so often made, that "no harm was intended against Bro. HIMES;" that "not a word had been uttered, impeaching his integrity, until the late New York Conference." But how is it that this is called "one-sided testimony," which decides that he is "not guilty" of charges which these innocent men had spread all over the land, by word and epistle, weeks or months before the New York Conference? And is it better than "one-sided testimony" for a man to write a resolution certifying his own "unblemished character?" Do you expect "the great body of the Adventists" to give their support to a movement that begins in falsehood and slander, and can be sustained only by a continuation in such a course? How much farther, ye honest-hearted ones, who have had nothing to do in circulating these slanders, (though you have shielded from exposure those who have,) how much farther must you go, to see that you have been deceived and imposed upon? But we are wandering, and must return.

We proposed at the outset, have repeatedly proposed since, and still do so, that the whole matter shall be put into a course of action for its disposal, that will give satisfaction to the Adventists at large. We have no wish for a partizan and useless waste of time, labor, and money. Such work is neither our choice, nor our calling. Our chosen work demands all our energies. But if our adversaries take a course which makes it necessary for us to imitate the example of NEEHEMIAH,—to carry the weapons of war in one hand, while we labor with the other,—so be it.

If we might say a word to those who may be half inclined to enter the ranks and join the standard raised against us, we would remind them of a lesson, which the history of J. STARKEWEATHER, "the Prophet ELIJAH,"—as he styles himself,—and others, have furnished us; that the greatest injury you can inflict on men who are out of the way, is to encourage them in their course, however sincere, determined, or successful they may be. Would it not be the dictate of sound wisdom to say to these men, something to this effect: "Brethren, you are right, or you are wrong, in what you have done. There are those who complain of it as a grievous wrong. Now, why not submit this matter to some persons in whom all the parties can agree, and in whose decision all will have confidence? Let this ruinous strife end, and go about your work; until you do this, you can expect no sympathy from us. If you refuse to take this course, you must go to destruction by yourselves!"

Every true friend of the cause of GOD, or of either party, will urge that such a course be taken. This we desire; but we are ready, by the grace of GOD, for anything else.

However, we repeat, we shall not again fill the columns of the *Herald* with these unpleasant matters. To the "pamphlet" we shall give an answer in some other form. We would just say, that there can be no difficulty in foretelling what the "pamphlet" will be.—There will be anything but a frank and fair statement, and meeting of the real and primary question at issue,—the unmanly, unbrotherly, cowardly, and slanderous attempt to destroy a brother's reputation, while professing and acting to his face as if that brother was regarded with friendship and confidence. There will be a long story of personal history—"testimony on one side only" of previous "unblemished character;" as if that could nullify existing facts! There will be an affecting exhibition of "a stranger's" loneliness and destitution: an ambassador of Him who had not where to lay his head, with half a dozen homes at his disposal, good enough for sinners, and any just amount of money at his command, by merely speaking! There will be an affectation of great ignorance of things at "the East," and especially of the affairs of the *Herald* office: and all this may be true enough, though it can be no justification, any more than it was of the Jews in crucifying "the Lord of glory," that they "did not know him." There will be a pretence of great regard for the cause, with such profound plan—which also may be presented—for securing to the service of the Advent body the *Herald* and its appendages: as if all this was not now truly and properly devoted to their service! There will be strong protestations, that "no harm" was intended against "Elder HIMES," in what was said and written under suspicions of his integrity, that were "so afflicting" that he could not be made acquainted with them, till they were spread all over the land in their most deadly form, and then woven into the ground-work of a plot, which, if successful, would rob and ruin him, under the pretence of great regard for the Advent cause! There will be—if it is not abandoned as bad policy—a malignant selection and arrangement of dark-colored "facts" (?) against Elder HIMES, for which he is in no way responsible, a disguised endorsement of stale and oft-repeated slanders, which have "destroyed the confidence of his particular friends." There will be a sad story of labor unpaid, of neglect, of violated obligations, and finally, of persecuting attempts to "crush" the "unblemished" and "innocent," by "a private member of Chardon-street Church,"—all of which will be certified by the writer of the pamphlet, in the name, perhaps, of his "clerk," and the "officiary" of Chardon-street Church and Society, who "have removed from Chardon-street." And there will be a statement of the very clever things intended for J. V. HIMES, if he had not "eloped" before "the Church" got ready to be so clever!

But we must not supersede the pamphlet, by giving its contents before it appears. When it comes, all will have a chance to read for themselves the original charges reported by "common fame" through madame "rumor,"—perhaps increased four-fold—twenty-eight, more or less. It is hardly to be expected that any other but this scandalous course will now be taken. Those who choose it, however, must be responsible for the consequences.

We should state here, that one item in the arrangement for the assault on "J. V. HIMES" and his office was, that the agents of the plot agreed to "stand by" each other "when the storm arose." That is, these "innocent" men anticipated that their "friend" would not quietly fold his hands,

and let his "brethren" finish him without an effort: no, they expected "a storm." Well, they have not been disappointed. But it is their last hope to "stand by" each other, plead persecution, "cover up" everything, evade all fair and impartial investigation, hoping that the really innocent also will "stand by" them.

Some of our brethren abroad, and all who were at the late Conference, know that we made propositions that must have been satisfactory to any reasonable man, and that we waited to the last moment for their acceptance. Add now, if we are compelled to follow the course others have chosen, in order to vindicate ourselves, we know that all our true friends, and the friends of truth and justice, will bear with us, and pray for us, in passing through this common affliction.

BRO. HIMES' CASE.

The recent movements in relation to Bro. HIMES' character and acts, have occasioned the most unfeigned sorrow throughout the ranks of his friends, and the friends of the cause with which he has been so long identified. But this sorrow has been turned into joy, by the evidence which has transpired of his innocence, and of the utter groundlessness of the charges preferred. The high authority from whence these accusations emanated,—viz., Chardon-street Church," and ministering brethren whose regard for Bro. HIMES personally, and whose interest in the cause of GOD, were considered to be altogether above doubt,—gave to them an importance which former charges never possessed, which have generally come from those who were personal enemies and haters of our blessed hope. The fact that those brethren, who had interested themselves in these rumors, and had given the charges all the character they possessed, did not, when urgently called upon, present the evidence of their truth; and the additional fact, that our brethren of the council,—men of the highest integrity,—have not been able to sustain one of these charges, after as thorough an examination as practicable, affords the most satisfactory evidence to the Advent friends and the world, that your character is unimpeachable. There is no one of your old friends, to whom this fact is more a matter of rejoicing than to myself. I do rejoice that you have been able wholly to clear up to the minds of your friends, the fog and darkness in which, for a time, your matters appeared to be enveloped.

I do hope that our brethren who have failed to sustain the rumors to which their names had given weight, will, without hesitation, acknowledge their wrong in having given so much confidence to these rumors, and so much character to them also. We must be as equitable as men of the world in their courts of justice, who will not condemn a man as guilty of a crime, until fairly proved so by disinterested witnesses, and convicted by a jury of his peers; and I hold it as self-evident justice, that a man should not be convicted at the bar of private judgment even, without proof which would satisfy other disinterested and honest minds. "Rumors," "common fame," &c., are not sufficient evidence to convict of a crime in a court of justice. Shall the saints be less scrupulous of sacrificing a brother's character? GOD forbid.

Be assured of my heart-felt sympathy, and increased confidence in your integrity. L. D. MASSFIELD.

July 16th, 1850.

CHARDON-STREET CHURCH.—We have again been called to resume the relation of pastor to this deeply-tried, yet faithful and much beloved Church. The present aspect of affairs is truly encouraging, and we hope much for the future. Our meetings have increased in interest for the two or three weeks past, and the number in attendance each Sabbath has been larger than at any time since last March. We trust that the LORD is about to smile on us after our late severe trials, and cause this branch of his Zion to flourish, and bring forth abundantly. The brethren are united as one man, and are resolved to forget the things that are behind, and to labor together to build up the waste places.

NEW WORK.

THE "ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew Text vindicated."

This work is now ready for delivery, and we are ready to supply all orders. It is not composed of mere dry chronological details. In the first place, it contains a reprint of the articles on the elements of chronology, which appeared in the *Herald*, and which will enable the reader to harmonize different epochs, periods, &c. This, however, is but a small part of the work—the remainder of which has not been before published in this arrangement.

Then follows an Analysis of Sacred Chronology, in which is given all the language of the Scriptures, which give any clew to the periods in which different portions were written, and different events transpired. It gives in the words of inspiration, and in their chronological order, accompanied with explanatory notes, all the texts which are ever referred to by chronologists, to establish disputed dates. It shows the times in which the several prophets wrote, and in many cases the very years in which given chapters of the prophecies were written, with the evidence which fixes them in the times assigned. If the reader will be enabled to learn how long before the restoration from Babylon each of the prophets wrote who predicted the restoration of the Jews. It gives the several consecutive periods by which the age of the world is established; and enables the reader to see what events were synchronous, and what Biblical characters were contemporary. It harmonizes conflicting texts, and gives in Biblical language a history of the world. And finally, it closes with an argument defending the numbers of the Hebrew text, and showing the unsoundness of the arguments which have been offered to their disparagement. In short, it is a comprehensive commentary on the chronology of Inspiration.

The work contains 232 pages, being larger than was anticipated; and still the price will be less than we stated. Single copy 37 cts.; discount by the quantity.

In these times, when the Scriptures are being perverted, when prophecies are quoted pointing to the Jews' return, which have already been fulfilled in their past history, it is important that each Bible student be furnished with some help like the present. J. V. H.

HERALD OFFICE DONATION FUND.

From May 25th, 1850.

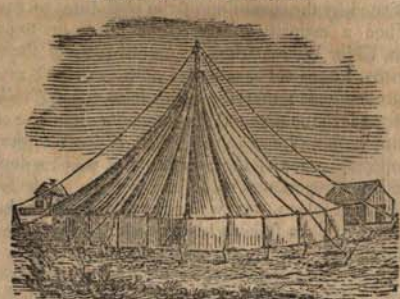
Previous donations.....	71 47
Tracts to E. Whitney.....	2 62
" I. E. Hazen.....	1 00
Total donations.....	75 09
Previous receipts.....	41 00
Excess of donations over receipts.....	34 00

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

W. Baker.....	1 00
J. A. Porter.....	3 00
Chas. E. Beckett.....	5 00
C. S. Collins.....	2 00

TENT MEETINGS, &c.



The Lord willing, there will be a tent meeting in Lynn, Mass., commencing Saturday, Aug. 10th, at 10 A. M., and continue through the following week. The location is about an eighth of a mile from the West Lynn depot. Those coming in the cars will stop there. The large tent will be erected on Friday, the 9th, and it is desired, that those coming with tents will have them put up the same day, so that a good, uninterrupted commencement may be made on Saturday morning. Arrangements have been made to furnish board on the ground on very reasonable terms. Friends that can will bring their tents; those that cannot, will be furnished with tent accommodations. We expect to be favored with the labors of Bro. Himes, Hale, Plummer, E. and W. Burham. We hope that there will be a general attendance from all the surrounding region.

L. OSLER, J. DANIELS, B. P. RAVEL, J. PEARSON, JR., E. CROWELL, Committee.

A camp-meeting will be held at Wilbraham, to commence Monday, Aug. 10th, and probably continue over the Sabbath. As this is designed as a central and general meeting, it is hoped that all that can will come with their tents, and labor for the salvation of others. There is a disposition in some to relax their efforts to save souls. As faithful men, we must labor, or God will put those in our places who will. Come, brethren, let us make a united effort and sacrifice to gain the blessing, and the return of God's free Spirit, as in former days, when all were willing to work together. This meeting is designed to benefit those that feel the need of a deeper work of grace in themselves. We want exercise, that there may be a free circulation of blood, which has become stagnant, through the body. You all know this, brethren. Come, then, to the meeting, which will be held on the old spot. Stop at the North Wilbraham depot. Board and all other necessary accommodations will be provided. The following brethren have been appointed to act as a committee:—Walter Pratt, D. E. Moulton, T. M. Cole.

HIRAM MUNGER.

There will be a camp-meeting on the land of Bro. Luther L. Tuttle, in the town of Bristol, Ct., two miles north of Bristol depot, commencing Aug. 12th, and continue through the week. There will be a boarding tent on the ground, at which those who come from a distance can be boarded. It is hoped that those who come from churches in the vicinity will bring tents with them. We hope, as this is to be a general meeting, the brethren in the adjoining towns will all come up to this feast of tabernacles. Those who come with their own conveyances can have their horses kept on the ground. Ministering brethren are invited to attend. HIRAM MUNGER, LUTHER L. TUTTLE, RALPH WILLIAMS, Committee.

Bro. R. V. Lyon will hold a tent meeting in the village of North Adams, Mass., commencing Aug. 14th, at 7 P. M., and continue as long as shall be deemed duty.

There will be a camp-meeting in Hatley, C. E., commencing Sept. 21st, and to continue nine days. Particulars hereafter. By request of committee. AMASA WADLEIGH.

BUSINESS NOTES.

John Clotney, of Marblehead, Mass., stopped his paper sometime since. We are sorry he did not inform us of the facts in the case, as we should not then have put his name on the delinquent list. We intended him no injustice.

E. Whitney—Sent your bundle to Bellingham, July 26th. F. Smith—The money was received. You have paid, on "Herald," to No. 59; "Children's Herald," to No. 48.

J. Evans—You did not give the P. O. address of the names you sent.

H. Dennis—It paid to No. 508.

W. H. Maul—A. Hall owes \$1.

I. E. Hazen—Sent your bundle July 23d.

R. V. Lyon—The \$3 sent July 1st was received, and credited July 5th. If there was \$2 lost, it must have been mailed at a different time. You were also credited \$3 June 11th—making in all \$40, leaving only \$7 now due.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

CHAS. R. MYRICK, of Kane, Ill., stops his paper per P. O. owing..... 4 00

JAS. MARSH, of River Trent, C. W., stops his paper, owing..... 1 00

Total delinquencies since Jan. 1st, 1850..... 64 08

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

I expect to commence a conference with the friends in Dartmouth, Mass., on Friday, Aug. 23d, and continue over the Sabbath.

EDWIN BURNHAM.

Bro. S. W. Bishop will preach in Vernon, Vt., Aug. 8th, at 5 P. M.; North Adams, Mass., 9th, 10; Ashfield, Sunday, 11th; Whately, 12th, 3 P. M.; Haverhill, 13th, evening; South Hawley, 14th, 3 P. M.; West Hawley, Sunday, 15th.

Bro. Edwin Burnham will preach in the Chardon-street Chapel Sunday, July 28th.

Bro. Himes may be expected to preach in Newburyport Sunday, July 28th.

Bro. N. Billings will preach at Marlboro' the third Sabbath in August; Lawrence, the fourth; Abington, the first in Sept.

Bro. R. V. Lyon will preach in Abington, Ct., the first Sabbath in August; Cabot, Mass., the second.

Bro. D. T. Taylor, Jr., will preach in Champlain, N. Y., the first Sabbath in August.

Bro. P. Hawkes will preach in Fitchburg the first Sabbath in Aug.

Bro. I. E. Jones will preach in Lowell, Sabbath, 28th; Manchester, N. H., Tuesday evening, 30th; Concord, evening of 31st; Pittsfield, Aug. 1st; South Alton, or New Durham Ridge, (as the friends may appoint), Sabbath, Aug. 4th; Haverhill, Mass., 6th; Lawrence, 7th; Salem, 8th; Brooklyn, N. Y., Sabbath, 11th.

Bro. Wm. M. Ingham will preach at Randolph, Mass., Friday, Aug. 24th, at 5 P. M., where the brethren may appoint; North Abington, Sunday, 26th, (whenever like to have the church meet for a church conference on the day previous, at 4 P. M.); Lowell, Tuesday evening, 6th.

Bro. F. H. Berick will preach at Westford, Sabbath, 21st; Lake Village, Sabbath, 25th; Poland, Me., the first Sabbath in August; Richmond, the second.

Bro. S. W. Bishop will preach in Fowall, Vt., July 25th, evening; Union Village, N. Y., 26th, 40; Hebron, Sunday, 28th; Windham, Vt., Sunday, Aug. 4th.

Bro. Morley may be expected to preach in Marlboro' (at the house of Bro. Goodnow) on Sunday, July 28th.

Bro. J. Lenfest will preach at Hope, R. I., the last Sunday in July. A. S. HIMES.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will endeavor to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

WANTED—A permanent loan of \$3000, on real estate situated in a town near Boston, valued at \$10,000. For further information, inquire at this office. [Jy. 27]

Receipts for the Week ending July 24.

The No. appended to each name below, is the No. of the Herald to which the money credited goes. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

L. Hook, 508; M. S. White, 508; H. E. Twing, 495; J. Dyer, 482; E. Tompkins, 508; C. K. Farnsworth, 482; R. Jackson, 508; Mrs. E. Riley, 508; Mrs. A. Hood, 508; J. W. Graves, 508; S. P. Clark, 508; Mrs. Wilcox, 508; M. Brigham, 492; J. M. Dodge, 508; D. Burns, 508; S. Snow, 508; L. Kimball, 508; J. J. Hinchinson, 508; S. Stewart, 508; N. Richards, 482; L. Weld, 508 (it was received); B. Brown, 508—each \$1.
P. Buck, 508; J. Pierce, 508; W. Baker (with books and "C. H."), 514; F. Aze, 534; N. Davis (with book), 534; Rev. S. Hoyt, 508; C. Bryant, 508; N. Brown, 508; F. Burns, Jr., 508; A. P. Lynde, 508; A. Keyes, 508; D. S. Niles, 508; J. Richardson, 508; M. C. Spiller (2 copies), 516; H. Asseltine, 521—each \$2.—H. H. Zelton, 534; H. Caswell, 482—each \$3.—R. Call, 63—50 cts.